

HEARTS

In the light of Quran

English Version of the Book ("Dil Ki Iqsaam")



Sikander Naqshbandi

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In the light of Quran

English Version of the Book ("Dil Ki Iqdam")



Syed Sibte Sikander Naqvi
Hanafi Naqshbandi Mujaddidi

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Preview

**Shaykh-e-Tariqat Professor Dr. Hazrat Hafiz
Munir Ahmad Khan Naqshbandi** (Mudzillahu)

The acceptance and non-acceptance of actions, as well as the reward and punishment and depend on the heart's intention. If the heart is correct, then the desire, sincerity, and acceptance of good deeds will also be obtained, and if the heart is sick, it is due to the causes of evil deeds. There will be deprivation of prosperity in this world and the hereafter. Heart diseases are called internal or spiritual diseases. Disbelief, hypocrisy, backbiting, envy, malice, anger, love of the world and wealth, avarice, greed, pride, arrogance, wonder, insincerity, etc., are internal diseases. They are also called Akhlaq-e-Razila. Hazrat Anwar (ﷺ) came for the correction of these internal diseases and the education of the ethics of Akhlaq-e-Hamidah. With the love and perfect following of Allah's thoughts and the blessing of the company of the people of Allah, healing from all heart and spiritual diseases, eternal happiness, closeness to Allah, and Allah's pleasure can be obtained. The Holy Quran was revealed for this purpose.

The Holy Qur'an describes the good and bad conditions, situations, and types of the human heart in many places so that the human being is directed towards reforming his heart, leaving all the evils and accepting the complete obedience and servitude of the Rasool-e-Anwar (ﷺ). By engaging in remembrance and worship, one should attain the highest position of pleasure and closeness to Allah, which is the real purpose of human creation.

Thirty (30) types of different states of the human heart have been described in the Holy Qur'an, and our honorable Sikandar Naqshbandi Sahib has described all these types in this book in the light of Tafsir Ibn Kathir, Tafsir Jalalain, Tafsir al-Mazhari, and Tafsir Ma'arif al-Qur'an. What is stated? These types are divided into two parts. Twenty (20) types of harmful hearts and ten (10) types of good hearts have been described in the Qur'an. Therefore,

twenty types of evil hearts were described in the first part, and ten types of good hearts were described in the second part.

The Respected Sikandar Naqshbandi Sahib has researched all the verses related to the heart with great effort and dedication in light of the above interpretations. This research is genuinely a valuable knowledge asset for all Muslims, especially for future generations. Knowledge and studying all these types of hearts will benefit every Muslim.

May Allah glorify the charity of his beloved Sikander Naqshbandi in both places. And accept their effort in your court and make it a means of reforming the Muslim Ummah.

(Amen)

(Prof.) Dr. Munir Ahmad Khan (db.)

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Hyderabad. Pakistan

Introduction

الْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ نَعُوذُ بِاللّٰهِ مِنْ
شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِيهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَ مِنْ يُضِلِّهِ فَلَا
هَادِيَ لَهُ وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا
وَسَنَدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ
وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا*

أَمَّا بَعْدُ

فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ

قال رسول الله صلى الله عليه وسلم

” ان في الجسد مضغه اذا صلحت صلح الجسد كله

واذا فسدت فسد الجسد كله الا وهي القلب“

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّجِيدٌ-

اللَّهُمَّ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ

وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّجِيدٌ

Complete Hadith

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زَكَرِيَّا عَنْ عَامِرٍ قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَعَ يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحْرُمَةٌ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ ☆

Narrated An-Nu'man bin Bashir (RA): I heard Allah's Apostle saying. 'Both legal and illegal things are evident, but in between them are doubtful (suspicious) things, and most people do not know about them. So, whoever saves himself from these questionable things saves his religion and honor. In addition, whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment, he is liable to get in it. Beware: Every king has a *Hima*, and the *Hima* of Allah on the earth is His illegal (forbidden) things.

Beware: There is a piece of flesh in the body. If it becomes good (reformed), the whole body becomes good, but if it is spoiling, the entire body, which is the heart, is spoiled.

The meaning of the hadith (Qalb) clearly shows that the heart determines a person's success and failure. It is the head of all body organs, and Allah has given it the power and consciousness to decide.

Therefore, a person must know about it to live a successful life. It is essential to get information about anything, and all the data should be correct, authentic, and acceptable. Therefore, asking the maker or creator of what you seek information about is wiser. You can only get better information from yourself. Allah is the creator of human beings; He also created the heart of humans. He has given humans all the powers of good and has made them aware of all the evils. It was told to humans that if they did good deeds, Allah Almighty would give them His

blessings in return. After this temporary life, he will grant him eternal success and comfort if he does evil deeds. Allah Almighty will provide him with an opportunity in this world and will groom himself, but after death, he will be punished for what he did.

Allah Ta'ala has mentioned the heart in the Holy Quran in great detail. All its qualities and types have been mentioned. Its virtues have also been described, and its vices have also been informed. When we look at the heart in the Qur'an, Allah has said about thirty (30) different types of hearts (Spiritually). Twenty (20) categories represent negative emotions, and ten (10) favorable categories are mentioned. It is just a coincidence that the evil side of the heart is twice the good side, which shows how much we should be concerned about reforming our hearts.

In this book, complete care has been taken that no opinion or words of one's own should be included in interpreting any verse of the Holy Quran. The interpretation of each verse has been taken from such authoritative and worthy elders on whom the entire Muslim Ummah is in unanimity. Words have been added to create a connection in the book's flow so that the reader feels the continuity in the book. The English translation is by Hazrat Mufti Muhammad Taqi Usmani Sahib Damat Barakatahu, which needs no introduction.

About interpretations, the four most authentic interpretations have been used as follows.

1. Tafsir Ibn Kathir

2. Tafsir Mazhari

3. Tafsir Jalalain

[i. Tafsir Jamalain Fe Shareh Jalalain

By Maulana Muhammad Jamal Safee fi Ustaz Dar Uloom Deoband (commentary on the first fifteen paragraphs of this commentary is included)

[ii. Tafsir Kamalain translation and interpretation of Tafsir Jalalain.

By Maulana Anzar Shah Kashmiri and Maulana Muhammad Naeem Deobandi (Verses are taken from Surah Al-Kahf till the end of this commentary)

4. Tafsir Maarif al-Qur'an

Introduction to these commentaries. (Brief Biographies)

Tafsir Ibn Kathir:

Imam Muhaddith Hafiz Ismail bin Umar bin Kathir bin Dhu bin Kathir al-Quraishi al-Basri al-Damascene (ra) is the author of this commentary on the Quran. His surname was Abu al-Fida, and his title was Imad-Uddin. He was born in 700AH in Majdal, located on Basra's outskirts. His father was a preacher in the same village, and when he was four (4) years old, the shadow of his father was lifted from his head. His elder brother Abdul Wahab (RA), a prominent religious scholar, brought him up. In 706AH, his brothers brought him to Damascus and began his education.

He learned the art of hadith from the famous and well-known Muhaddith Abu al-Abbas Ahmad bin Hijaz (ra). Apart from him, he acquired the knowledge of Hadith from Isa bin al-Mutham (ra), Afif al-Din Ishaq bin Yahya al-Madi (ra), Badr al-Din Muhammad bin Ibrahim Maruf Babin al-Suwaidi (ra), Hafiz Muzzi (ra), Shaykh al-Islam Ibn Tamiya (ra), Muhammad bin Al-Shirazi (ra), Bahauddin Qasim bin Asakar (ra) and Hafiz Dhahabi (ra).

He learned jurisprudence from his elder brother Abdul Wahab (ra), Sheikh Burhanuddin bin Abdul Rahman Fazari (ra) 729AH, and Sheikh Kamaluddin Ibn Qazi Shahba (ra). He studied the principles of jurisprudence from Allama Shamsuddin Mahmood bin Abdul Rahman Isfahani (ra).

He remained in the service of his Sheikh Hafiz Muzi (ra) for a long time, and Sheikh Hafiz Muzi (ra) married his daughter to him. He was simultaneously a Tafsir, Hadith, Fiqh, history, language, literature, and usage teacher. He was an expert in the art of Asma-e-Rijal. He wrote the answer to Fiqh Shafi's book Al-Tanbiha. Among his famous disciples are Ibn Muhi (ra), Ibn al-Imad Hanbali (ra), and Ibn Habib (ra).

His writings:

- 1- تفسیر قرآن کریم تفسیر ابن کثیرؒ
- 2- البدایہ و النہایہ (تاریخ)
- 3- مسند الشیخین (حضرت ابوبکرؓ و حضرت عمرؓ) (مجموعہ احادیث)
- 4- ترتیب مسند امام احمد بن حنبلؒ

- 5- السيرة النبويه
- 6- السيرة النبويه مختصراً
- 7- رساله في الجهاد
- 8- التكميل في معرفه الثقات والضعفاء والمجايل (فرن رجال)
- 9- طبقات شافعيه
- 10- الهدى والسنن في احاديث المسانيد والسنن (جامع المسانيد)
- 11- مناقب الشافعي
- 12- رساله في فضائل قرآن

He started with the Shareh of Bukhari Sharif (Ihkam al-Kabir), but before it was completed, he fell in love with Allah (died). He used to write fatwas regularly and continued till his last days. He died in 774AH in Damascus and was buried by the side of his teacher and respected Shaykh al-Islam Ibn Tamiya.

(إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

Tafsir Maz'hari:

The author of this commentary is Allama Qazi Muhammad Sanaullah Panipati (ra). He is a descendant of the famous sage of Mashaikh Chisht, Hazrat Sheikh Jalaluddin Kabir Auliya Panipati (Quds Sirah), and his lineage goes back to Syedna Usman Ghani (RA). He was born in 1722 AD in Panipat. There, he memorized the Qur'an and got a primary religious education. After that, he went to Delhi and got regular knowledge of Hadith from Jalil-ul-Qadr Muhaddith Hazrat Shah Waliullah Dehlvi (ra) at Madrasa Rahimiyah. At eighteen, he graduated from Tehsil-e-Ilm and turned to spiritual purification. First, he pledged allegiance to the hands of Sheikh Muhammad Abid Sanami (ra) and established the ranks. After his Mentor's death, he received the honor of pledging allegiance to the blessed hands of the famous Waliullah of that time, Hazrat Mirza Mazhar Jan Janan Habibullah Shaheed (RA), in 1195AD renowned as his famous caliphs. His Shaykh gave him a name (Ilm al-Huda).

Hazrat Shah Abdul Aziz Muhaddith Dehlvi (ra) had given him the title of Bayhaqi-e-Waqt.

His Famous Works:

- 1۔ تفسیر مظہری
- 2۔ کتاب مسبوط
- 3۔ ملا بدمنہ (فقہ حنفی)
- 4۔ السیف المسلول
- 5۔ تصوف وسلوک
- 6۔ ارشاد الطالبین
- 7۔ تذکرہ الموتی القبور
- 8۔ تذکرہ المعاد
- 9۔ حقیقت الاسلام

رسائل

- 1۔ موسیقی کی حرمت
- 2۔ متعہ کی حرمت
- 3۔ عشر و خراج کے احکام

He died in Panipat on 1st Rajab 1225 AH, according to 1810AD, and was buried there.

(اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ)

Tafsir Jalalain: (Sahib Jalalain First Half)

The author of the first half of Tafsir Jalalain, the name of the respected saint is Abdul Rahman bin Abi Bakr Muhammad Kamaluddin (ra), nicknamed Jalaluddin, surnamed Abul Fazl.

The entire genealogy is as follows: Abd al-Rahman bin Abi Bakr Muhammad Kamal al-Din bin Sabiq-al-Din bin Uthman Fakhr-al-Din bin Nazer-al-Din al-Sayuti is attributed to Sayut, who is also called Asyut.

Sayut is a city on the west side of the Nile River (Egypt). This is the neighborhood of Khizria, which is known as Souq Khizr. He was born on 1st Rajab 829AH after Maghrib. The shadow of his father was lost at the age of five. He was patronized by Sheikh Kamal al-Din Ibn Al-Hamam Hanafi (ra). He memorized the Qur'an in less than eight years; after that, he memorized Minhaj al-Usual and Fiqh Ibn Malik (books). Sheikh Shams Sirajee (ra) and Sheikh Shams Marzbani Hanafi (ra) are among his teachers. Some chroniclers call him a student of Hafiz Ibn Hajar Asqalani (ra), but their meeting needs to be proven.

After studying sciences and completing the arts, he started the work of Iftah in 870AH. He achieved perfection in seven sciences: interpretation, hadith, jurisprudence, syntax, meanings, statement, and innovation. He had memorized 200,000 Ahadith. The number of his works (Writing) is more than 500. His work on the sciences of the Qur'an, "الاتقان في علوم القرآن," is an essential and famous book. He died on Friday, 19th Jumadi Al-Awwal 911AH.

(إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

Tafsir Jalalain (second half):

The author of Tafsir Jalalain's second half is Muhammad bin Ahmad (ra), also known as Jalaluddin, the lineage of Muhammad bin Ahmad bin Muhammad bin Ibrahim bin Ahmed bin Hashim bin Shahab bin Kamal al-Ansari Mohali (ra). It is attributed to Mohalla Al-Kubra, a city in Egypt. He was born in 791AH in Dar-ul-Saltanat Cairo, Egypt, and died on 15th Ramadan Mubarak 864AH. He was buried near his ancestors in Bab al-Nasr.

After memorizing the Qur'an, he studied jurisprudence from Allama Bejuri (ra), Jalal Balqini (ra) and Wali Iraqi (ra), syntax from Shihab Ajimi (ra) and Shams Shatouni (ra), and Fraez and calculations from Nasir-al-Din bin Anas Mesri Hanafi (ra), logic, argumentation, meaning, presentation, principles of religion and interpretation from Badr Mahmood Al-Qasrai (ra). Usool-e-Din and Tafsir studied from Allama Shams Biasatti (ra). He used to trade clothes.

There are many works in which Jama Al-Jawama Jalalain's second half is essential. He said that the commentary began with Surah Al-Kahf, and after completing the second half, he could interpret only Surah Fatiha from the first half, then died.

(إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

The first half of the commentary was completed by his student Rashid Allama Jalaluddin Sayuti Abdul Rahman bin Abi Bakr (ra).

Tafsir Maarif al-Qur'an:

The author of this commentary is Hazrat Mufti Muhammad Shafi Osmani (ra). His father's name was Maulana Muhammad Yameen Ibn Khalifa Tahsin Ali (ra). He was born on 21st Sha'ban 1314AH in Deoband, a town in the Saharanpur district of UP, India.

The company of founders of the Center of Islamic Studies in Deoband, the Rabbani scholars, blessed him. He received education in the Holy Quran from Hafiz Abdul Azim (ra) and Hafiz Namdar Khan (ra). He studied Urdu, Persian, arithmetic, mathematics, and elementary Arabic from his father. He completed his studies. He was admitted to Darul Uloom Deoband's Arabic class in 1331AH and completed his education in 1335AH. The highest position among his teachers is that of Hazrat Sheikh Al-Arab wa Al-Ajam Maulana Mahmood Al-Hasan Sahib Sheikh Al-Hind (Quds Sirah). On his return from the Malta prison, he was blessed with (بيعت) allegiance on his hand.

Among his teachers are Hazrat Allama Maulana Muhammad Anwar Shah Kashmiri (ra), Hazrat Maulana Mufti Azizur Rahman (ra), Hazrat Maulana Syed Asghar Hussain (ra), Hazrat Maulana Muhammad Ahmad bin Hazrat Maulana Qasim Nanautavi (ra), Shaykh-ul-Islam Hazrat Maulana Shabbir Ahmad Usmani (ra), Sheikh of Literature and Jurisprudence Hazrat Maulana Aizaz Ali (ra) and the scholar of reasonable and reliable Hazrat Allama Maulana Muhammad Ibrahim (ra) and Hazrat Maulana Muhammad Rasool Khan (ra) are included.

In 1349AH, Hazrat Mufti Muhammad Shafi (ra) was entrusted with the position of Fatwa in Darul Uloom Deoband. He served Darul Uloom for twenty-six (26) years. He had the honor of attending the service of Hazrat Mujaddid-ul-Mulat Hakeem-ul-Ummah Hazrat Maulana Ashraf Ali Thanvi (ra) from his student days. Still, he received the honor of formal renewal of allegiance in 1346AH. He learned the specific arts of tafsir and Tasawwuf from his Shaykh.

He migrated to Pakistan with his children and mother on 20th Jumadi al-Akhira 1367AH, 1st May 1948AD, leaving his homeland Deoband. In 1370 A.H/1950AD, he started the series of Quran teaching in Bab al-Salam masjid at Aram-Bagh, Karachi, then under his supervision, Darul Iftah was established in the masjid. During

this time, the series of Tafsir Maarif al-Qur'an started on Shawwal 1373AH, corresponding to 7th July 1954AD, which was completed on 21st Sha'ban 1392AH.

Apart from Tafsir Maarif al-Qur'an, he also wrote other books, the number of which is (162) one hundred and sixty-two, including the following books.

- 1- احكام الحج
- 2- اليواقيت في احكام اليواقيت
- 3- منهج الخير في الحج عن الغير (احكام حج بدل)
- 4- مقام صحابه رضي الله عنهم
- 5- اسلامي ذبيحه
- 6- اعضائے انسان کی پیوند کاری
- 7- بیمہ زندگی
- 8- پراویڈنٹ فنڈ
- 9- اسلام اور سوشلزم
- 10- اسلامي نظام ميں اقتصادي اصلاحات
- 11- تقرير ترمذی
- 12- فتاویٰ دارالعلوم دیوبند (امداد المفتین)
- 13- مسئلہ سود
- 14- جواهر الفقہ
- 15- اسلام کا نظام تقسیم دولت
- 16- سیرت خاتم الانبیاء صلی اللہ علیہ وسلم
- 17- شہید کربلا
- 18- ملفوظات امام مالک
- 19- ملفوظات امام احمد بن حنبل
- 20- اصول اللغة

He died on 10th Shawwal 1396AH/1976AD due to heart failure, and he died at Darul Uloom Karachi. He was buried in the Korangi compound.

(إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

I am deeply grateful to my Lord for blessing me by making the book form of "Hearts (in the light of Quran)" possible. I want to talk about the importance of this book. Readers will feel the condition of their hearts while reading its titles. May Allah Almighty make this book a source of reform for all of us, and may it be a treasure for us hereafter. (Amen)

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

(Surah Hud. 88)

And my success is not through Allah.
Upon Him, I have relied, and to Him, I return.

Seeking for Duaa

Sikander Naqshbandi (Allah forgive him)

8th Jumadi ul Awal, 1444H, Friday, 02nd December 2022

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Part – 1

1.0 – Hard Heart

Allah (ﷻ) discusses five different places of the hard heart in his holy book, the Qur'an. He explained with examples and comparisons. In the explanation of this, Ayat Imam-ul Mafasereen Hafiz Emad-ud-din Abul-Fida Ismail bin Umar bin Kathir Ad-Damascene (ra) (Ibn Kathir) has written in his Tafsir Ibne-Kathir.

1.1 . ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۖ وَإِنَّ مِنَ الْحِجَارَةِ

لَمَّا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۖ وَإِنَّ مِنْهَا لَمَّا يَشَقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ ۖ وَإِنَّ مِنْهَا لَمَّا يَهْبِطُ

مِنْ خَشْيَةِ اللَّهِ ۖ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ○

(Surah Al Baqarah - 74)

When, even after that, your hearts were hardened, as if they were rocks, or still worse in hardness. For surely among the rocks there are some from which rivers gush forth and there are others that crack open and water flows from them, and there are still others that fall down in fear of Allah. And Allah is not unaware of what you do.

Stone Hearted People:

In this verse, the children of Israel are warned that even after seeing great miracles and signs of power, their hearts soon become hard stones. That is why the believers were restrained with such strictness and said verse.

This is why Allah forbade the believers from imitating the Jews when He said,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ ۖ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ

مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ○

(Surah Al Hadeed - 16)

Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Tourat (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts

were hardened? And many of them were Fasiqun (the rebellious, the disobedient to Allah).

It was narrated on the authority of Hazrat Ibn Abbas (RA) that the nephew of the deceased, after his uncle came back to life and gave a statement, then he died, he said that he had told a lie, and after some time passed, the hearts of the children of Israel were again made of stone. They became harder because the streams started flowing out of the stones, and some of the rocks were cracked due to fear of Allah, but no sermon or advice softened their hearts. From here, it is also known that stones have perception and understanding.

Allah said,

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٢٢﴾
(Surah Al Asra – 44)

The seven heavens and the earth and all that is therein glorify Him, and there is not a thing but glorifies His Praise. But you understand not their glorification. Indeed, He is Ever Forbearing, Oft-Forgiving.

Allah Almighty Said!

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا
وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾
(Surah Al Ahzab – 72)

Indeed, We did offer Al Amanah (the trust or moral responsibility or honesty and all the duties Allah has ordained) to the heavens, the earth, and the mountains. Still, they declined to bear it and were afraid of it (i.e., afraid of Allah's Torment). But the man took it. Verily, he was unjust (to himself) and ignorant (of its results).

In one authentic hadith, the Messenger of Allah (ﷺ) said about Mount Uhud, "This mountain loves us, and we also love it. In another hadith, while Rasool Allah (ﷺ) used to give the sermon, he leaned on the stem of the tree. When the pulpit was built and that stem was removed, that stem started crying. In the hadith of Sahih Muslim Sharif, the Messenger of Allah (ﷺ) says: I recognize the stone of Makkah

that used to greet me before my prophethood. It is about Hijra Aswad that whoever kisses it with truth will bear witness to his faith on the Day of Judgment, and many such verses and hadiths clearly show that there is perception and feeling in these things, and all these things are based on reality.

Qurtubi (ra) and Razi (ra) say that their hearts are what they want, consider stone or even harder. Razi (ra) has also given one reason for ambiguity: two things are presented as ambiguous in front of the addressee despite having a firm knowledge of one thing. Some say that some hearts are like stone, and some are harder than that. Allah knows.

It may also mean that your hearts are not exempt from these two conditions; they are either like stones or even more complicated than that. Ibn Mardawiyah's (ra) interpretation is that the Messenger of Allah (ﷺ) says, "Do not talk much except for the remembrance of Allah, because the abundance of speech hardens the heart, and a hard-hearted person becomes far away from Allah." It is narrated in Bazaar (ra) on the authority of Hazrat Anas (RA) that four things are bad luck and misery: Not shedding tears from the eyes for fear of Allah, hardening of the heart, raising hopes, and becoming greedy.

(Tafsir Ibn Kathir)

Regarding this verse, Hazrat Allama Qazi Muhammad Sanaullah Usmani Mujaddidi Panipati (ra) says in his Tafsir Mazhari.

"Then your hearts became hard to even after seeing this scene, they are (hard) like stones, but even harder because there are many stones from which rivers flow and many there are those who burst forth and water starts coming out of them, and there are many who fall out of fear of Allah and Allah is not unaware of what you do. This means mercy, gentleness, and goodness come out from hearts, long hopes on a hard heart, deprivation of Allah's remembrance, and desires follow the ego.

It was narrated from Hazrat Abdullah bin Umar (RA) that the Messenger of Allah (ﷺ) said: The hearts of all the children of Adam (AS) are like a heart in two fingers of the Most Merciful, He turns them as He wills. Then the Messenger of Allah (ﷺ) said: O Allah! O turner of hearts! Turn our hearts to obey you. (Muslim)

Research is what Imam Baghwi (ra) wrote. The religion of Ahl as-Sunnah and Jamaat is that Allah knows all the creatures and all the animals. While Jinn and humans do not know about them. There is supplication, glorification, and fear for all creatures and animals. Allah says:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾
(Surah Al Anbiya – 44)

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفًّا ۖ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۚ
وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾
(Surah Al Nur – 41)

See you not (O Muhammad ﷺ) that Allah, He it is Who glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight)? Of each one, He (Allah) indeed knows his Salat (prayer) and his glorification, [or everyone knows his Salat (prayer) and his glorification], and Allah is All-Aware of what they do.

Imam Baghwi (ra) says that there is a narration that the Prophet (ﷺ) was on Mount Sabeer, and the disbelievers were looking for him. The mountain asked the Prophet (ﷺ)! Get off me. I'm worried that Allah will punish me if you are caught on top of me. Jabal Hira asked you, O Messenger of Allah (ﷺ), come to me, come to me. Imam Baghwi (ra) narrates on the authority of Hazrat Jabir (RA) that the Messenger of Allah (ﷺ) said: I know that stone used to greet me before my mission. I still recognize it. This hadith is correct, and Imam Muslim (ra) rejected it, and it was narrated on the authority of Hazrat Anas (RA) that the Messenger of Allah (ﷺ) came in front of Mount Uhud and said, "This is Mount Uhud. It loves us, and we love it."
(Tafsir Mazhari)

Explaining the tafsir of the same verse, Hazrat Maulana Mufti Muhammad Shafi (ra), Grand Mufti of Pakistan, says in his Tafsir Maarif al-Qur'an.

After such events, the hearts of the people of Bani Israel should have become completely soft and filled with the greatness of Almighty Allah, but their hearts remain hard, so it should be said that their example is like a stone. But more than them, and it is said that they are more challenging because some rocks are such

that big rivers flow out of them, and among these stones, some become cracks, then if not more than them, then a little. Water comes out, and among these stones, some roll up and down out of fear of Allah, and there is no effect in their hearts. And the actions that result from this cruelty, Allah Almighty is not unaware of their actions and will soon bring them to punishment.

Benefit:

Three effects of stones are described in this place: first, more water coming out of them, and second, less water coming out. In these two cases, no one doubts the third situation, i.e., the falling of a stone due to the fear of Allah. There is no need because fear is observed in irrational animals. Of course, there is a need for sense, but there is no reason not to have that much sense in living things because understanding is based on life, and there may be such a subtle life in them that we do not realize. As many intellectuals do not understand the feeling of hard desire, they are convinced by mere arguments. It is not even a claim that fear is always the cause of falling stones because Allah Almighty said that some stones fall because of this reason, so the causes of falling may be different; some of them are physical, and one of the reasons is fear of Allah.

At this place, the arrangement is done subtly and eloquently, mentioning the three types of stones. That is, the impression in some stones is so strong that streams are released from which Allah's creatures' benefit. The hearts of these Jews are not like Allah's creation, which melts in pain and trouble, and some stones have less impact than others, which brings less benefit, so these stones become less soft than the first, and their hearts are even more complex than these stones. Some stones do not have the effect of this level, but still, there is an effect that they fall below the fear of Allah; although they are weaker in level than the first types, in their hearts, the lowest level and the most vulnerable emotion are not inactive.

2. 1 - فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ

وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

(Surah Al Maidah – 13)

So, because they broke their pledge, We cursed them and made their hearts. They changed words from their places and overlooked much of the advice they were given. Now and then, you encounter an inevitable betrayal from all of them except a few. So, forgive them and forego. Indeed, Allah loves those who are good in deeds.

Allah Ta'ala has cursed the disobedient and covenant-breaking people and said that He has hardened their hearts. Its explanation was stated in Tafsir Mazhari.

"Because they breached the covenant, We removed them from Our mercy and hardened their hearts. They changed (Allah's) words from their original places, and they forgot the significant part with which they were admonished, and you (ﷺ) will always be aware of their treachery except a few men from them, so keep on forgiving them. And forgive Verily, Allah loves those who do good.

Breaking promises refers to Christians denying the Prophet ﷺ, Jews rejecting the Prophet ﷺ and Jesus (AS) and other prophets. They neglected the books of Allah and neglected their duties.

Hazrat Ata (ra) said that we removed them from Our mercy. Hasan (ra) and Muqatil (ra) said that We mutilated them. A statement was made that We made Jizya obligatory on them.

That is hard hearts that are not softened by the mention of Allah Ta'ala. Due to their hardness, they are not affected by verses and vows. That is, they turn away from the commandments of Allah in the Torah. Because distorting and slandering the word of Allah Ta'ala is the result of having a thorny heart. That is, they forgot a whole part of what was reminded them by the Torah and the tongues of the Prophets. It was that it is obligatory upon you to follow the Prophet ﷺ or its meaning was revealed to them. They left a part of it because the part of their forefathers was to follow Hazrat Musa (AS), and the part of the Bani Israel during the time of the Prophet (ﷺ) was to follow the Prophet (ﷺ) which they did not follow.

O Muhammad (ﷺ)! You will be aware of their betrayals continuously. You will always find such people among them; their predecessors used to betray the previous messengers, and they cross you, too. Their treason against the Holy Prophet (ﷺ) was infidelity, helping the polytheists against the Holy Prophet (ﷺ), intending to kill the Holy Prophet (ﷺ), poisoning the Prophet (ﷺ), and other such acts. There are only a few who do not betray; they are the righteous people of the ummah of Hazrat Musa (AS) and Hazrat Jesus (AS) who believed in them after the Prophet (ﷺ) was sent.

That is, you avoid them and do not object to them. Please do not blame them for the tortures they have given you. Deal with them as Allah has commanded you. Forgiving them for what they had done with the Holy Prophet (ﷺ) is not contrary to Jihad against Allah. A saying that it was done means you should forgive them and be lenient, provided they repent and believe or make an agreement and make the Jizya obligatory on themselves. This is the reason for the order of pardon. Also, it is intended to encourage forgiveness and inform that forgiving an unbeliever is also kindness. However, forgiving someone else is the first kind of kindness. (Tafsir Mazhari)

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ ؕ

(Surah Al Maida – 12)

Indeed, Allah took the covenant from the Children of Israel (Jews),

In these verses, the people of the Book have broken their promise and their end. The purpose is to make Muslims aware that breaking the covenant leads to great calamity. In these verses, two covenant violations of the Jews are mentioned.

First breach:

The result of the first breach of the covenant is that during the stay of Hazrat Yusuf (AS) in Egypt, the Israelites migrated from Syria and settled in Egypt. After the death of Pharaoh during the time of Hazrat Musa (AS), Allah ordered Hazrat Musa (AS) to take the children of Israel with him and go to Syria. Since some remaining people of the nation of Aad have occupied the country of Syria, fight them and liberate the government of Syria and settle there. Among the people of Aad, there was a person whose name was Amlek bin Azar. The people occupying the government of Syria were the descendants of this person. That is why they were called Amalek. The people of Amalek had solid bodies and were tall.

When Hazrat Musa (AS) approached Syria, Musa the Prophet (AS) chose twelve chiefs from twelve tribes. He entrusted the responsibility of religious and moral supervision of their tribes to the twelve chiefs above to find out the conditions of the nation of Amalek. He took a pledge from them that they would refrain from mentioning anything about the strength and power of the country of Amalek. Please do not make a statement that will demoralize the children of Israel and make them fear them and dare to fight them. So, they described the situation of the people of Amalek, due to which the Israelites lost courage and refused to go to battle with Hazrat Musa (AS). These verses mention the breaking of the covenant of the Israelites and the evil covenant of the twelve chiefs.

A second breach of the covenant:

The second covenant was to observe the rules of the Torah. In this covenant, prayers, zakat, etc., were mandatory to the Israelites, which they did not fulfill. They were reminded of the former covenant. The purpose is that according to this covenant, the Jews were bound to obey and follow Jesus (AS) and the Prophet (ﷺ) of the end of time. They did not fulfill it, so they were not bound even by the Torah. Because in the verses of the Torah in which the attributes and signs of Jesus (AS) and the Prophet (ﷺ) of the last days were mentioned, they were distorted literally and semantically. Allah the Exalted has said about this distortion.

Since the Jews could not stick to their firm promise, the result was that they were arrested with various punishments and humiliated in such a way that the name of the Jews has always been taken with humiliation in history. All this happened because of this breach of covenant, resulting in their hearts becoming as hard as stone in the matter of accepted truth. The effect of this heartlessness was that instead of changing within themselves, they began to change in the word of Allah, which inevitably resulted in them forgetting most of the advice. The series of their distortion and betrayal is still going on. Rasool Allah (ﷺ) was aware of their distortion and betrayal. However, there are very few people among them who are safe from this indecent act. The description of the evil deeds and immorality of the Bani Israel required that the Prophet ﷺ treat them with extreme hatred and contempt and not let them pass. In the last sentence of this verse, he is being instructed.

بَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Forgive and ignore their deviant behavior because Allah loves those who behave well.

(Jamalain fi Sharah Jalalain)

In interpreting this verse, Hazrat Mufti Muhammad Shafi (ra) says concerning the commentary of Hazrat Maulana Ashraf Ali Thanvi (ra).

The children of Israel broke the mentioned covenant, and after leaving, they were arrested with various punishments such as mutilation and humiliation. So, if this happened to them against Allah's grace, then only because they breached the covenant, We removed them from Our mercy, i.e., His signs, and this is the truth. The curse and the signs of that curse are that We have hardened their hearts so that the truth does not affect them. The signs of this hard-heartedness are that those people, i.e., the scholars among them, replace the Divine Word, the Torah, with its words or occasions of demand. That is, they distort words or meanings, and the effect of this distortion was that those people lost a large part of their profit in what they were advised in the Torah. What would be a more significant part than faith, because the curse was imposed on breaking the covenant, and then it is not enough to settle on what they have done, but the situation is that they will face some (new) betrayal in the matter of religion day by day. There are reports of what is being issued from them, except for a few people (who became Muslims), so please them. That is unless there is a Shariah requirement. Do not reveal their treachery and advise them; without doubt, Allah Almighty loves people with a good deal, and not giving unnecessary advice is a good deal, and those who say with the claim of helper of Deen that we are Christians. We took their covenant from them like the Jews, except that what they were advised in the Gospel and other things, a large share of the profit that they would get from doing it because they lost. They lost Tawheed and Iman. What happened to the Messenger of Allah (ﷺ) also happened to him. When they left Tawheed, We put hatred and judgment between them until the Day of Resurrection. This is a worldly punishment, and soon, in the hereafter that it is also near, Allah Ta'ala will tell them what happened to them. (Then will be punished).

Hazrat Mufti Azam Pakistan Mufti Muhammad Shafi (ra) says in Maarif al-Qur'an. Bani Israel, due to their misfortune, did not listen to these clear instructions and opposed the covenant, so Allah Ta'ala subjected them to various punishments. Two kinds of punishment came upon the children of Israel as a punishment for their misdeeds and self-sacrifice. An apparent and tangible, like the falling of stones or the overturning of the earth, etc., which have been mentioned in various places in the verses of the Holy Quran. The second type of punishment is spiritual, in that their hearts and minds were distorted in the punishment of disobedience. They could not think and understand. They became more and more guilty of their sins.

It is said: **فَبِمَا نَقْضُهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً**

So, because they broke their pledge, We cursed them and made their hearts hardened.

That is, We removed them from Our mercy in punishment for their lousy covenant and violation of the covenant and hardened their hearts so that there was no room for anything in them anymore. The Holy Qur'an has interpreted distance from this mercy and hardness of hearts as the word Raan in Surah Al-Mutaffefin.

كُلُّ بَلٍّ سَتَاءٌ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُوا يَكْسِبُونَ O

i.e., the reason for denying the Qur'anic verses, visions, and open signs is that rust has settled on their hearts due to their sins.

The Holy Prophet (ﷺ) has said in a hadith that when a person first sins, a black dot appears on his heart, the evil of which he always feels like a black stain on a clean white cloth. It hurts the eyes all the time. Then, if he were warned, repent, and refrained from sinning in the future, that dot would be erased. And if he continues to indulge in other sins, then a black dot will be added to each sin. Even the center of the page of the heart will be completely black with these dots. At that time, his heart will be in such a state as if a pot has been covered, and if something is put in it, it will immediately come out. That's why no good and good things are in his heart. At that time, his heart becomes like this

لا يعرف معروفًا ولا منكراً منكراً That is, now he does not consider a good thing as a good thing, nor an evil thing as a bad thing, but the situation starts to be reversed that he starts to think of a defect as a skill, evil as a good thing, and sin as a reward. And it continues to grow in its rebellion. He gets the cash punishment for his sin in this world.

Some Akabars Ulama have said. **ان من جزاء الحسنه الحسنه بعد ها وان من جزاء السيئه السيئه بعد ها**۔

One of the cash rewards of good deeds is that other good deeds follow it. Thus, the cash punishment of sin is that after one sin, his heart starts to incline towards other sins. One virtue invites another virtue, and one evil brings another evil and sin. The cash punishment of the Bani Israel for breaking the covenant was that they turned away from Allah's mercy, which is the greatest and the best salvation, and their hearts became hard whose turn has reached here.

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ That is, these people turn away the Word of Allah from its abode.

That is, they distort the word of Allah. Sometimes, in its words, in its meaning, and sometimes in its recitation, all these types of distortions are described in the Holy Quran and the books of Hadith. Which some European Christians have had to admit. (Tafsir Usmani)

وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۖ This is the result of this meaningful punishment: That is, the advice was given to them that they forgot to take advantage of it and then He said that His punishment became such a necklace around their neck.

وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ ۖ And do not look to the traitors of them. That is, you ﷺ should always be informed about their deceit and deception.

إِلَّا قَلِيلًا مِنْهُمْ ۖ Only a few of them. Except for a few people like Hazrat Abdullah bin Salam (RA), etc., who first accepted the religion of the People of the Book and then became true Muslims. Even the description of the evil deeds and bad morals of the Bani Israel required that the Messenger of Allah (ﷺ) treated them with extreme hatred and contempt and did not allow them to come to him. Therefore, in the last sentence of the verse, the Prophet ﷺ was given this instruction:

فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝ That is, you should forgive them and forgive them for their bad behavior. Do not hate them because Allah loves those who do good. It means that they do not follow their physical requirements despite such conditions. That is, do not behave with hatred because, after their hard-heartedness and indifference, it is difficult for them to be effective even if any warning or advice is given. But tolerance and good nature are such an alchemy that sense can be created even in these insensitive people. And even if they do not have meaning, keeping their morals and affairs correct is essential. Allah loves the matter of kindness. Through this, Muslims will get closer to Allah Ta'ala.

3. 1 فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ○

(Surah Al Inaam – 43)

Why did they not supplicate in humility when a calamity from Us came upon them? Instead, their hearts were hardened, and Satan adorned for them what they were doing.

Allah mentions in the Qur`an that even though they knew the punishment that happened to other nations, they chose to remain ignorant and become stoned. Satan made their action admirable – According to Hafiz ibn Kathir's (ra) interpretation of this Ayat, he said,

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا When Our torment reached them, why then did they not believe with humility! Meaning: Why do they not think and humble themselves before Us when We test them with disaster!"

وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ But their hearts became hardened, for their hearts are not soft or humble, and Satan made fair-seeming to them that which they used to do. That is Shirk, defiance, and rebellion.

(Tafsir Ibn Kathir)

Allah Ta'ala says that even after seeing this punishment, their hearts became hardened while remaining firm on their limits, and the devil made their actions beautiful, or in his interpretation, Hazrat Qazi Sanaullah Panipati (ra) says in his Tafsir Mazhari.

That is when we were caught. Why didn't they lament? Even though there were reasons for supplication, they didn't repent. The reason for this is that their hearts are hard. For this reason, even when suffering from punishment, they did not become aware, and because of Satan's embellishment, they continued to consider their evil deeds as good. The reason explained here is that whoever prevented them from humbly repenting was not pleased with their actions due to their hardness of heart and the embellishment of their actions by Satan.

Hazrat Maulana Jalaluddin Sayuti (ra) writes in his Tafsir Jalalain.

When the nations suffer from the lowness of morals and character and rust their hearts, even if the punishment of Allah fails to wake them up from slumber and tumult, their hands do not rise before Allah to ask for forgiveness. Their hearts do not bend in this court or turn towards reformation. Still, they satisfy their hearts by covering their evil deeds with a beautiful cover of interpretations and justifications. In this verse, the character of such nations, which Satan has made attractive for them, has been described.

(Jamalain Fi Sharah Jalalain)

Mufti Muhammad Shafi (ra) discusses the ignorance of these people in his Tafsir.

Allah Almighty says that We sent messengers to the early nations before you, but they did not obey them, so We seized them with poverty and disease so that they would loosen up and get rid of their disbelief and sin. When we punished them, why should they not relax so their crime would be forgiven? Their hearts remained as hard as they were, and the devil continued to show their evil deeds by adorning them in their thoughts. Then, when those people (continually) forgot and abandoned those things that were admonished by the prophets. That is faith and obedience. We opened the doors of all things of luxury to them until they became delighted with what they had received, and their disbelief increased in negligence and lust; then, We suddenly caught them in torment and sent down a severe punishment. The mention of which has been mentioned in the Qur'an, then the root of the cruel people was cut by this punishment. And thanks be to Allah, the Lord of all the worlds, that the populace of such tyrants was spread in the world end.

And We sent messengers to communities before you and put them to hardships and sufferings so they may supplicate in humility. Why did they not supplicate in humility when Our punishment came upon them? Instead, their hearts were hardened, and Satan adorned for them what they were doing. After that, when they forgot the advice, they were given, we opened for them doors of everything until they became proud of what they were given. We seized them suddenly, and they were left in despair. Thus, the people who did wrong were uprooted to the last man, and praise is to Allah, the Lord of the worlds.

The verses show the particular mode in which *Shirk* and *Kufr* have been refuting, and *Tauhid* is affirmed. Makkah's disbelievers have been asked if they are hit by a calamity now. For example, the punishment of Allah descends on you right here

in this world or comes death or the very Day of Doom breaks loose, then think and answer who it will be you would call for help to keep this calamity away from you or who it would be you will hope to deliver you from this terrible punishment. Do you think these self-sculpted idols in stone or any others from among the creation of Allah you have given His status would come out to help you in your hour of trial? Then, would you still address your cry of distress to them, or would you instead appeal to none but Allah, the One, the All-Powerful?

There can be no better answer from any sensible human being, given by Allah Taala Himself on behalf of them - that, at a time of such mass calamity, even the greatest *Mushrik* will forget all about his idols and self-appointed objects of worship and would call none but Allah. If so, the outcome is obvious. These idols of yours, and the objects of prayer whom you have given the status of God and whom alone you regard as your problem solvers and granters of wishes did not come to help you in your distress, nor could you muster the courage to call them up to help you out. Now then, when would your devotion to them as objects of worship and their role as problem solvers assigned to them by you start working for you?

What has been said here is similar to previous verses. Stated here is a matter of supposition that punishment could befall them within the life of this world as an outcome of their disbelief and disobedience. Moreover, again, as a matter of conjecture, if the punishment does not visit them in the present life, then the coming of the *Qayamat* is inevitable after all when the account will be taken from all the human beings of their deeds and put in effect shall be the law of reward and punishment against these.

'*Qayamat*' could mean the commonly acknowledged *Qayamat* or the Day of Doom. It is also possible that by using the word '*As-Saah*' (The Hour). The sense could be that of 'The Smaller Doom' (*al-Qayamat-us-Sughra*), which stands activated for every human being immediately after their death - as the saying is: (For one who dies, their '*Qayamat*' (Doom) stands established right then). Because a preliminary sampling of the ultimate reckoning of the *Qayamat* will come before the deceased in their *Qabar* (burial place) and the state of *Barzakh* (the post-death pre-*Qayamat* state) and the sampling of the ultimate reward and punishment due 'there' would start showing up right from 'here.'

But, despite warnings given in these verses to disobedient people against their attitude of complacency - lest there comes upon them some sudden Divine punishment as has come on past communities, or death, or ultimately the very reckoning after *Qayamat* about which there is no doubt - such people have a mind of their own. They tend to take the whole world on the analogy of their limited

experience in the already limited time of their life, which makes them compulsive excuse seekers in such matters. Present the warnings and intimations given by blessed prophets (as) before them. They will bypass them as ambiguous thinking, especially at times, and which reappear in all ages when there are people around who, despite their open disobedience to Allah and His Prophet (ﷺ), keep prospering in wealth, property, influence, recognition, and power, almost everything. So, on the one hand, here is what they witness with their own eyes, while, on the other hand, it is the word of the blessed messenger of Allah (ﷺ), who tells them that punishments do come upon the disobedient as it is the customary practice of the One, they disobey. Now, as they look at the other sides of the argument simultaneously, then, their excuse-seeking disposition and, of course, Satan hoodwinks them into believing that the word of the prophet (ﷺ) is a deception or delusion.

Now, for an answer, we can turn to the present verses where Almighty Allah (ﷻ) has pointed out the law, which applies to what happened to past communities. It has been said that Allah did send before the Holy Prophet Muhammad (ﷺ). His prophets to other communities were tested in two ways.

Firstly, they had tested with hardships and sufferings to see if these would cause their turn to Allah. But, when they failed this test and, rather than turn to Allah and abandon disobedience, became all the more engrossed in it, they were subjected to a different test. The doors of worldly comforts had opened to them. They had everything they could wish for in the material world so that they could recognize their Benefactor and remember Him through these blessings. However, they, rather than be grateful to Him, were so lost in the labyrinth of luxury that they forgot all about the messages and teachings of Allah and His Messenger (ﷺ). Thus, having traded their souls for the glitter of fleeting comforts, they failed in both tests and their case before Allah became conclusively established against them. So, they were seized by the punishment of Allah suddenly, which destroyed them to the last man. This punishment had come upon earlier communities, too, down from the heavens and up from beneath the earth, and such mass punishments have come in other ways, too, which had reduced whole peoples and nations to ashes. The people of Hazrat Nuh (AS) deluged in the great flood, which did not spare even mountain peaks. The people of 'Aad were hit by an eight-day-long wind storm, which left no survivor. A terrifying sound destroyed the people of Thamud. The entire habitation of the people of Hazrat Lut (AS) was overturned, the remnants of which still exist in the west of Jordan in the form of a low-lying water level, which is not conducive to the survival of any sea life. Therefore, it is called The Dead Sea and the Sea of Hazrat Lut (AS).

In short, these were some forms in which Divine punishment befell past communities due to their disobedience, destroying whole nations and peoples in one stroke. However, it has also happened that such people died away naturally, leaving no one behind to remember them.

Also clarified in these verses is that Almighty Allah does not suddenly send down His punishment upon any people. Instead, punishments come to shed heedlessness and direct people to the correct path. We also know from here that the hardship or distress sent to people on the earth is punishment for them. However, outwardly, it looks like punishment, but in reality, it is not. Instead, it serves the purpose of a wake-up call designed to shake people out of their heedlessness. As such, it is nothing but mercy.

Says another verse of the Qur'an:

وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

(Surah Al Sajdah – 21)

And indeed, We will make them a taste of the near torment (i.e., the torment in the life of this world, i.e., disasters, calamities, etc.) before the supreme torment (in the Hereafter) so that they may (repent and) return. (i.e., accept Islam)

Removed from these verses is the doubt about this world, which is no place for rewards (Darul-Jaza) but where one must do what one should (Darul-'Amal). What, then, is the sense of being punished in this world where good and evil seem to be weighed on the same scale? Where the evil ones fare better than the good ones. The answer is clear. The real reward and punishment will come on that one day of Qayamat, known as the Day of Judgement (Yَوْمُ-ud-Din) or the Day of Retribution (Yَوْمُ al-Jaza). But some hardships are sent in this world as a sample of punishment ('Azab) and some comforts as a sample of reward (Thawab), tokens of mercy from Allah. Some spiritual masters have even said that all comforts of the world are indicators of the comforts of Paradise so that one learns to long for them. As for all those hardships and sorrows that afflict man in this world, they too are indicators of the punishment of the Hereafter so that man prepares to stay safe against them. Unless there is no sample or model in sight, no one can persuade towards anything, nor can anyone detract from any impending danger or evil.

Therefore, the comforts and discomforts of this mortal life are not rewards or punishments. They are, instead, samples or tokens of rewards and punishments.

This world is a showroom of the Hereafter (akhirah), where the trader displays the demonstration pieces of his merchandise in front of his store or shop to attract the buyer. Thus, we can see that worldly prosperity or poverty, happiness or sorrows are not rewards and punishments in the real sense. They are a method of bringing the creation of Allah alienated from its Creator back to His fold.

The hardship inflicted on them during their life in the present world was not aimed at punishing them. Since everyone turns to Allah naturally when in distress, the purpose was to make people turn to Allah through a bit of hardship. This tells us that the hardship or pain that visits a person or group as punishment is, in a sense, the working of Divine mercy.

As for the statement: (We opened for them doors of everything), it warns human beings at large that no one should be deceived by seeing the affluence of persons or groups and hasten to the conclusion that these were the people on the correct path and that their life was a model of success. One should never forget that among them. Some of those disobedient ones could be picked out to be seized with sudden and grave punishment.

Therefore, the Holy Prophet (ﷺ) said: When you see blessings and wealth raining upon someone - though he is deep in sin and disobedience, then know that he is being lured into destruction (sidra) that is his affluence is an indicator of his being seized in punishment.

(Narrated by Ahmad from 'Uqbah ibn 'Amir (RA) as in Tafsir Ibn Kathir)

Following a narration from Syedna 'Ubadah ibn Al-Samit (RA), leading commentator Ibn Jarir (ra) has reported that the Holy Prophet (ﷺ) said, When Allah Taala wills to have a nation survive and grow, He creates in them two qualities:

- (1) Moderation in everything they do, and
- (2) Modesty and chastity, abstinence from indulging in what is incorrect.

And when Allah Taala wills to destroy a nation, He opens doors for them of breach of faith (*Khiyanat*); *they appear to be successful in the world despite their violations of trust and wrongdoings.*

(Tafsir Marif ul Quran)

1.4 لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ

وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ۝

(Surah Al Hajj – 53)

(All this is allowed to be done) so that He may make what Satan casts a trial for those in whose hearts there is a disease, and whose hearts are complex, and indeed the wrongdoers are in the utmost antagonism

Hafiz Ibne Kathir (ra) discusses this Ayat as follows:

That He (Allah) may make what is thrown in by Satan a trial for those in whose hearts is a disease and whose hearts are hardened. And indeed, the wrongdoers are in an opposition far-off (from the truth).

That He (Allah) may make what is thrown in by Satan a trial for those in whose hearts is a disease. Meaning: doubt, Shirk, disbelief, and hypocrisy.

Ibn Jurayj (ra) said:" Those in whose hearts is a disease," "The hypocrites, and "And whose hearts are hardened." Means the idolaters."

"And certainly, the wrongdoers are in an opposition far-off." This means far away in misguidance, resistance, and stubbornness, i.e., far from the truth and the correct way. (Tafsir ibn Kathir)

Allah Almighty is wise, and none of his actions is devoid of wisdom. So, it was also full of understanding. This is because it is a satanic trick for those who have shirk and disbelief in their hearts and are suffering from hypocrisy. Let it become a temptation for them, and this is what happened: the polytheists took this evil and evil from the side of Allah Almighty.

Disappointment:

It is Allah's guidance that these infidels, whose hearts have doubts about the Qur'an and divine revelation, will not be able to leave their hearts until the Day of Resurrection. Sheitan will always keep them in his evil deception. And just as the blessing of faith creates light in the heart day by day. In the same way, darkness and misguidance increase in the heart due to the disobedience of disbelief and shirk, and their respite at this time fills their minds with pride. They will come to their

senses when suddenly the punishment of the Day of Resurrection will be upon them, or they will suffer the punishment of that day, which will prove to be inauspicious for the youth.

(Kamalain translation and interpretation of Jalalain)

About this, Ayat Moulana Jalaluddin Mohali (ra) said!

That He may make what Satan has cast a trial, a test, for those in whose hearts is a sickness, debate, and hypocrisy, and those whose hearts are hardened, namely, the idolaters, [set] against acceptance of the truth. For indeed the evildoers, the disbelievers, are [steeped] in extreme defiance, [in] a protracted feud with the Prophet (ﷺ) and the believers, for his tongue, uttered mention of their gods in a way that pleased them, and yet this was later nullified. (Tafsir Jalalain)

Mufti Muhammad Shafi (ra) writes in his Tafsir Maarif al-Qur'an.

Allah says, O Muhammad ﷺ! It is not a new thing that these people quarrel with you under the influence of Satan. Still, We did not send any messenger or any prophet before you who did not experience this story that when he obeyed the commandments of Allah Almighty, read something from (only then) Sheitan put doubts and objections in the hearts of the disbelievers in reciting it. The disbelievers argued with the prophets by presenting these doubts and objections.

As stated in other verses.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا^ط

وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

(Surah Al Anaam – 112)

And so, We have appointed for every Prophet enemies - Shayatin (devils) among humankind and jinn, inspiring one another with adorned speech as a delusion (or by deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.

وَإِنَّ الشَّاطِئِينَ لَيُوحُونَ إِلَى أُولِيَهِمْ لِيُجَادِلُوكُمْ^ع

(Surah Al Inaam – 121)

And indeed, the Shayatin (devils) do inspire their friends
(From humankind) to argue with you.

Then Allah destroys and annihilates the doubts cast by Satan. Allah strengthens the subjects of His verses even though they were stable in themselves, but this stability became more evident by answering the objections. He is very wise. This whole story has been narrated so that Allah may make the doubts cast by Satan a test for people whose hearts are filled with doubt and whose hearts are hardened so that they believe falsehood more than doubt. So, they are tempted to see that after the answer, they still follow the doubts or understand the answer and accept the truth. Indeed, these cruel people, i.e., the people of doubt and the people of faith, are also in significant opposition to the fact despite being clear evidence. (Tafsir Marif ul Quran)

1.5 أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُمْ

مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝

(Surah Al Zumr – 22)

So, I ask about a person whose heart Allah has opened up for Islam, and consequently, he proceeds in a light from his Lord. (Can he be equal to the one whose heart is hardened?) So, woe to those whose hearts are too hard to remember Allah. Those are wandering in open error.

Hafiz Ibne Kathir (ra) mentioned in his Tafsir.

The People of Truth and the People of Misguidance are not Equal:

Allah says, is he whose breast Allah has opened to Islam, so that he is in light from his Lord. This means that this person is equal to the one who is hard-hearted and far from the truth.

This is like the Ayat:

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَشِيءُ بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا،

كَذَلِكَ زَيْنٌ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ○

(Surah Al Anaam – 122)

Is he who was dead (without Faith by ignorance and disbelief), and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men— like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus, it is made fair-seeming to the disbelievers that they used to do.

(Tafsir Ibn Kathir)

Hazrat Qazi Sanaullah Panipati (ra) says in his Tafsir Mazhari.

If I believe that Allah has revealed the source of Islam, then it is the light of my Lord. So, the person whose breast Allah opened to accept Islam, the result of which is that he is on the light by the grace of his Lord, is that person and those whose hearts are complex (and dark) equal.

According to Shareh al-Sadr, Allah created a light in the heart of a servant, in the light of which he saw the truth as truth and falsehood as falsehood, and without any hesitation or doubt, he believed in the religion brought by the Messenger of Allah (ﷺ). This state of confirmation of all was interpreted as the Shareh al-Sadr because the chest is the place of the heart and soul, and only the heart accepts Islam.

Noor means insight (vision of the heart).

When the difference between the believer and the unbeliever was established, the one whose heart was opened by Allah to accept Islam and, as a result, received a special light. Because of this, he believed and was guided. Can such a person be like a man whose heart Allah has put a seal on, and his heart has become problematic?

فَوَيْلٌ لِلْالْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

The remembrance of Allah does not influence their hearts. It is a great evil for them. These people are in open error.

A Muslim's heart is greatly affected by the mention of Allah, and a disbeliever's heart becomes hardened and denial increases. That's why when the Sharh al-Sadr is mentioned, Allah is the one who makes the Sharh al-Sadr, and when the hardness of the heart is mentioned, it is directed towards the heart. As if the meaning of this verse and the following verse are the same, it is said in another verse.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

(Surah At Taubah – 125)

But as for those whose hearts are a disease (of doubt, disbelief, and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief, and doubt, and they die while they are disbelievers.

Malik bin Dinar (ra) said, "No punishment has been prescribed for a servant greater than the hardness of the heart, and Allah's wrath descends on a people only when their hearts lose their gentleness."

Al-Hakim (ra) narrated on the authority of Hazrat Saad bin Abi Waqqas (RA) that the Qur'an was revealed to the Messenger of Allah (ﷺ) for an extended period, and he recited it to people continuously. Sahaba Karam (RA) said to the Holy Prophet (ﷺ) tell us something else besides the Qur'an (it will be better). Ibn Jarir (ra) narrated on the authority of Hazrat Aun bin Abdullah (RA) that some Companions were tired of something, and they said, "We wish you would convey (something else). The verse mentioned above was revealed.

Commenting on this verse, Hazrat Jalaluddin Mohali (ra) writes in Tafsir Jalalain.

High levels of knowledge, practice, and ethics:

أَفَمَنْ شَرَحَ اللَّهُ The difference between good and evil, good and evil is being explained in a different way that one is the one whose chest Allah has opened for Islam, he gets complete satisfaction and peace in the commands of Allah. Ilm al-Yaqeen, Ain Al-Yaqeen, and Haq Al-Yaqeen reach the light and brightness where the thorn of doubt does not linger.

This is the ultimate and perfect level of knowledge. With this open heart, the last limit of the action is also blessed that there is no difficulty in the rules of share, but in habit and worship, Shariat and Tariqat become the same. There is no resistance in both. Instead, the requirements of both become compatible. He is not affected by the behavior of different people.

The second is the unfortunate one whose heart is as hard as a stone so that no warning is practical on him, nor does any good influence him, nor is he ever allowed to remember Allah, nor is he concerned about his reformation, but is merely a servant of rituals. Can these two be equal?

(Kamalain translation and interpretation of Jalalain)

Mufti Muhammad Shafi (ra) says in Tafsir Maarif al-Qur'an

The literal meaning of Shareh is to open, expand, and widen. Sharh Sadr means the vastness of the heart. This means that the heart can reflect on the creation verses of Allah, the heavens and the earth, and one's birth, etc., to get benefits and rewards. In the same way, the divine verses revealed in the form of books and commandments can be used by meditating on them. Its opposite is heartache and heartbreak.

It is narrated from Hazrat Abdullah bin Masoud (RA) that when the Messenger of Allah (ﷺ) recited this verse أَفَمِنْ شَرِّهِ اللَّهُ , we asked him (ﷺ) about the meaning of Sharh Sadr. If so, his heart expands (which makes it easy to understand and follow Allah's commandments). We asked the Messenger of Allah (ﷺ), "What are the signs of Sareh Sadr?"

He said:

الانابة الى دار الخلود والتجافي عن دار الغرور والتأهب للموت قبل نزوله-

Except for us, to the abode of immortality, and to abstain from the abode of delusion and the last, to die before we go down.

(رواه الحاكم في المستدرک البیهقی فی شعب الایمان (روح المعانی)

To be drawn and inclined towards the abode of everlasting life, stay away from the abode of deceit, the pleasures and adornments of the world, and prepare for death before it comes.

The meaning of the letter *Istifham* is that a person whose heart has been opened to Islam and is on the light from his Lord, that is, he does everything in its light, and the person whose heart is narrowed. And hard-hearted can be equal somewhere. On the contrary, the following verse mentions a hard heart and the punishment below. He who does not have mercy on anyone and who does not accept any influence from the remembrance of Allah and His commandments.

2.0 – Sealed Heart

Allah mentions the Sealed Heart on 14 different occurrences in the Qur`an.

2.1 خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

(Surah Al Baqarah – 7)

Allah has set a seal on their hearts, their hearing, and their eyes; there is a covering, and for them awaits a mighty punishment.

Hafiz Ibn Kathir (ra) says:

Why was it sealed?

Hazrat Sidi (ra) says that Khatam means seal, which means seal. Hazrat Qatadah (ra) says that means Satan overcame them, and they became under his control until they were sealed. Until the divine seal was placed on their hearts and ears and veiled in their eyes. They cannot see, hear, or understand instructions. Hazrat Mujahid (ra) says that sins settle in people's hearts and surround them from all sides. Only this is the seal for the heart and ear comes the proverbial seal. Mujahid (ra) says that in the same way, sins cover and seal the heart, and the truth does not affect it. It is also called *Ren*, which means that the cause of arrogance is being described as turning away from the truth, as it is said that such and such a person became deaf after hearing this. It means that he ignored this out of arrogance and indifference.

Imam Ibn Jarir (ra) says that this meaning is not correct because here Allah himself says that He sealed their hearts. There is a verse in one place

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

Surah Al Saf – 5)

And (remember) when Hazrat Musa (AS) (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allah to you? So, when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are Fasiqun (the rebellious, the disobedient to Allah).

Allah Almighty says!

وَنَقَلْبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

(Surah Al Anaam – 110)

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander unquestioningly.

We turn back their hearts and their eyes as if they had not believed at all, and We leave them wandering in their disobedience. Other such verses state that Allah has sealed their hearts and removed guidance from them because of rejecting the truth and sticking to falsehood, absolute justice. Justice is a good thing and not a bad thing. Qurtubi (ra) says that there is a consensus of the ummah that Allah has also described one of his sealing attributes, which is a substitute for the disbelief of the disbelievers. The verse says:

بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

(Surah Al Nisa – 155)

- nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.

Instead, Allah sealed them because of their disbelief. It is also in the hadith that Allah turns hearts upside down. There is a hadith in the prayer

(يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ)

O you who turn hearts, keep our hearts steadfast on your religion.

In the hadith of Hazrat Huzaiifa (RA), the Messenger of Allah (ﷺ) said, "Fitnah appear on the hearts like a straw in a broken sack, and the heart that accepts them becomes a black spot." And in the heart where these temptations do not affect, a white dot becomes in it, the whiteness of which increases and becomes completely white, which illuminates the heart. Then, no calamity can ever harm it. Similarly, the blackness of another heart (which does not accept the truth) spreads until the whole heart becomes black. Now, he neither likes excellent nor evil.

Imam Tirmidhi (ra) has called this hadith Hasan Sahih, so it is known that the excess of sins covers the hearts, and after that, the seal of Allah is applied, which is called (ختم اور طبع). There is no way to leave faith and disbelief in this heart. The same seal is mentioned in this verse. We have seen with our eyes that when something is closed and sealed, nothing can enter it or come out until the seal is broken. In the same way, the hearts and ears of the disbelievers have been filled with Allah's seal. The end and form are on the hearts and ears, and the veil falls on the eyes. As narrated by Hazrat Abdullah bin Abbas (RA), Hazrat Abdullah bin Masoud (RA), and other Companions.

There is a verse in the Quran:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾
(Surah Al Shoorā – 24)

Or say they: "He has invented a lie against Allah?" If Allah willed, He could have sealed up your heart (so that you forget all that you know of the Qur'an). And Allah wipes out falsehood, and establishes the truth (Islam) by His Word (this Qur'an). Verily, He knows well what (the secrets) are in the breasts (of mankind).

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاةً
فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾
(Surah Al Jasiah – 23)

Have you seen him who takes his lust (vain desires) as his ilaha (God)? And Allah, knowing (him as such) left him astray, sealed his hearing and heart, and covered his sight. Who then will guide him after Allah? Will you not then remember?

Hazrat Qazi Sanaullah Panipati (ra), in his Tafsir Mazhari, describes it in detail as follows.

The fact is that Allah Ta'ala is the creator of all things, whether they are gems or signs, and these are the causes of the common causes. Allah creates causes after these causes. So, after using the eyes, ears, and other senses, Allah makes the knowledge of feelings. After using the mind in two cases, Allah creates the understanding of the result. This is his habit. If He wills, He never creates, suspends the senses, and renders the mind ineffective. He can gain knowledge of tangible

things if he wants, but that knowledge does not affect the heart; this is also close to his power. The Messenger of Allah (ﷺ) said: The hearts of all the sons of Adam (AS) are like a heart between two fingers of the Most Merciful. Then Rasool Allah (ﷺ) prayed like this: O Allah! You who turn hearts! Turn our hearts to obey You. This hadith was narrated by Imam Muslim (ra) on the authority of Abdullah bin Umar (RA) when Allah exalted, did not intend to purify the hearts of the disbelievers, He turned them away from obtaining light by meditating on the verses, and after seeing the verses and miracles in their hearts, the light of faith and belief He did not create. Khatam here refers to the blackness of the hearts, which Allah makes on the hearts after committing sins and suffering.

The blackness of the same heart has been defined as a corruption of the heart, as it is said in the hadith that when this portion of the heart is damaged, the whole body is damaged. This corruption is the opposite of reforming the heart. When this condition is of a sinful believer, what will be the condition of an unbeliever (whose heart does not have even a ray of light of faith)? The first meaning of khatam in the dictionary is to hide and silence, the second is to trust something by sealing, and the third is to reach the end of something because the last act of protecting something is to seal; that is why it is called khatam.

That is, they sealed their ears. (And plugged his ears and heart and put a veil over his eyes) Ears and hearts acquire knowledge from all sides and directions, so to stop them, he mentioned only one gender, the end. Unlike the eye, it is allocated along the frontal direction. Therefore, to prevent this, غَشْوَةٌ (curtain) is mentioned, especially with the front dimension.

(3) There is a veil over their eyes.

إِبْصَارٍ is the plural form of بَصَرٍ, which means the perception of the eye and refers to the faculty of sight (power of sight) and the organ of sight. Similarly, the word (سَمْعٍ) Sama is used in these three meanings.

The Grand Mufti of Pakistan, Mufti Muhammad Shafi (ra), writes in his Tafsir Maarif al-Qur'an explaining this verse.

Allah Almighty (ﷻ) has mentioned those disbelievers who had reached the point of stubbornness in their rejection of disbelief. Because of this stubbornness, they were not even ready to listen to any truth or see a clear argument about such people. The Sunnah of Allah is that they are given a monetary punishment in this world, that their hearts are sealed, their ears and eyes are closed from accepting

the truth, and their condition is that of reality. It becomes as if they have neither the intellect to understand nor the eyes to see. There are no ears to hear.

In this verse, to console the Holy Prophet (ﷺ), it has been explained that these stubborn disbelievers who, despite not being informed of the truth, are frozen in denial of disbelief or, because of their arrogance and perversion, do not listen to the truth and see the clear arguments. Regarding their reformation and faith, those who strive for the Prophet (ﷺ) will not be effective for them, but it is equal for them to strive or not to strive for the Prophet (ﷺ).

Allah has put a seal on their hearts and ears, and a veil has been placed on their eyes. All the ways of thinking and understanding are closed, so it is painful to expect advice from them. Something is sealed so that nothing from the outside can enter it. Filling their hearts and ears means they need more room to accept the right. This state of theirs has been interpreted as a seal on the hearts and ears, but instead of a seal for the eyes, it has been mentioned that a veil falls. The wisdom is that any article or thought that comes to the heart is directed in one direction. It doesn't come from; it can come from every direction. Likewise, the sound that reaches the ears can come from every direction. Their closure can only happen when sealed, unlike the eyes, which have only one direction. That is, it can be from the front, and when the front is veiled, the perception of the eyes ends.

(Tafsir Mazhari)

The worldly punishment for sins is the loss of success:

It is known that disbelief and every sin will be punished hereafter, but some sins are punished in this world. Then, this punishment of the world sometimes takes the form that the reformation of the present is denied. A person is unconcerned about the reckoning of the hereafter and increases in his disobedience and sins; the sense of his evil also goes from his heart.

إِنَّ مِنْ جَزَاءِ السَّيِّئَةِ السَّيِّئَةَ بَعْدَ هَا وَإِنْ مِنْ جَزَاءِ الْحَسَنَةِ الْحَسَنَةُ بَعْدَ هَا -

Indeed, from the recompense of evil is the evil after it, and from the compensation of good is good after it.

Advice is helpful in all situations whether the addressee accepts it or not:

For eternal disbelievers, preaching and advising the Messenger of Allah (ﷺ) have been declared equal. Still, by imprisoning them, it has been shown that this equality favors the disbelievers. Not in favor of the Messenger of Allah (ﷺ), but they will get the reward for preaching, teaching, and reforming the people anyway; that is why in a verse of the entire Holy Quran, the Messenger of Allah (ﷺ) also said to such people. Da'wah is not prevented from giving faith. From this, it is known that the person who does the work of Da'wah and reform, whether practical or not, gets rewarded for his action.

Answer to a doubt:

The subject of this verse should be the same as that of this verse of Surah Mutaaffefin.

كُلُّ يَلٍ سَكَا رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُوا يَكْسِبُونَ

(Surah Al Mutaaffefin – 14)

But that Ran (Rust) into their hearts for what they earned.

i.e., the reason for denying the Qur'anic verses, visions, and open signs is that rust has settled on their hearts due to their sins.

It is not like that, but the rust of their actions has settled on their hearts. It is clarified that their evil deeds and rebellion have become the rust of their hearts. The same rust has been interpreted as the words seal or curtain in the mentioned verse. Therefore, it cannot be doubted that when Allah Ta'ala has sealed their hearts and pardoned their senses, and they became helpless in their disbelief, then what is the punishment for them? The reason is that these people have destroyed their ability by doing mischief. Therefore, they are the perpetrators and the cause of this destruction potential. However, Allah Ta'ala, as the creator of all the actions of the servants, attributed the sealing in this place to Himself, indicating that when these people wanted to destroy the ability and capability of acceptance of truth by their authority, according to the Sunnah of Allah, We created that state of incompetence in their hearts and senses.

2.2 قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ

يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ۝

(Surah Al Anaam – 46)

Say: Tell me, if Allah takes away, you're hearing and your sights and sets a seal on your hearts, which God other than Allah can bring these back to you? See how We put forth Our verses in various forms? Yet, still, they turn away.

The deprived and successful?

It is said that ask these opponents of Islam that Allah may take away your ears and your eyes as He has given them to you. As the verse says:

وَهُوَ الَّذِي أَنْشَأَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٤٨﴾

(Surah Al Mominun – 78)

It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.

The intention is not to bring Shariah profit from taking away. The reason for this is to seal the heart.

As the verse says:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَبْلُغُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمَنْ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۖ فَسَيَقُولُونَ اللَّهُ ۖ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

(Surah Yunus - 31)

Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allah." Say: "Will you not then be afraid of Allah's Punishment (for setting up rivals in worship with Allah)?"

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ

وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٢﴾

(Surah Al Anfaal – 24)

O you who believe! Answer Allah (by obeying Him) and (His) Messenger (ﷺ) when he calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e., He prevents an evil person from deciding anything). And indeed, to Him, you shall (all) be gathered.

Knowing that Allah Ta'ala is a barrier between a person and his heart, here they are asked, "Do you think anyone other than Allah has the power to bring back these things?" That is, no one has. Look at how I have presented the clear and robust arguments of my opinion and proved that everyone is helpless against me. However, these polytheists must accept the truth of such clear arguments and prevent others from getting it. Then He says! Please also answer this question: If Allah's punishment comes to you in your ignorance, will anyone else be killed except the wrongdoers and polytheists? That means it won't happen. As the verse mentions, those who worship Allah will be protected from this destruction.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

(Surah Al Anaam – 82)

It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong, i.e., by worshipping others besides Allah), for them (only) there is security, and they are guided.

He said that the task of the messengers is to give good news to the believers of their ranks and to warn the disbelievers of Allah's punishment. There is no fear in the Hereafter and no regret in leaving this world. Allah is the guardian of their children, and He is the protector of their children. The unbelievers and the deniers will have severe chastisement because of their disbelief and disobedience because they abandoned the commandments of Allah and engaged in disobedience to Him. They used to do His forbidden things and run away from what He told them to do.

(Tafsir Ibn Kathir)

Qazi Sanaullah Panipati (ra) writes in his commentary on this verse:

You should say, tell me that if Allah takes your ears and your eyes and seals your hearts, then there is a god besides Allah who gives you these things. Arguments, yet they are turned away.

In (قُلْ), the address is to the Prophet ﷺ, and in (أَرْءَيْتُمْ), the address is to the polytheists. Taking away strength, hearing, and sight means deafening and blinding, and sealing the hearts means covering the hearts with something that makes your intellect disappear. When Allah takes these things away, no one else can return them to you. You know very well that if Allah takes away those abilities from you, no one can give you such things.

(Tafsir Mazhari)

Rasool Allah (ﷺ) would also say to them that if Allah takes away their hearing and sight so that they neither hear nor see anything and seals their hearts so that they cannot understand anything by heart, then there is no god other than Allah to give you these things back. When there is no such person, even by your admission, how can you consider anyone worthy of worship? You see how we show the arguments from different aspects by feeling them and accepting their results. You do this (indifference). But if the punishment of Allah is inflicted either in ignorance or in awareness, will anyone else be killed by this punishment except the unjust people? It means that if the sentence comes, it will be on you because of your oppression.

(Tafsir Maarif-e-Qur'an)

2.3 أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَلْنَاهُمْ بِذُنُوبِهِمْ ۚ

وَنُطْبِعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ○

(Surah Al Aaraf – 100)

Have all these events yet to teach a lesson to those who inherit the land after its (former) inhabitants that if We so willed, We could afflict them for their sins? But We seal their hearts so that they do not listen.

People drowning in sins?

It is said that once they fought against Us, we overpowered them. Second, if they become their deputy, is it not clear that if they do evil deeds, they will be dug up like others, as stated in this verse?

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿١٢٨﴾

(Surah Ta Ha – 128)

Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

That is, have they yet to understand that We destroyed many inhabited settlements before them, in whose houses these people live now? Had they been wise, there would have been many signs for them, and in the verse after this statement, there are many signs in it. Do they not hear it?

He said, "Before this, people used to say with full confidence that they would not fall, even though those whose houses you were in were themselves destroyed because of their atrocities." Empty houses were left.

In another verse there is a verse

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِعْيًا ﴿٧٤﴾

(Surah Maryam – 74)

And how many generations (past nations) have We destroyed before them, who were better in wealth, goods, and outward appearance?

Before them, we destroyed many settlements, and no one was seen or heard from them. Now, it is mentioned in the verse that those people were more lustful than them; they were rich and in luxury and comfort. They were at rest; the clouds were raining from above, and the springs were flowing from below, but they remained immersed in sins until finally they disappeared, and other people came to take their place.

Describing the death of the Aad (Nation), it was said that such punishments came suddenly, the remnants of their existence were blown away, ruins were left standing, and no name or sign of anything remained. This is what happens to criminals. Even though they had worldly knowledge, eyes, ears, and hands were all there. But when the chastisement came for mocking the words of Allah Almighty and for their denial, they were shocked and surprised. Neither reason nor reason was used. Learn from the deserted settlements around you. If the others denied it, see how they were ruined. You have yet to reach a tenth of them. Listen carefully to the disbelievers before you. Allah overthrew the settlements of the oppressors and made their palaces ruins. Walk in the earth, close your eyes, listen, and get a lesson. He who has no eyes is not blind, but truly blind is he whose eyes of heart are useless. Subsequent prophets (AS) were also mocked, but the result was that the mark of such mockers was erased. They were surrounded in such a way that not a single one was left. Allah's words are valid, His promises are unbreakable, He surely helps His friends and humbles His enemies.

(Tafsir Ibn Kathir)

This is because they should fear punishment, which is their participation in the crime of disbelief with the former nations. That is, and after those who lived on Earth before them, people live on Earth instead of them now. Have these events not yet made them understand that if we want, they will also perish like the previous nations because of their crimes and denial of disbelief? Because those nations were killed due to the same crimes in the past, and these incidents are indeed such that they wanted to learn from them. But the real thing is that We have closed their hearts, so they don't even listen to the truth from the heart and don't believe. The reason for this ban is their disbelief from the beginning.

(Tafsir Maarif al-Qur'an)

By narrating the events and situations of previous nations, it is intended to convey to the present Arab and other countries that there is an excellent lesson for you in these events, that you should not go near them because of the actions that caused the anger and punishment of Allah to descend on the previous people. And adopt the acts through which the Prophets and their follower's achieved success.

So, this verse says:

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَنُوهُمْ بِذُنُوبِهِمْ ؕ

The people of the present age who became the heirs of their lands and houses after the destruction of the previous nations or will become heirs in the future did not the last tragic events tell them that as a result of disbelief and denial and violation of Allah's commandments, as they are the inheritors of the ancestors, i.e., the previous nations, have been destroyed and ruined. Likewise, if they are also guilty of crimes, the wrath of Allah may come upon them.

وَنُطْبِعُ عَلَيْهِ قُلُوبَهُمْ فَهُمْ لَا يَسْمَعُونَ ۝

The meaning of (نُطْبِعُ) is to print and seal, and the meaning is that these people do not get any lesson or guidance even from past events, the result of which is that the wrath of Allah is sealed on their hearts, and then they do not listen to anything. In the hadith, the Holy Prophet (ﷺ) said that when a person commits the first sin, a dot of ink is placed on his heart. Even if he increases in equal sins, these black dots surround his whole heart, and the natural substance Allah has placed in the human heart to recognize good and bad and avoid evil is destroyed. He gets overwhelmed, and the result is that he starts to consider the good as bad and the bad as good, the useful as harmful and the harmful as applicable. This condition has been described in the Qur'an as the rust of the heart, and the final result of this condition is that.

(Hazrat Mufti Azam Pakistan Mufti Muhammad Shafi ra)

2.4 تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا ۖ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا كَانُوا لِيُؤْمِنُوا

بِمَا كَذَّبُوا مِنْ قَبْلُ ۖ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ

(Surah Al Aaraf – 101)

Have all these events yet to teach a lesson to those who inherit the land after its (former) inhabitants that if We so willed, We could afflict them for their sins? But We seal their hearts so that they do not listen.

Hafiz Ibne Kathir highlighted this Ayat:

The appointed punishment of covenant-breakers:

Regarding the former nations Noah (AS), Hud (AS), Saleh (AS), Lot (AS), and the people of Shuaib (AS), Allah Almighty says to His Prophet (ﷺ) that our Messengers came to them all with the truth, showed miracles, explained, extinguished, and gave proofs. Still, they do not obey or stop their bad habits. As a result, they were killed, and only the believers were saved. Allah's way continues in the same way that punishment is not given until the Messenger comes and warns. Allah Ta'ala says that We are not unjust, but when the people themselves turn to oppression, then Our punishments are heavy upon them. None of them believed in what they were told despite seeing the arguments. These people will not think we will turn their hearts and eyes upside down even if a miracle comes. We shall leave them astray in their stubbornness, and here also it is said that in the same way, We seal the hearts of the disbelievers. Most of them are destructive covenants but generally transgressors of covenants. This pledge is the one that was taken in eternity and was kept in the exact nature and instinct that was created on it, and the Prophets (AS) kept emphasizing it. But they rejected this covenant or assumed it to be absolute and started worshiping other than Allah against this covenant. They had come to believe that Allah is the Lord, the Creator, and worthy of worship. Still, here, they started to oppose Him completely and started worshiping other than Allah without reason, against reason and imitation, against nature, and Shariah.

It is in the hadith of Sahih Muslim that Allah Ta'ala says: I created My servants on monotheism, but Satan came and misled them and made what I made lawful for them forbidden. According to Bukhari, Muslim, every child is born based on Islam; then his parents make him a Jew, a Christian, or a Magian. In the Holy Qur'an, we revealed to all the messengers we had sent before you that there is no god except

Me. O people of the world! All of you keep worshiping only Me. And in the verse, inquire from the messengers (AS) before you, did We appoint for them other gods besides Me? And the commandment is the verse:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ
مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ١
(Surah Al Nahel – 36)

And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and avoid false gods. Then some of them (there were) whom Allah guided, and others (there were) upon whom error had held. Do but travel in the land and see the nature of the consequences for the deniers!

We sent Messengers (AS) to every nation to order people to worship only Allah and abstain from all worship except Him. The meaning of this sentence has also been that since it was already in the knowledge of Allah, faith will not be blessed. This happened because, despite the arguments coming forward, they did not believe. On the day of the covenant, they sat down as if they had accepted faith, but the state of their hearts, Allah Almighty, knew their faith was forced and unhappy. It is said that if they return to the world again, they will start doing the same things from which they have been prevented.

(Tafsir Ibn Kathir)

That is, they should not believe in what they had denied before the arrival of the messengers. That is, they should not believe in Tawheed and persist in denial and falsehood, or this means that what they had denied in the beginning, the rest of their lives will also be on him. They do not believe. When the messengers came with divine laws and messages, they did not acknowledge them or pay any attention to their invitation.

Imam Baghwi (ra) writes that Ibn Abbas (RA) and Sidi (ra) say that when Allah took the pledge to submit to His Lordship by removing everyone from the back of Hazrat Adam (AS). They had confessed with their tongues and denied in their hearts, so even after the arrival of the messengers, they did not believe because they had dismissed it even before our capture. Mujahid (ra) says that they did not think before death. Even if we revive them after death, they will not believe them, too, as Allah Ta'ala says!

لَعَا دُو الْبَا نُهُوَ اَعْنَهُ (No, what is forbidden)

Yaman bin Zabab (ra) said: This means that every Prophet warned his people of divine punishment, but they denied it, so We destroyed them. Then, when the Messenger came after them with proofs, the later ummahs also did not believe in what the previous ummahs had denied. An example of this is in this statement.

مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُونٌ *

Those before them did not come from a messenger except that he was a sorcerer or a madman.

Just as we sealed the hearts of the perished nations before this, so does Allah fill the hearts of the disbelievers whose destiny has been written not to believe. Their hearts are not soft even with verses and vows.

(Tafsir Mazhari)

Their messengers brought miracles to the people living in all the past settlements. But still, this was the state of their obstinacy: what they called a lie at first did not happen, and they would accept it again as if they were hard of heart. In the same way, Allah Ta'ala seals the hearts of the disbelievers, and some of them used to pledge to believe in hardships. But we saw only some of the people keeping their promises. That is, after the downfall of the calamity, they used to be the same again, and we found most of the people disobedient, so the disbelievers have always been like that, so don't be sad.

In the second verse, He said:

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا ؕ

تِلْكَ الْقُرَى is the plural of Naba, which means some great news. The meaning is that we narrate some events of the destroyed settlements to you.

After that, He said!

وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ؕ فَمَا كَانُوا يَكْفُرُونَ بِمَا كَذَّبُوا مِنْ قَبْلُ ؕ

The prophets and messengers of all these people came to them with miracles by which right and wrong could be decided, but their stubbornness and obstinacy were evident once this came out of their tongues. They knew it was false, and many miracles, arguments, and proofs came to the fore, but they were unwilling to confirm and acknowledge it.

Miracles have been given to all the prophets and messengers, among which the miracles of some prophets (AS) have been mentioned in the Qur'an, but many have not. And in Surah Hud, the saying of Hazrat Hud (AS) to the people is mentioned: (مَا جِئْنَا بِبَيِّنَةٍ). i.e., you did not bring any miracle. Or it was that they considered his miracles insignificant and said so.

Secondly, it is worth noting that the condition of those people who have been told in this verse is that when the wrong thing came out of their tongue, they continued to follow it; no matter how many clear arguments came against it, they would fly away on their own words. This is the condition of Allah's disbelievers and unbelievers, in which many Muslims and some scholars are also found to be suffering. Keep doing it. This situation is the cause of Allah's anger and wrath. (Masail-e-Suluk)

After that, he said!

○ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ

In other words, just as the hearts of these people were sealed, in the same way, Allah fills the hearts of the unbelievers so that they no longer can accept good deeds.

(Tafsir Maarif al-Qur'an)

2.5 رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۝

(Surah At Taubah – 87)

They are happy to be with women who sit back, and their hearts are sealed, so they do not understand

الْخَوَالِفِ refers to the women who stayed in their homes after the men left. Khalaf is the plural of Khalifah. It is said in the phrase, "فلانى خالفة قومى" so-and-so is of low status (i.e., useless or inefficient) in his nation. What is meant is that they liked the company of dysfunctional people.

وُطِبِعَ عَلَى قُلُوبِهِمْ And their hearts were sealed, that is, Allah put a seal on their hearts, due to which they did not understand the goodness of good deeds and the badness of evil deeds.

فَهُمْ لَا يَفْقَهُونَ So they do not understand what kind of good fortune there is in the harmony of Jihad and the Messenger ﷺ and what kind of bad luck there is in the opposition.

(Tafsir Mazhari)

Hazrat Maulana Jalaluddin Sayuti (ra) says about this verse.

Here is the continuation of the condemnation of those hypocrites who, despite being shared in the battle of Tabuk, did not participate in the battle with the Prophet ﷺ due to their hypocrisy and laziness. And permission was sought not to participate in the war by giving false excuses. He (ﷺ) also permitted them. Here, they are also being informed that their names have been removed from the list of Mujahideen, and they will not be able to participate in any battle in the future. It meant that these people were happy to stay behind him after he (ﷺ) left for Jihad. The other meaning here can also be the opposition, that these people opposed the Messenger of Allah ﷺ and sat in the house, and not only themselves but also tried to stop others by saying (لَا تَنْفِرُوا فِي الْحَرِّ) "Don't be alienated in the heat" by lowering their courage. The battle of Tabuk took place in a time of extreme heat. Allah Almighty answered their question through the knowledge of the Prophet (ﷺ), saying, "قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا" ('Say, our fire is hotter.') means that these unlucky people

are looking at the heat of that time and are worried about avoiding it. They are doing it, but in the Hereafter, they are making the eternal heat of Hellfire upon themselves. Instead, it is to cry tears of blood. Even if they escaped the heat of a few days through their artificial and false excuses, they forced the eternal heat upon themselves. The heat of the world is nothing compared to the heat of Hell. The fire of the world also seeks refuge from the fire of hell. Not all of the people who did not participate in the battle of Tabuk were hypocrites; some were unable to join because of actual excuses, and some were unable to participate. After his return, the Prophet (ﷺ) accepted their excuses and some of them. He was given a few days' respite, and Allah accepted his repentance.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ

This verse shows that there was a small group of hypocrites. In Tafsir Ibn Abi Hatim (ra), Qatadah (ra) says that the number of hypocrites was only twelve in favor of whom this verse was revealed. Hazrat Anas bin Malik (RA) narrated in Sahih Bukhari and Jabir bin Abdullah (RA) in Sahih Muslim that the Prophet (ﷺ) said when he returned from his trip to Tabuk that some people got the same reward by sitting at home as others found by traveling. The Companions asked: Why did Hazrat ﷺ deny this? The Prophet ﷺ said that those people had stayed in Madinah due to compulsion; otherwise, they would have participated in this journey. These hadiths fully support the idea that those who did not join in Tabuk were not all hypocrites.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ --- الخ And do not pray for anyone of them who dies

It is proven from the authentic hadiths that this verse was revealed regarding the death of Abdullah bin Abi Ibn Salol and the funeral prayer for him. It is also confirmed from the narrations of the Sahih that he (ﷺ) offered the funeral prayer for Abdullah bin Abi after this verse was revealed; after that, he did not show the funeral prayer of any hypocrite.

A few questions related to the incident and their answers:

First question: Abdullah bin Abi was such a hypocrite that his hypocrisy was apparent, and he was considered the leader of the hypocrites. Why did the Holy Prophet ﷺ discriminate against him that he also gave his blessed shirt for his shroud?

Answer: There can be two reasons for this. First, his sons, among the sincere Companions and participants in the battle of Badr, did this to please them. There

may be another reason, which is narrated in Bukhari Sharif on the authority of Hazrat Jabir (RA), that on the occasion of the Battle of Badr, when some Qureshi chiefs came under arrest, the Prophet's uncle Abbas was also among them. When he saw no kurta on his body, he told the Companions that he should wear a shirt. As Hazrat Abbas (RA) was tall, the kurta of anyone except Abdullah bin Abi did not fit his body, so he took the kurta of Abdullah bin Abi and put it on his uncle to repay him for his kindness. He gave his Karta to him.

(Qurtubi, Maarif)

The second question: When Hazrat Umar (RA) asked the Prophet (ﷺ) that Allah (ﷻ) had forbidden you to perform the funeral prayer of a hypocrite, on what basis did you say this? Because before that, he was not expressly prohibited from offering the prayer of a hypocrite. It is known that Umar bin Khattab (RA) considered the previous verse of the same Surah (استغفر لهم ولا تسغفر لهم) to be a subject of prohibition. Authority has been granted.

Answer: The fact is that the apparent meaning of the words is to give authority, and it is also evident that the mention of seventy is not for limitation but to express abundance, so its apparent meaning is this. It will happen that the hypocrite will not be forgiven no matter how many times you ask for forgiveness, but you have not been prevented from asking for forgiveness. (Jamalain Fi Shareh Jalalain)

When Allah Almighty said, "Believe with sincerity of heart and fight Jihad with His Messenger (ﷺ), those who are able among them beg to leave of him and say, 'Give us permission to stay with those who are staying here.' Those people agreed to live with the women of the house, and a seal was placed on their hearts that they did not understand modesty and indecency. Yes, but those who are Muslims in the company of the Messenger of Allah ﷺ and who fought Jihad with their wealth and their lives, and all the virtues belong to them, and they are the successful ones.

(Tafsir Maarif Al-Qur'an)

Regarding this, Ayat Hazrat Ibne Kathir (ra) said,

And when a Surah is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger (ﷺ), the wealthy among them ask your leave to exempt them and say, "Leave us (behind), we would be with those who sit (at home)." They are content to be with those who sit behind. Their hearts are sealed up, so they understand not.

Admonishing Those Who did not join the Jihad

Allah chastises and admonishes those who stayed away from *Jihad* and refrained from performing it, even though they had the supplies, means, and ability to join it. They asked the Messenger (ﷺ) for permission to stay behind, saying, "Leave us (behind). We would be with those who sit (at home)."

Thus, they accepted the shame of lagging women after the army had left. If war starts, such people are the cowardliest but most boastful among men when it is safe.

Allah described them in another Ayat,

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ
سَلَقُواكُمْ بِالْسِّنَةِ جِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ؕ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ۝
(Surah Al Ahzab – 19)

Being miserly towards you (as regards help and aid in Allah's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allah makes their deeds fruitless, which is never easy for Allah.

Their tongues direct their harsh words against you when it is safe. In battle, however, they are the most cowardly among men.

Allah said in another Ayat,

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۚ فَإِذَا أُنْزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۖ رَأَيْتَ الَّذِينَ
فِي قُلُوبِهِم مَّرَضٌ ۖ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأُولَٰئِكَ لَهُم ۖ طَاعَةٌ ۖ وَقَوْلٌ مّعْرُوفٌ ۚ
فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ ۝
(Surah Muhammad: 20 – 21)

Those who believe say: "Why is not a Surah (chapter of the Qur'an) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (*Jihad* — holy fighting in Allah's Cause) is mentioned (i.e., ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at

you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him). (20) Obedience (to Allah) and good words (were better for them). When the matter (preparation for Jihad) is resolved, if they had been faithful to Allah, it would have been better for them. (21)

Allah said next, they are content to be with those who sit behind. Their hearts are sealed up because of their staying away from Jihad and from accompanying the Messenger (ﷺ) in Allah's cause, so they do not understand. They neither realize what benefits them so that they do not perform it nor what hurts them so that they avoid it. (Tafsir Ibn Kathir)

Once again, the present verses describe hypocrites who had avoided participating in the battle of Tabuk under one or the other pretext. Among such hypocrites, there were some rich people as well. Their affluent life could have made Muslims ask, 'When these people are so unacceptable to Allah, why did they have to get all those blessings in this world?'

In response, it was said that some thinking would unfold the reality behind what they possess in the form of wealth and children. These are no mercy and blessing for them. Instead, these are their trial and punishment in this world - not to mention much about the additional punishment due hereafter. It is easy to understand the reason. They love wealth, guard it, and keep worrying about how they can increase it. They are never at peace. They collect things of comfort around them, but genuine peace and comfort never knock at their doors, for they are things of the heart. And since this engrossment in the pursuit of wealth makes them heedless towards the concerns of the Hereafter, they indulge in acts of disobedience to their Creator that, in turn, becomes the cause of their punishment. So, whether a cause or its effect, it remains a punishment. This is the reason why the Qur'an has used the words :(To punish them with these) in the sense that Allah Taala waits to punish them by and through these very possessions.

(Tafsir Marif ul Quran)

2.6 إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

○ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

(Surah At Taubah – 93)

The blame lies, in fact, on those who ask you permission despite being rich. They are happy being with women who sit back. Allah has sealed their hearts, so they do not know.

Those people agreed to live with the women of the house obscenely, and Allah sealed their hearts. Because of this, they do not know the sin and the reward; the reason for asking for permission not to go on Jihad without an excuse is explained in this verse. It means that they preferred to remain in the lower ranks and to be included in the list of women, children, sick, crippled. Allah sealed their hearts, and they became oblivious to their misdeeds. They chose to disobey the order of the Messenger of Allah ﷺ and stay away from Jihad, except that they had no idea how bad the result would be. (Tafsir Mazhari)

Hazrat Maulana Jalaluddin Sayuti (ra) says in this verse.

--- وَأَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ And the excuser came from among the Prophet (ﷺ). ---

Commentators differ about these disabilities. According to some, it was the Arabs living away from the city who obtained permission under pretenses. The second type among them was those who did not even consider the need to offer an excuse for coming to the service of the Prophet (ﷺ) and remained seated. In this way, it is as if two groups of hypocrites are mentioned in the verse, and both are included in the punishment (عَذَابُ الْيَمِّ). (منهم) also refers to both groups, and other commentators have taken (مُعَذِّرُونَ) to mean Bedouin Muslims. Hypocrites are mentioned in the following sentence, and two groups are mentioned in the verse. In the first sentence, those Muslims who had an excuse, and in the second, those hypocrites who sat without a reason, and in the last part of the verse, a warning is for this second group.

Who were those who made these excuses:

The commentators differ as to who the people who made an excuse were; some said that these people were the tribe of Bani Asad and Ghatfan. They gave the reason that we have families for whom we must work hard. Rasool Allah (ﷺ)

allowed us to stay at home, and some commentators have stated that these people were from the tribe of Amir Ibn Tufail. They came to the Prophet (ﷺ) and said that if we go with you and participate in the war, our wives, children, and cattle will be left alone, and the Bedouins of the tribe of Bani Fayhar will come and destroy them after us and will loot all the property. The Prophet (ﷺ) said to these people that Allah had not needed you for me, and some commentators have noted that some people of the Ghaffar tribe had said. The correct view is that there were a few tribes living near Madinah; some of them were sitting in their homes with false excuses and some without giving excuses, and they did not support Lashkar-e-Islam in this battle.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى --- Not on the weak, nor on the sick.

In Tafsir Ibn Abi Hatim (ra) and Mughazi Muhammad ibn Ishaq (ra), the narration of Zayd Ibn Thabit (RA), the result of the glorious revelation of these verses is that the ego, the healthy, and the wealthy people who did not participate in the war without any reasonable excuse. When Allah Ta'ala's displeasure and warning were revealed to these people in the verses mentioned above, not only the old, the sick, and the poor companions who did not have enough capital to afford the expenses of riding and traveling, and we were the stirrups of the Prophet (ﷺ). Maybe those people were worried that we were also entering this sadness and promise, so Allah Ta'ala revealed the verse for their satisfaction.

In Sahih Bukhari, there are narrations by Anas bin Malik (RA) and in Sahih Muslim by Jabir bin Abdullah (RA), in which the Holy Prophet (ﷺ) said! Many of our companions in Madinah are with us in everything we do. The path that we have set is as if they have set the same path. Because they could not come with us due to an excuse, Allah Ta'ala has reprimanded such disabled people. But there is also a condition that such a disabled person should not make any mischief while sitting at home, which shows that they are not well-wishers of religion.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ nor upon those who come to you

In Sahih al-Bukhari, the narration of Hazrat Abu Musa Ashari (RA) shows that this verse reveals that Abu Musa Ashari (RA) came to the service of the Prophet (ﷺ) with the people of his tribe and asked him (ﷺ) for a ride to participate in Jihad. At that time, he (ﷺ) was angry for some reason. He (ﷺ) swore and refused to give a ride, so Hazrat Abu Musa Ashari (RA) and his companions went back in despair. Meanwhile, some camels of booty came to him, so he called them back and gave them six camels. When these people went back with the camel, it occurred to him on the way that perhaps the Prophet (ﷺ) did not remember his oath, so he

should go back and remind the Prophet ﷺ of the oath. So, these people came back and reminded him of the oath, Rasool Allah (ﷺ) said! Go, Allah gave you a ride. When I take an oath, and if I see something better than what I have sworn to do, I make atonement for it. (Ahsan al-Tafasir)

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ The way is only upon those who seek your permission.

In the above verses, those who could not participate in the battle of Tabuk were mentioned due to being infirm, old, weak, disabled, sick, or bankrupt. And by describing these people as disabled, he said that these people are not worthy of reprimand. In these verses, he told the people who are worthy of reprimand are those who, despite being rich and wealthy, left the company of the Messenger of Allah (ﷺ) and stayed at home.

(Jamalain Fi Sharah Jalalain)

While explaining about this, Ayat Ibne Kathir (ra) said,

The means (of complaint) is only against those rich and yet ask for an exemption. They are content to be with (the women) who sit behind (at home), and Allah has sealed up their hearts so that they know not (what they are losing).

Legitimate Excuses for staying away from Jihad

Allah says; There is no blame on those who are weak or ill or who find no resources to spend if they are sincere and authentic (in duty) to Allah and His Messenger (ﷺ).

Allah mentions the valid excuses that permit one to avoid fighting. He first says the excuses that remain with a person, the weakness in the body that disallows one from *Jihad*, such as blindness, limping, etc. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting for the cause of Allah or poverty that prevents preparing for *Jihad*. There is no sin in these cases if they remain behind, providing that when they stay back, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allah said, no means (of complaint) can there be against the doers of good. And Allah is Oft-Forgiving, Most Merciful.

Al-Uzai (ra) said, "The people went out for the *Istasqah'* (rain) prayer. Bilal bin Sa'd (RA) stood up, praised Allah, and thanked Him, then said, 'O those who are present! Do you concur that wrong has been done?' They said, 'Yes, by Allah!'

He said, 'O Allah! We hear your statement, (No means (of complaint) can there be against the doers of good). O Allah! We admit our errors, so forgive us and give us mercy and rain.' He then raised his hands, and the people raised their hands, and rain was sent down on them." Nor (is there blame) on those who came to you to be provided with mounts,

Mujahid (ra) said, "It was revealed about Bani Muqrin from the tribe of Muzaina." Ibn Abi Hatim (ra) recorded that Al-Hasan (ra) said that the Messenger of Allah (ﷺ) said,

Some people have remained behind you in Al-Madinah; you never spent anything, crossed a valley, or suffered hardship on an enemy, but they shared the reward with you.

He (ﷺ) then recited the Ayat, nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you."

This Hadith has a basis in the Two Sahah from Hazrat Anas (RA); the Messenger of Allah (ﷺ) said, some people have remained behind in Al-Madinah, and you never crossed a valley or marched forth, but they were with you.

They said, "While they are still at Al-Madinah?" He (ﷺ) said yes, as a (legal) excuse has held them back. They turned around, with their eyes overflowing with tears of grief that they could not find anything to spend.

Then Allah says; The means (of complaint) is only against those rich and yet ask for an exemption. They are content to be with (the women) who sit behind (at home). Allah criticized those who seek permission to remain behind. At the same time, they are rich, admonishing them for wanting to stay back with women who remained in their homes, and Allah has sealed up their hearts so that they know not (what they are losing). (Tafsir Ibn Kathir)

According to Mufti Muhammad Shafi Usmani (ra)

The blame lies, in fact, on those who ask you permission despite being rich. They are happy being with women who sit back. And Allah has sealed their hearts, so they do not know.

Some hypocrites had taken permission from the Holy Prophet (ﷺ) under false pretexts because of their disbelief and hypocrisy. And then there were the arrogant ones who did not bother about excuses and permissions and just sat

back. They told them they were not excusable and that a painful punishment awaited those who practiced disbelief and hypocrisy.

The present verses mention sincere Muslims who were deprived of participation in Jihad because they were genuinely incapable of doing so. Some of them were blind, sick, or disabled. Their excuse was all too evident. Then, some were ready to participate in Jihad; they were 'dying' to go into the Jihad, but they could not make the trip because they did not have an animal to ride on. The journey was long, and the weather was scorching. They told the Holy Prophet (ﷺ) how eager they were to participate in the Jihad but how unfortunate that they had nothing to ride on. They requested him to see if they could have some mounts.

Many events of this nature are recorded in books of Tafasir and History. So, different things happened. To some of them who came initially, the Holy Prophet (ﷺ) had no choice but to say that they had no arrangements to provide mounts to warriors. But these people returned from him weeping, and when they kept crying in despair, Allah Taala took care of them in His way. Six camels arrived before the Holy Prophet (ﷺ) right at that time. He let them have these. (Tafsir Mazhari)

Then, Syedna 'Uthman (RA) arranged mounts for three of them, although he had already made similar arrangements for many earlier.

Some were left out because they needed help finding a mount. Rendered very helpless, they could do nothing about their aspirations for Jihad. These are the kinds of people mentioned in the cited verses whose excuses Allah Taala accepts. However, in the end, the warning was repeated by saying that particularly cursed are those who, despite their ability, elected to stay away from Jihad like women. The sentence:

(Blame lies, in fact, on those who ask your permission despite being rich) means exactly this.

(Tafsir Marif ul Quran)

2.7 ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا

بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ۝

(Surah Younus – 74)

Then, after him, We sent messengers to their peoples, and they came to them with clear signs, but they were not to believe in what they had rejected earlier. This is how We seal the hearts of the transgressors.

Mention of the Prophethood:

Even after Hazrat Nuh (AS), the chain of messengers continued, each messenger brought the message of Allah and his proofs of truth to his people. But generally, even with all of them, the same old attitude of people remained, that is, they did not recognize their truth. As in this verse:

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ ۖ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (۝)

(Surah Al Anaam – 110)

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander unquestioningly.

So, because of their transgression, their hearts were sealed. In the same way, all people's hearts are filled, and they do not have faith before they see the punishment, i.e., saving the prophets and their followers and killing the opponents. This has been the same since Prophet Noah (AS). During the Hazrat Adam (AS) time, humans lived on earth. When idolatry started among them, Allah Almighty sent His Prophet Noah (AS) in the Qur'an. This is why on the Day of Resurrection when people will go to Prophet Noah (AS) with a request for mediation, they will say that you are the first Messenger whom Allah Almighty sent to the people of the earth.

Hazrat Ibn Abbas (RA) says that ten ages passed between Hazrat Adam (A.S.) and Hazrat Noah (A.S.), and all of them passed in Islam. That is why Allah says that We destroyed the people who came after Hazrat Noah (AS) because of their flawed characters. The intention is that after listening to these words, the polytheist Arabs

will be alert because they are denying the best and highest Prophet (ﷺ). So, while such terrible punishments have occurred to the previous people due to their falsification of the Prophets and Messengers, then the worst punishments will be inflicted on them due to the falsification of this Syed al-Mursleen Imam Al Anbiya (ﷺ). (Tafsir Ibn Kathir)

That is, just as We had sealed the hearts of the people of Hazrat Noah (AS) and the nations of the Prophets who came after Hazrat Noah (AS) (we had left them helpless), in the same way, those from the Ummah of the Messenger of Allah (ﷺ) who transgress the commandment of Allah. We also seal their hearts; since they are immersed in error and desires, they do not leave the self. Therefore, we also leave them helpless. (Tafsir Mazhari)

Then, after Hazrat Noah (AS), We sent messengers to their feet, so they brought miracles to them. However, still, their stubbornness and obstinacy were such that what they had once in the first instance If they told a lie, then they would not believe it, and as these people were hard-hearted, Allah, the Exalted, closes the hearts of the disbelievers in the same way. (Tafsir Maarif al-Qur'an)

In the explanation of this, Ayat Moulana Ibne Kathir (ra) has written in his Tafsir,

This means we sent messengers to their people after Hazrat Nuh (AS).

Allah said: Then after him, We sent Messengers to their people. They brought them clear proof,

Allah says that they got them clear proofs and evidence of the truth they came with. But they would not believe what they had already rejected beforehand, meaning the nations did not believe what their Messengers brought to them because they had already refused it.

As Allah has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also put seals on the hearts of the people who are like them, who will come after them.

They would not believe it until they saw the severe torment. This means that Allah destroyed the nations after Hazrat Nuh (AS). He beat the nations that rejected the Messengers and saved those who believed from among them.

From the time of Hazrat Adam (AS) to Hazrat Nuh (AS), people followed Islam. Then, they invented the worship of idols. So, Allah sent Hazrat Nuh (AS) to them. That is why the believers will say to him on the Day of Resurrection, "You are the first Messenger of Allah sent to the people of the earth."

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۖ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا (١)

(Surah Bani Israel – 17)

And how many generations have We destroyed after (Hazrat) Noah (AS)? And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

This was a severe warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who left their Messengers had received this much punishment, then what did they think would happen to them since they perpetrated even greater sins than others before them?

(Tafsir Ibn Kathir)

Allama Jalaluddin Sayuti (ra) mentioned,

Then, after him, that is, [after] Hazrat Noah (AS), We sent messengers to their people, such as Hazrat Abraham (AS), Hazrat Hud (AS), and Hazrat Salih (AS). They brought them clear proofs and miracles, but they had yet to believe in what they had denied before sending Messengers to them. Thus, do We seal, stamp [upon], the hearts of the transgressors — so that they cannot accept faith — in the same way that We filled the hearts of those [before].

(Tafsir Jalalain)

2.8 أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعَهُمْ وَأَبْصَارَهُمْ ۖ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ۝

(Surah Al Nahel – 108)

Those are the ones Allah has set a seal on whose hearts, ears, and eyes, and they are the heedless.

According to the commentary of Mufti Muhammad Shafi (RA) in his Tafsir:

Whoever disbelieved in Allah after his belief, except him who is forced to it and whose heart is at rest with Faith, but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. (106) That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the people who disbelieve. (107) They are those upon whose hearts, hearing (ears), and sight (eyes) Allah has set a seal. And they are the heedless! (108) No doubt, in the Hereafter, they will be the losers. (109)

These are the people whom Allah has sealed on their hearts, ears, and eyes, and they are the ones who are utterly oblivious to the end. Because their hearts are filled, they do not know the truth, and because their ears are closed, they do not listen to the truth. Because their eyes are sealed, they do not see the signs of Allah, so they are completely oblivious. Though heedless by the world, even an animal and a mindless stone are not unaware of their maker. (Tafsir Mazhari)

There will be a great punishment for them, and this wrath and punishment will be due to the reason that they cherished this worldly life compared to the Hereafter, and it will be because Allah does not guide such disbelieving people who always prefer this world to the Hereafter. These two reasons are not separate but a combination. These are the people whose insistence on disbelief in this world is that Allah has sealed their hearts, ears, and eyes. These people are utterly oblivious to the end, so they will inevitably be in complete misery in the Hereafter. (Tafsir Maarif al-Qur'an)

Hazrat Ibne Kathir (ra) discussed about this Ayat as,

They are those upon whose hearts, hearing (ears), and sight (eyes) Allah has set a seal. And they are the heedless!

Allah's Wrath against the Apostate, except for the One Who is forced into Disbelief:

Allah (ﷻ) says: Whoever disbelieves in Allah after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allah, and theirs will be a terrible torment.

Allah Almighty says He is angry with those who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief, finding peace because they understood the faith, yet they still turned away from it.

That is because they preferred the life of this world over that of the Hereafter. And Allah does not guide the people who disbelieve.

They will suffer severe punishment in the Hereafter because they preferred this life to the Hereafter, and they left the faith for the sake of this world, and Allah did not guide their hearts and help them to stand firm in the true religion.

They are those upon whose hearts, hearing (ears), and sight (eyes) Allah has set a seal. And they are the heedless!

Allah put a seal on their hearts so they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so they would not benefit from them. Their faculties did not help them, so they were unaware of what would happen to them.

It is inevitable, and no wonder that those who are like this - in the Hereafter, will be the losers.

Meaning they will lose themselves and their families on the Day of Resurrection. Except one who was forced while his heart is at peace with the faith,

This is an exception in the case of one who utters statements of disbelief and verbally agrees with the *Mushrekeen* because he is forced to do so by the beatings and abuse to which he is subjected. Still, his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allah and His Messenger (ﷺ).

The scholars agreed that if a person is forced into disbelief, it is permissible for him to either go along with them in the interests of self-preservation or to refuse, as Hazrat Bilal (RA) did when they were inflicting all sorts of torture on him, even placing a massive rock on his chest in the intense heat and telling him to admit others as partners with Allah (ﷻ).

He refused and said, Ahad ... Ahad "Alone, alone."

And he said, "By Allah, if I knew any word more annoying to you than this, I would say it." May Allah be pleased with him.

Similarly, when the Liar Masalamah asked Habib bin Zayd Al-Ansari (RA), "Do you bear witness that Muhammad (ﷺ) is the Messenger of Allah (ﷻ)!"

He said, "Yes."

Then Masalamah Kizab asked, "Do you bear witness that I am the messenger of Allah!"

Habib (RA) said, "I do not hear you."

Masalamah kept cutting him, piece by piece, but he remained steadfast, insisting on his words.

It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Hafiz Ibn Asakar (ra) in his biography of Abdullah bin Hudhafah Al-Sahmi (RA), one of the Companions.

He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and give my daughter in marriage."

Abdullah (RA) said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of the Prophet Muhammad (ﷺ) even for an instant, I would not do it."

The king said, "Then I will kill you."

Abdullah (RA) said, "It is up to you."

The king gave orders that he should be crucified and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king ordered that he be brought down and that a big vessel made of copper be brought and heated up. Then, while Hazrat Abdullah (RA) was watching, one of the Muslim prisoners was brought out and thrown into it until all that was left of him was scorched bones.

The king ordered him to become a Christian, but he still refused. Then he ordered that Abdullah (RA) be thrown into the vessel, and he was brought back to the pulley to be thrown in.

Abdullah (RA) wept, and the king hoped that he would respond to him, so he called him, but Abdullah (RA) said,

"I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allah; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allah."

According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, "What stopped you from eating."

Abdullah (RA) said,

"It is permissible for me (under these circumstances), but I did not want to allow you to glee."

The king said to him, "Kiss my head, and I will let you go."

Abdullah (RA) said, "And will you release all the Muslim prisoners with me!"

The king said, "Yes."

So, Hazrat Abdullah (RA) kissed his head, and he released him and all the other Muslim prisoners he was holding.

When he came back, Hazrat Umar bin Al-Khattab (RA) said,

"Every Muslim should kiss the head of Abdullah bin Hudhafah (RA), and I will be the first to do so."

And he stood up and kissed his head. May Allah be pleased with them both.

(Tafsir Ibn Kathir)

(For disbelievers) They are the ones whose hearts Allah has set a seal on, and on their hearing and sight [as well], and they are heedless of what [punishment] is being prepared for them. (Tafsir Jalalain)

This verse was revealed about the noble Sahaba, whom the Mushrekeen arrested. Their disbelieving captors had told them that they must return to infidelity failing, which they would be killed.

Those so arrested were Syedna 'Ammar (RA) and his parents, Syedna Yasir (RA) and Syeda Sumayyah (RA), and Syedna Suhaib (RA), Bilal (RA) and Khabbab (RA). Syedna Yasir (RA) and his wife, Syeda Sumayyah (RA), refused to utter any word of disbelief. Syedna Yasir (RA) was killed while Syeda Sumayyah (RA) was tied in

between two camels that were made to run, which tore her apart in two separate body parts. This was how she met her *Shahadah* (martyrdom in the way of Allah). And these are the same two blessed souls who were the first to meet their *Shahadah* for the sake of Islam. Similarly, Syedna Khabbab (RA) refused to utter any word of disbelief, and it was in perfect peace that he accepted the fate of being killed by the disbelievers. Out of the remaining, Syedna 'Ammar (RA) went by making a mere verbal declaration of his disbelief in the face of such a danger to his life, but his heart was delighted and firmly set upon his Faith.

Once the enemy released him, he presented himself before the Holy Prophet (ﷺ) and narrated this event with great pain. The Holy Prophet (ﷺ) asked him, "When you were making this statement, what was going on in your heart?" He submitted, "As for my heart, it was at peace and firmly set on my Faith." The Holy Prophet (ﷺ) put him at rest by telling him that he was not to face any punishment for that. It was in confirmation of this verdict by him that the present verse was revealed. (Qurtubi, Mazhari)

The Definition of *nikah* or Compulsion

Ikrah means using threats or violence to force a person to act against their will. Then, it has two degrees. In the first degree of *Ikrah*, one is not willing by heart to do something but is also not denuded of choice and volition to say no. In the terminology of Muslim jurists, this is known as (*ikrah ghayr mulji*): state of compulsion not forced actually). Under such duress, saying any word of disbelief (*kufr*) or doing something unlawful (*haram*) is not permissible.

However, there are some supplementary injunctions, which do release some adverse effects even in this situation. Relevant details appear in Books of Fiqh. In the second degree of *Ikrah*, one is just sucked out of all choices, so much so that should he fail to carry out the order of the perpetrators of this pressure (*Ikrah*), he would be killed, or some of his organs would be amputated. In the terminology of Muslim jurists, this is called *Ikrah Mulji*, a compulsion that makes one choiceless and helpless. Under such duress, the mere verbalization of the word of disbelief - subject to the condition that one's heart is firm and at peace with Faith - is permissible. Similarly, short of killing another human being, should one be forced to do some other unlawful deed, it will bring no sin to commit that criminal act.

But the concessions given in both kinds of *Ikrah* are subject to a condition that the forced threatening to do what he says he will do should be capable of doing just

that. The pressure should have the overwhelming likelihood that should he fail to oblige him. He would go ahead and do what he is threatening to do.

Related Ruling

There are two kinds of transactions.

Those in which the transaction can be affected only by mutual consent and heartfelt willingness of the parties, like sale, gift, etc. There is the definitive authority of the Holy Qur'an to this effect. The Holy Qur'an says: "Do not eat up the wealth of others unless there is a trade with mutual consent" (4:29). **Then** it appears in Hadith:

The wealth and property of a Muslim do not become lawful unless it is with whole-hearted pleasure from the person.

If such transactions were to be arranged and executed under threat (with *Ikrah*), they have no validity in the sight of the Shari'ah of Islam.

In standard practice, once the person concerned comes out of the state of *Ikrah* (compulsion, coercion), he can reassess the sale or gift done under pressure and exercise his free will to retain or cancel it.

Then, some transactions depend on verbal commitment only. Here, the intention and the volition in the heart or pleasure and will are not the binding conditions of the transaction - such as marriage, divorce, revocation of divorce, freedom of an enslaved person, etc. For such matters, it said in Hadith:

"There are three things in which not only the serious words but also the no serious words are counted as serious."

It means if two individuals go through the process of Offer and Acceptance in Marriage by attending conditions, or some husband divorces his wife by pronouncing it verbally or verbally revokes the divorce given by him earlier. Whether that be in jest with no intention in the heart for marriage or divorce or revocation - still, by saying the respective words, the marriage will stand solemnized, the divorce will become effective, and the revocation will turn out right. (Tafsir Mazhari)

According to Imam Abu Hanifah (ra), al-Shabby (ra), Zuhri (ra), Nakhai (ra), and Qatadah (ra), may the mercy of Allah be upon them, this very injunction applies to 'divorce under pressure' *Talaq Mukrah*. It means that such a person, being

under threat, was not ready to divorce willingly and by heart, yet, rendered helpless, he uttered the words of divorce. Now, the actualization of divorce has connected with nothing but pronouncing the words of divorce. The intention and will of the heart are not conditions here, as proved by the Hadith cited above. Therefore, this divorce will become effective.

But, according to Imam Shafi'i (ra), Syedna 'Ali (RA), and Syedna Ibn 'Abbas (RA), the 'divorce under threat' (under the state of *Ikrah*) will not take effect because it appears in Hadith:

Removed away from my Ummah are mistakes, forgetting, and what they are compelled to under coercion

(Reported by al-Tabarani (ra) from Syedna Thawban (ra)).

According to Imam Abu Hanifah (RA), this Hadith is related to injunctions of the 'Akhira (Hereafter), that is, something said or done contrary to the Shari'ah by mistake and forgetfulness or under duress will bring no sin as for the rest of the injunctions about the mortal world and the incidences of doing, things like that are to occur as felt and sensed. It is understood that the relics and rulings generated by this occurrence should continue to bring their relevant effects.

For example, if someone killed someone else by mistake, then there is no doubt that he will neither incur the sin of killing him nor face the punishment of the Hereafter. But the way the tangible effect of killing has occurred in the form of the victim's loss of life, very similarly, its subsequent Islamic legal effect will also follow. His wife will, after the period of *Iddah*, be able to enter a second marriage contract, and the wealth and property left by him will be distributed in the form of inheritance to his legal heirs. Similarly, when words about divorce, marriage, or revocation were said verbally, their consequential Islamic legal effect would also follow. (Mazhari, Qurtubi)

(Tafsir Marif ul Quran)

2.9 كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ۝

(Surah Al Rum – 59)

Thus, Allah seals up the hearts of those who do not believe.

Hazrat Ibne Kathir (ra) has written in his Tafsir;

Thus does Allah seal up the hearts of those who know not.

Parables in the Qur'an and how the Disbelievers do not learn from them:

Allah says: And indeed, We have set forth for humankind, in this Qur'an, every kind of parable. This means, 'We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.' But if you bring them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic."

If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allah says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ (١) وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ

حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ (٢)

(Surah Yunus: 96 – 97)

Truly! Those against whom your Lord's Word (Wrath) has been justified will not believe. (96) Even if every sign should come to them - until they see the painful torment.

Allah Almighty says here: Thus, does Allah seal up the hearts of those who know not? So be patient. Verily, the promise of Allah is true;

Meaning: 'Bear their stubborn opposition with patience, for Allah will fulfill His promise to grant you victory over them and cause you and those who follow you to prevail in this world and the Hereafter.' and let not those who have no certainty of faith discourage you (from conveying Allah's Message).

Remain steadfast in the mission with which Allah has sent you, for it is truth in which there is no doubt. Please do not turn away from it, for nowhere else is there truth to be followed; the truth rests exclusively in the Message with which you have been sent.

Reports concerning the Virtues of this Surah and that it is recommended to recite it during Fajr.

Imam Ahmad (ra) recorded from a man among the Companions of the Prophet that the Messenger of Allah (ﷺ) led them in Fajr prayer and recited Surah Ar-Rum in the prayer, but he became confused in his recitation. He said: We have become confused in our recitation of the Qur'an because some people among you are praying with us but have not performed Wudu' correctly. Whoever attends the prayer with us, let him perform Wudu' properly.

This has a Hasan chain of narration, as the text itself is Hasan.

It contains incredible information that the Prophet (ﷺ) was affected by the faulty Wudu' of some of those whom he was leading in prayer. This indicates that the prayer of the person praying in the congregation is connected to the blessing of the Imam.

(Tafsir Ibn Kathir)

In the same way, as We have put a seal on the hearts of the unbelievers, Allah puts a seal on the hearts of those who do not know (the Oneness of Allah).

لَا يَعْلَمُونَ means that they are ignorant of the monotheism of Allah, or it means that they are not seeking knowledge, but they are fixated on their foolish beliefs.

(Tafsir Mazhari)

Punishment to be incurred after the time of repentance has passed:

At that time, it will not be said to them, "Let's do it now and please Allah and make amends." Because his time will have passed, there will be no option but to suffer the punishment. They will regret it at that time. But even regret will not help. There was an opportunity for all these things while living in the world because it is the source of action. He missed it and denied the clear arguments of the Qur'an. Denied the apparent miracles, mocked the Prophets, called the Qur'an magic, and fabricated. It is evident that a person who does not understand does not try to understand and stubbornly denies everything, losing the natural ability to accept the truth. The end is sealed in his heart. And when they reached this level, it was obvious that there was no other way for him except prophetic courage and

endurance. May you (ﷺ) stay away from them and stay engaged in your work, and instead of suffering and boredom, continue to be involved in the pursuit of reform and invitation. These people will not be able to beat your hair. And neither will they be able to move you from your position. Allah's promise is evident in help and victory.

Self-revenge is permissible, but the specific initiation for the preacher is not considered proper in Islam, and Jihad will not be called self-revenge.

(Kamalain translation and interpretation of Jalalain)

The disbeliever says in the grave رَبِّ لَا تُقِمِ السَّاعَةَ, and the believer says رَبِّ أَقِمِ السَّاعَةَ and also from the answer of the believers that is mentioned here that they have understood the place of Barzakh very much. The believers were eager for the Day of Resurrection to come soon. Therefore, on this day, the trouble and suffering of the unbelievers, that is, will be such a state that they will not benefit from making any false or valid excuses, nor will they be asked to remedy the displeasure of Allah. In other words, they will not be allowed to please Allah by cheating, and for the guidance of people, We have explained all kinds of excellent and strange subjects in this collection of the Qur'an or this particular part of it, that is, in this Surah. Due to its eloquence and perfection, it is necessary that these disbelievers were guided, but they stubbornly did not accept it and did not benefit from it. What is the appropriation of the Qur'an? The anger of these people has reached such a level that if you bring them a sign apart from the Qur'an and the miracles that they claim, even then, these people who are disbelievers will say that all of you, i.e., the Prophet ﷺ and Believers who confirm the verses are the people of falsehood. They call the Prophet (ﷺ) a liar by accusing him of Sahir and call the Muslims liars by affirming Sahar. For those who try to achieve it, Allah Ta'ala seals their hearts like this. As is happening to their hearts, that is, the capacity to accept the truth is getting weaker and weaker every day. That is why weakness in subjugation and strength increases in obstinacy, so when they are such opponents, you (ﷺ) should be patient with the opposition and harassment and bad words, etc. Indeed, the promise of Allah (that in the end, those who fail and the people of truth will be successful) is accurate. That promise will surely come true, so patience and tolerance are only necessary for a few days, and these misbelieving people will find you (ﷺ) to be patient. That is, no matter what happens to them, it is not something that you (ﷺ) do not tolerate.

(Tafsir Maarif al-Qur'an)

Would anyone be able to lie before Allah on the Day of Resurrection?

It is revealed in this verse that the infidels will lie on the Day of Resurrection in their swearing that they did not stay in the world or Barzakh for more than an hour.

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ (١)

(Surah Al Anaam – 23)

There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah."

It must be understood here that Allah's court will be on the Day of Resurrection, and He will allow all and assorted to say whatever they wish, whether one lies or speaks the truth. Allah is All-Knowledgeable and is not dependent on anyone to discover what is false and what is true. When anyone lies, his mouth will be sealed, and his skin, hair, and limbs will be asked to give evidence. They will fully relate the truth, leaving the liar with no excuse. The verse means the same.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكْمَلُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (١)

(Surah Yaa Seen – 65)

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to take the witness).

Some other Quranic verses reveal that there will be different occasions for the appearance of human beings before Allah Taala on the Day of Resurrection. On one such occasion, no one will have the right to speak without permission from Allah Taala, and he will have to talk about nothing but truth. It will not be possible for him to talk about a lie, as stated in the verse

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (١)

(Surah Al Naba – 38)

The Day that Ar-Ruh [Jibril (Gabriel) or another angel] and the angels will stand forth in rows, none of them will not speak except him whom the Most Gracious (Allah) allows, and he will say what is right.

No one will be able to speak a lie in the grave.

As against this, it is related in some authentic *Ahadith* concerning questions and answers in the grave that when it will be asked from the infidels 'Who is your Lord?' and 'Who is Muhammad (ﷺ)', they will answer, that is 'Alas! I do not know anything. If it were possible to speak a lie, they would have said, 'Allah is my Lord' and 'Muhammad (ﷺ) is His Prophet (ﷺ).' It looks rather strange that infidels are capable of speaking lies before Allah Taala but not before the angels. But when it is looked at deeply, the explanation is simple: the angels neither know the unknown nor can they seek evidence from the limbs to confute the liar. If they had the capability of speaking lies before the angels, then all infidels and sinners would have been carefree about the torment of the grave. On the other hand, Allah Taala knows even the secrets of hearts and can elicit evidence from the limbs and organs to expose the liars. Therefore, allowing this freedom on the Day of Resurrection will not interfere with the rule of justice.

(Tafsir Marif ul Quran)

2.10 الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ۝

(Surah Al Momin (Ghaffir) – 35)

those who quarrel in Allah 's verses without any authority having reached them.

It is terribly hateful with Allah and with those who believe. That is how Allah stamps a seal on the entire heart of an arrogant tyrant.

Hafiz Ibne Kathir (ra) said; Thus, Allah leaves him astray who is a transgressor and a skeptic. This means that this is the state of the one Allah sends astray because of his sinful actions and the doubts in his heart.

Those who dispute the Ayat of Allah without any authority that has come to them. This means that those who attempt to refute truth with falsehood and who deny the proof without evidence or proof from Allah will hate them with the utmost loathing.

Allah says it is exceedingly hateful and disgusting to Allah and to those who believe. This means that the believers, too, will despise those who are like this, and whoever is like this, Allah will put a seal on his heart so that after that, he will not acknowledge anything good or denounce anything evil.

Allah says: Thus does Allah seal up the heart of every arrogant. Meaning: so that they cannot follow the truth.

(Tafsir Ibn Kathir)

Those who dispute the signs of Allah, His miracles (الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ), the subject without any warrant, any evidence, that has come to them — exceedingly hateful [is that], disputing of theirs (كَبُرَ), the predicate of the subject) in the sight of Allah and in the sight of those who believe. So, just as they have been led astray, Allah sets a seal of misguidance on the heart of every arrogant tyrant (read Calvin, 'the heart of,' with nutation, or without, (قَلْبٍ). As the heart grows arrogant, so does the individual and vice versa (كُلِّ); in both readings, this is meant to indicate the totality of the misguidance of such hearts, not the totality of the hearts). (Tafsir Jalalain)

Hazrat Yusuf (AS) had already come to you earlier with clear signs, but you remained suspicious about what he brought to you - until when he died, you said, 'Allah will never send a messenger after him.' That is how Allah lets him go astray who crosses limits and lives in doubt - those who quarrel in the matter of the verses of Allah without any authority having reached them. It is hateful with Allah and with those who believe. That is how Allah stamps a seal on the entire heart of an arrogant tyrant."

(That is how Allah stamps a seal on the entire heart of an arrogant tyrant). The hearts of Pharaoh and Haman remained unaffected by the good counsel of Syedna Musa (AS) and the believer from the House of Pharaoh. Similarly, Allah Taala cancels out or puts a seal on the heart of every person who is arrogant and tyrannical (someone proud and arrogant, someone unjust and oppressive). When this happens, the effect is that the light of faith does not enter that heart, and one is rendered unable to distinguish between good and evil. In one (*Qiraat*: rendition of the Qur'an), the words 'arrogant' and 'tyrant' have been identified as attributes of the heart because the heart is the reservoir of all morals and deeds. Every deed, good or bad, is born in the heart. Therefore, it has been said in Hadith that there is a piece of flesh (heart) in the human body that, when it works right, makes the whole-body work right, and when it goes bad, it makes the entire body go bad. (Qurtubi)

(Tafsir Marif ul Quran)

Those who quarrel in Allah's verses without any authority having reached them. It is hateful with Allah and with those who believe. That is how Allah stamps a seal on the entire heart of an arrogant tyrant. Allah hates the one who disputes the verses of Allah without the authority of Allah and the believers, too. In the same way, Allah seals the whole heart of every arrogant oppressor.

الَّذِينَ يُجَادِلُونَ is different from the first received because the

مِنْهُ (i.e., the first accepted) is in the order of plural.

سُلْطَانٍ do not dispute in the light of a clear argument in the verses of Allah, but they differ in imitation of the predecessors or because of baseless suspicions.

يُطَبِّعُ اللَّهُ عَلَى كُلِّ قَلْبٍ means Allah seals the entire heart. Then, there is no way for the light of faith to enter the heart.

(Tafsir Mazhari)

2.11 أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ

وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

(Surah Al Shoorā – 24)

Is it that they say He has forged a lie against Allah? So, if Allah wills, He may seal your heart. And Allah blots out falsehood and establishes truth with His words. Indeed, He is fully aware of what lies in the hearts.

Ibne Kathir (ra) says! Allah wipes out falsehood and establishes the truth through His Word. Verily, He knows well what is in the breasts.

The Accusation that the Prophet (ﷺ) fabricated the Qur'an - and the Response to that

Allah's saying, Or say they: "He has invented a lie against Allah!" If Allah willed, He could have sealed up your heart. This means, 'if you had invented any lies against Him, as these ignorant people claim, (He could have sealed up your heart). Means, 'and thus caused you to forget what had already come to you of the Qur'an.' This is like the Ayat:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ○ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ○ ثُمَّ لَقَطَعْنَا مِنْهُ

الْوَتِينَ ○ فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ○

(Surah Al Haaqah: 44 – 47)

And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allah swt), (44) We indeed would have seized him by his right hand (or with power and might), (45) And then we indeed would have cut off his life artery (Aorta), (46) And none of you could withhold Us from (punishing) him. (47)

This means: 'We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.'

And Allah said: And Allah wipes out falsehood, and establishes the truth by His Word. This means He creates, strengthens, and makes it clear by His Words, i.e., by His evidence and signs. Verily, He knows well what is in the breasts. Means: all that is hidden in the hearts of men.

(Tafsir Ibn Kathir)

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا do these people say that he, i.e. the Messenger of Allah (ﷺ) has lied against Allah. In other words, the infidels do not pay the right to the Prophethood of Makkah, but they say that Muhammad (ﷺ) slandered Allah by claiming to be a prophet or calling the Qur'an the book of Allah.

فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ If Allah wills, He can put a seal on the heart of the Prophet ﷺ. That is, it is far from common sense to slander a person like Hazrat Muhammad ﷺ. The only person who dares to tell a lie is one whose heart has been sealed by Allah and does not recognize his Lord. But one who is insightful and Allah-conscious cannot do such an act. It is as if the meaning is that if Allah did not want to leave you ﷺ helpless, He would have put a seal on your heart if you ﷺ would start lying to Allah ﷻ.

Mujahid (ra) explained the meaning of the verse as saying that if Allah wills, He will put a seal of patience on the heart of the Prophet (ﷺ) so that then the persecution by the disbelievers will not be too brutal for him and the disbelievers who are calling him slanderer. This will not hurt you. Qatadah (ra) explained the meaning of the verse in the following way: If Allah willed, He would have put an imprint on the heart of the Prophet ﷺ that he would have forgotten the Qur'an.

وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

And Allah erases the falsehood and confirms the truth by His commandments. Indeed, He knows the hearts. This means Allah would have erased his slander if the Messenger had refrained from slander. Because Allah decrees that He destroys falsehood and establishes the truth through revelation or judgment, or it means that He has promised to destroy falsehood and establish the truth through the Qur'an or judgment. No one can overrule his decision. Allah fulfilled his promise, wiped out falsehood, sent His commandments against the disbelievers, and made Islam a voice. (Tafsir Mazhari)

Hazrat Maulana Jalaluddin Mohali (ra) has explained the details of this verse in Tafsir Jalalain as follows.

There is no satisfaction in sure promises but perfect confidence in dreams:

But the situation of people is strange in that of illusions. Efforts are mere wishes and empty wishes for certainty and belief. Allah revealed the way to the hereafter through the words of the prophets. Then, from where did the polytheists leave this path and find other paths? Who else besides Allah has the authority to make halal

and haram? Right and wrong were openly declared in the world. But if they still do not accept it, the practical decision will be made at the appointed time. Please wait for it. Everything will be revealed. If you are not afraid today, you will be frightened then, but there will be no way to escape it. But those who are believers, who have endured all kinds of hardships in the world for the sake of religion, will be righteous and do good. They will enjoy all sorts of physical and spiritual blessings of the hereafter. All their wishes will be fulfilled.

One should refrain from cruelty only by considering humanity and kinship:

Whatever you are suffering for them. You, may Allah bless you, say that I have no personal interest in this, but only for the sake of Allah; I have shown you the path of welfare. He does not ask you for anything in return. All I want is that, at least in terms of family relations, it doesn't come down to absolute immortality. You don't listen to me, don't believe, don't accept my religion. Even if they do not stand in my support, don't tie your back to oppression by thinking of the relationship. Stop harassing me all the time. Give me freedom so I can continue to deliver the message of Allah. Am I not entitled to so much friendship, love, and justice? Do not act hastily in my hostility. Instead, listen to my speech with a cold heart and mind and weigh it in the balance of reason. Accept if reasonable. Clear any doubts; if they are wrong, explain them to me and bring me on the right path. Therefore, whatever is said should be done with goodwill and concern. It is not that you suddenly flare up without understanding. Instead, keep going even when explained. After all, what is the use of a relationship when each other is not useful? But this does not mean that empty kinship is in view and faith is not required after that. The point is that it is a subtle and gradual way to religion.

Love of the Ahl al-Bayt is a part of faith:

Rasool Allah (ﷺ) said, I only want this reward from you to take care of my family and relatives. The love of Ahl al-Bayt is a sign of faith and Prophetic love, but it is to be seen whether this interpretation is appropriate to the context of the revelation of the verse or not. Also, is the Prophet ﷺ worthy of glory or not?

In the same way, some gentlemen have explained the meaning that you should consider and take care of each other's kinship and mercy and protect each other's rights. Some have taken closeness to mean closeness to Allah; the main

focus in every work should be closeness to Allah because the love of Allah is the fundamental duty. However, better Tafsir is the first.

Kafir accuses you of falsely claiming to be a prophet. Their nonsense is self-defamation based on four cases.

First of all, the non-appearance of an unusual miracle on the hands of the Prophet (ﷺ).

The second is that Allah's habit of saving people from falsehood is that He reveals miracles at the hands of the truthful and does not reveal them at the hands of the liars. So, he mustn't have a miracle for you to be a liar.

Thirdly, being an obligatory witness is a prerequisite for not being an accused person.

The fourth is that the miraculous words of the Qur'an were revealed from the tongue of the Prophet (ﷺ). Therefore, the non-existence of a miracle was negated. Thus, the falsehood of the accused was also rejected. In this way, the Prophet (ﷺ) was proved to be truthful, and the opponents were proved to be liars. Therefore, it is said that "If Allah wills, He may put a seal on the heart of the Prophet ﷺ" and the angel could not bring down this miraculous word on the heart of the Prophet ﷺ and the chain of revelation would stop.

The result is that according to the first case, Allah always has the power to prevent this miraculous word from being issued, and according to the second case, according to the divine habit, Allah erases the false claim. In the hands of a liar, the supernatural action is not apparent. On the contrary, it proves and prevails the valid claim of prophethood with the commandments. The third case is intuitive, and the fourth case is purely observational.

This proved that you ﷺ are truthful and the opponents are liars. Therefore, this chain of Faizan cannot be interrupted just because of the contempt and scorn of these unfortunates. Instead, it will continue to do so and prove the lie to be a lie and the truth to be the truth. At that time, it will be known whose heart is sealed by Allah and who is a liar. Nothing is hidden from Allah. Even He is aware of heart plans. That is why He will deal with them Himself.

(Kamalain translation and interpretation of Jalalain)

Mufti Shafi Usmani (ra) mentioned that is it that they say, "He has forged a lie against Allah"?

So, if Allah wills, He may seal your heart. 'And Allah blots out falsehood and establishes truth with His words. Indeed, He is fully aware of what lies in the hearts.

The verse conveys Allah Almighty's reply to those who held the prophethood and messenger ship of the Holy Prophet (ﷺ) to be false and the Qur'an to be wrong and forged. The reply is based on a divine rule that miracles or events occurring against the normal course, which ordinary human beings cannot perform, are created and shown through prophets, by Allah Almighty's Grace, to prove their prophethood, without any discretion of the prophets themselves.

Although some magicians also perform such magical tricks, neither the prophets nor the magicians can perform any of these things without Allah Almighty's intent and scheme. He allows the magicians to perform their tricks as a measure of test and trial. However, to differentiate between magic and miracles and between a magician and a prophet, the rule devised by Him is that no false claimant of prophethood can perform any magical trick successfully. Magical tricks can be performed successfully by one until he claims prophethood. But the magic vanishes when one makes a false claim of prophethood.

When Allah Taala bestows prophethood and messenger ship on anyone, He also favors him with miracles and makes those miracles highly visible. Thus, He provides physical and decreed proof of his prophethood. And He also confirms him in His Divine Book.

Given this rule, it should be understood that the Noble Qur'an is such a miracle that all the humans and all the Jinn of this world cannot produce even one verse comparable to the verse of the Qur'an.

Their inability to do so was proved in the days of the Holy Prophet (ﷺ) and continues until today. A false claimant of prophethood cannot accomplish such an open and obvious miracle. The Holy Prophet's (ﷺ) claim to 'Wahi' and messenger-ship is, therefore, correct and accurate, and those who hold it to be incorrect and forged are misguided calumniators. The deniers and opponents have been advised in the second verse that there is still time to give up and renounce their disbelief and 'Kufr.' Allah is very merciful and Most Beneficent; He accepts the repentance of those who genuinely repent and forgive their sins.

(Tafsir Marif ul Quran)

2.12 أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ

وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

(Surah Al Jasiah – 23)

So, have you seen him who has taken his desires as his god, and Allah has let him go astray, despite knowing, and has sealed his ear and his heart, and put a cover on his eye? Now, who will guide him after Allah? Still, do you not take lessons?

Hafiz Ibne Kathir (ra) gave the details of this Ayat in his Tafsir;

Allah the Exalted said! And Allah left him astray with knowledge. It has two meanings.

1- One of them is that Allah knew this person deserved to be misguided, so He left him astray.

2- The second meaning is that Allah led this person astray after knowledge reached him and the proof was established before him.

The second meaning includes the first meaning, but not the opposite.

Allah said, sealed his hearing and heart, and covered his sight.

So, he needs to hear what benefits him, know what would lead him to the guidance, and see the evidence with which he can be enlightened.

This is why Allah said, who then will guide him after Allah? Will you not then remember?

Allah said in a similar Ayat,

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ ^{طَعَنَ} وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ()

(Surah Al Aaraf – 186)

Whomsoever Allah sends astray, none can guide him, and He lets them wander unquestioningly in their transgressions.

(Tafsir Ibn Kathir)

Have you seen the condition of the person who has made his God his carnal desires, and Allah has misled him despite his understanding, sealed his ears and heart, and veiled his eyes? Who will guide such a person after Allah has led him astray? Do you still need help understanding?

A sentence is omitted before أَفَرَأَيْتَ. The whole world was like this: Do you want to guide him? And you have seen that he has made his desires his god. Who can show such a man? It is from Allah. Orders and reprimands have given up and lie behind his carnal desires, or he has made desires his god.

Hazrat Ibn Abbas (RA), Hassan (ra), and Qatadah (ra) explained the meaning of the verse, and the meaning of the verse is as follows: His religion is carnal, and he has made it his lust. So, he chooses what he wants because he does not believe in Allah, does not fear Allah, and does not stop from what Allah has forbidden.

Some people have interpreted this to mean that he has made the wind his god and lusts and worships the desires of the flesh. There is a statement by Ibn Jarir (ra), Ibn Al-Manzar (ra), and Baghwi (ra) also related this statement to Saeed bin Jubayr (RA), which the Arabs used to worship stones, gold, and silver. When a stone that was better than the first one was found, they would throw or break the first stone and start worshipping the second one.

Shabi (ra) said, "يُؤَيِّ" is said to be because (Hua means to roll down, to roll down) the desires bring down the worshipper on their wings into hell.

عَلَّمَ عَلِي means that Allah knew its error and (natural) inclination and misguided him on this basis. When people visited Hazrat Abu Abdullah (RA), they found him crying. They asked, why are you crying? He said, didn't the Messenger of Allah (ﷺ) say: Take your lips, then stick to it until you come and meet me (after death)? Hazrat Abu Abdullah (RA) said: Yes, this is true, but I also heard from the Messenger of Allah (ﷺ) that Allah took some (souls) in his right fist and some (souls) in his left fist and said They are for (i.e., for heaven) and these are for him (i.e., for hell) and I am (mostly) blind, now I do not know in which hand I was.

وُخْتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ That is, their ears are sealed, so they do not listen to advice, and their hearts are sealed, so they do not consider the verses.

وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً And put a veil over their eyes so that they see the insightful lesson with eyes.

فَمَنْ يَهْدِيهِ This means Allah has misled him, then no one can guide him after that. Hazrat Abu Hurairah (RA) said that the people of Jahalia (i.e., disbelievers) used to say that the cycle of night and day (cycle of day) kills us.

(Tafsir Mazhari)

Which is more accurate than the Qur'an:

Who is there besides Allah whose words can be obeyed? When no one listens to the honest words of this authentic and great master, then what is he waiting to accept? They do not attend because of their stubbornness and pride. Hearing the truth, they turn away as if they had not heard anything. So, when they behave in this way that insults the revelations of Allah, they should also be prepared to suffer the severe, humiliating punishment that is coming. At that time, wealth and children would not be of any use, nor would they be of any use to those who were not Allah's helpers. The Holy Quran is an excellent book of guidance that has come to explain all kinds of good and evil, and those who do not obey it are prepared for a terrible punishment. What to ask about Allah's might and power: He subjugated creatures like the sea. In which man freely moves for ships and boats. Tourism of the countries, business, extracting precious pearls, hunting fish, all kinds of profits and benefits are obtained. It requires that you do not forget Allah Almighty and be grateful to Him with your tongue and heart, and not only this, but Allah has placed the entire universe at your service with His power and wisdom. His blessing is that he enslaved the most incredible creatures for man. If a man pays attention, he can understand that it is not just about him. Allah has dedicated everything to us with His grace and mercy, so we should obey and worship our Creator and Master. We should remember the blessings and place them.

The consequences of his actions bind everyone:

Day of judgment. In which the good and the bad will be rewarded for their deeds. You (ﷺ) and the Muslims do not worry about their revenge. Leave it to Allah. He will also taste their mischief and reward your patience. Good deeds doer take advantage of itself. What is the need of Allah? Likewise, he who does evil sows thorns and seeds in his own right. No one's fault falls on anyone. The consequences of their actions bind everyone. What goes around comes around.

Whoever works should understand that his profit and loss will reach him, and if not here, then there, all the good and evil will come to the fore. Jihad is not negated by this saying that it should be called void. Instead, the purpose is to prevent revenge, intended only to satisfy feelings.

(Kamalain translation and interpretation of Jalalain)

Summary of commentary by Mufti Muhammad Shafi Usmani (ra):

After these clear statements about Monotheism and the Hereafter, you also see the condition of the person who has made his soulful desire his God, that he follows what comes to his heart. Allah Almighty has misled him despite his understanding. He has heard and understood the truth, but he has gone astray by following his selfish desires, and Allah has sealed his ears and heart and has put a veil over his eyes. That is, due to luxuries of the self, the ability to accept the truth has become very weak, so who will guide such a person after Allah has misled him? Do you understand these statements beneficially? Although, according to their general meaning of life, there is no other life in the hereafter, we die this one death, and we live this same life, the meaning is that, like death, life is also unique to the world, and we only have the cycle of time. Death comes from It means that with time, physical forces are being spent, and these causes are subject to physical causes, and if physical causes do not require the life of the hereafter, then there will be no life of the subsequent. And these people have no evidence for it. They are just speculating. That is, there is no argument on the negation of the afterlife, nor can they give any answer to the opinion of the righteous. Therefore, when our open verses are recited to them, which are sufficient to prove the need, they do not have any other answer except that they say, bring our forefathers alive and bring them to the fore. You are truthful in this claim and can give no different answer than this answer.

For example, they would have proved it impossible with a rational argument. You should answer them by saying that Allah, the Exalted, keeps you alive as long as He wills, then He will cause you to die when He wills, then on the Day of Resurrection, in whose occurrence there is no doubt, He will bring you together alive. The claim is to resurrect on this day, and not resurrecting the dead in the world does not negate the resurrection on this day, but most people do not understand and deny the truth without reason.

(Tafsir Maarif al-Qur'an)

2.13 – وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ ۖ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ

مَاذَا قَالَ إِنْفَاقًا لِّلَّذِينَ طَبَعَ اللَّهُ عَلٰى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ

(Surah Muhammad - 16)

Among them, there are ones who (pretend to) give an ear to you until when they go out from your presence, they say to those who have been given knowledge, what did he say just now? Those are the ones whose hearts Allah has put a seal on, and they have followed their desires.

Stupid, dull-minded and ignorant:

The stupidity of the hypocrites and their lack of knowledge, lack of understanding and stupidity are being described that despite participating in the assembly and listening to the words of the Prophet (ﷺ), they do not understand anything. After the conclusion of the assembly, they ask the Companions, what did the Prophet (ﷺ) say at this time? These are those whose hearts have been sealed and have followed their desires. Then Allah the Exalted says that for those who seek guidance, Allah gives them Tawfiq and guidance, then He gives them the courage to concentrate on it, and He continues to increase their advice, and He continues to inspire them with growth and guidance. Then he says that if you are waiting for the Day of Judgment to be established suddenly, you will find out that the signs of its nearness have appeared. As the verse has been mentioned,

هَٰذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ

(Surah Al Najam – 56)

This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warner (Messengers) of old.

As the verse has been mentioned on another occasion,

أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

(Surah Al Qamar – 1)

The Hour has drawn near, and the moon has been cleft asunder (the people

of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon).

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

(Surah Al Anbiya – 1)

Draws near for humankind their reckoning while they turn away in heedlessness.

Therefore, the coming of the Holy Prophet (ﷺ) to this world is one of the signs of the Resurrection. Because he is the finisher of the apostles. With you ﷺ, Allah perfected His religion and fulfilled His authority over His creation. The Prophet (ﷺ) explained the conditions of the Day of Judgment and its signs in such a way that no prophet before him ﷺ had defined so much. That they have all been described in their place. Hazrat Hasan Basri (ra) says that the coming of the Holy Prophet (ﷺ) is one of the conditions of the Day of Resurrection. Therefore, in the hadith of the Prophet ﷺ, these are mentioned in the hadith: Nabi al-Tawbah, Nabi al-Mulhamah, Hasher, at whose feet people should be gathered, Aqib, after whom there will be no prophet. It is in the hadith of Bukhari Sharif that the Holy Prophet (ﷺ) raised his middle finger and the finger next to it and said, "Qayamat and I have been sent like this." Allah Ta'ala asks what will benefit the disbelievers after the Resurrection is established. As the verse says

يَوْمَئِذٍ يَجَهَّزُونَ يَوْمَئِذٍ يُتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَىٰ ﴿١﴾

(Surah Al Fajar – 23)

Man will remember that day, but how will that remembrance (then) avail him?

وَقَالُوا آمَنَّا بِهِ ۖ وَأَنَّىٰ لَهُمُ التَّنَازُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿١﴾

(Surah Saba – 52)

And they will say (in the Hereafter): "We do believe (now)," but how could they receive (Faith and the acceptance of their repentance by Allah) from a place so far off (i.e., to return to worldly life again).

At that time, they would say that we believed in the Qur'an, but now, where can they access such a remote possibility? That is, their faith is futile at this time. Then He says! O Prophet, know that Allah is the true God, and there is no other. It is to

give information about one's own identity. It cannot be because Allah commands its knowledge, so do it or seek forgiveness for your sins and the sins of believing men and women. It is in the authentic hadith that the Prophet ﷺ says!

(اللهم اغفر لي خطيئتي وجهلي واسر افي في امري وما انت اعلم به مني)

(اللهم اغفر لي وجدى وخطي وعمدى وكل ذالك عندى)

O Allah, forgive my sin and ignorance, and keep me safe; you are more knowledgeable about it than me. Oh God, forgive me if I was found. I made a mistake and did it deliberately, which is with me.

That is, O Allah! My mistakes, my ignorance, my unintentional sins, my willful sins, my mistakes, my ignorance, and the excesses that I have done in my actions and everything that You have asked me to do. Very knowledgeable. O Allah! Forgive my unintentional and intentional sins, mistakes, and intentions; all these are with me. It is in the Sahih Hadith that he (ﷺ) used to say at the end of his prayer.

(اللهم اغفر لي ما قدمت وما اخرت وما اسررت وما اعلنت واما سرفت

وما انت اعلم به مني انت الهى لا اله الا انت

Oh Allah, forgive me what I have done, what I have delayed, what I conceal, what I declare, and whether I have been wasted. And what you know better than me, you are my Lord, there is no god but You, and what you know better than me, you are my divinity, there is no god but You (ALLAH)

It is in the authentic hadith that he said! O people, turn to your Lord, so I seek forgiveness from my Lord and repent to Him more than seventy times a day. It is in the Musnad of Ahmad (ra) that Hazrat Abdullah bin Sirkhus (RA) says: I came to the Messenger of Allah (ﷺ) and I ate with him from his food, then I said: O Messenger of Allah (ﷺ) may Allah forgive you. He said and you too. So, I said, should I seek forgiveness for you? You ﷺ said! Yes! And for yourself again, you ﷺ read this verse. Ask forgiveness for your sins and the sins of believing men and women. Muslims, Tirmidhi, al-Nasa'i, and others have also narrated it. It is in Abu Yala (RA) that the Holy Prophet (ﷺ) said, "You must say La ilaha illa Allah and Istighfar Allah and say them frequently." Because Iblis used to say I killed people with their sins, and they killed me with these two words.

Iblis said! When I saw this, I put them behind desires so they think we are guided. Another effect is that the devil says! Allah swear by Your honor and Your glory! As

long as a person's soul is in his body, I will seduce him. So, Allah Almighty said! I also swear by my greatness and magnificence that I will continue to forgive them as long as they seek my forgiveness. There are many more hadiths about the virtue of Istighfar, and then Allah, the Exalted, says that Allah knows how to manipulate and dispose of your cheating and how to occupy your place at night. As the verse says,

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَيَّ ٌ ثُمَّ إِلَيْهِ
مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٥٠)

(Surah Al Anaam – 60)

It is He Who takes your souls by night (when you are asleep) and knows all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُّبِينٍ ٥

(Surah Hud – 6)

And no (moving) living creature is there on earth, but its provision is due from Allah. And He knows its dwelling place and deposit (in the uterus, grave). All is in a Clear Book (Al-Luh Al-Mahfouz - the Book of Decrees with Allah).

That is, the sustenance of all those who walk on the earth is under the responsibility of Allah Ta'ala, and He knows their place of residence and their place of burial. All these things are written in a clear book. This is the opinion of Ibn Jarir (ra), and Imam Ibn Jarir (ra) also likes it. Ibn Abbas (RA) says it means the abode of the hereafter. Sidi (ra) says He knows your movements in the world and the place of your graves, but the first word is the first and most apparent. Allah knows.

(Tafsir Ibn Kathir)

Some people listen to the words of the Messenger of Allah (ﷺ) until when they go out from the presence of the Prophet (ﷺ), they say to other scholars: What did the Messenger of Allah (ﷺ) say? Allah has stamped the hearts, and they follow their desires.

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ ۗ These people were hypocrites. They used to listen to the sayings of the Messenger of Allah (ﷺ), but they were heedless, so they neither remembered nor understood. In their opinion, this is because they did not know the truth of this word. What did the Prophet Muhammad ﷺ say? (Tafsir Mazhari)

Summary commentary:

O Prophet ﷺ! There are some people, meaning the hypocrites, that when they preach and teach, they listen to the Prophet ﷺ outwardly. Still, they are not attracted at all from the heart, even when those people leave the assembly to say to the Companions: What did Hazrat ﷺ say when we were in the assembly? Their saying was also a kind of mockery to show that we do not consider the conversation of the Prophet ﷺ worthy of mention. This was also a part of hypocrisy. These are the people on whose hearts the Almighty has sealed. They have turned away from the guidance and follow their desires, and those among their people who are on the right path, that is, have become Muslims. Allah Ta'ala instructs them even more when they listen to the orders that they believe in every order that comes. That is, the number of their faiths has increased, or they make their faith more national and mature, which is the characteristic of righteous deeds, that it creates more maturity in faith and makes them more robust in their purity. It is a warning for these hypocrites who are not affected even after hearing the Qur'an and the commands of Allah. He said that these people are still unaffected, so they will receive mention and guidance on the Day of Judgment. Remember that the Day of Judgment is also near, so many signs have come. Therefore, according to the hadith, the sending and prophethood of Khatam-ul-Anbiya are also one of the signs of the Day of Resurrection, and apart from being a miracle of the Holy Prophet ﷺ, the crescent moon is also one of the signs of the Day of Resurrection. All these signs were already present at the time of the revelation of the Qur'an. Waiting for the Day of Resurrection to believe and be guided is just ignorance because there will be no time to understand and act. He said, "Then when the Day of Resurrection will appear in front of them, where will it be possible to understand them at that time (i.e., it will not be useful)?"

(Tafsir Maarif al-Qur'an)

2.14 ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطَبَعَ عَلٰی قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ۝

Surah Al Munafiqun – 3)

That is because they declared faith (in Islam, apparently) and then disbelieved (secretly). Therefore, a seal has been set on their hearts; thus, they do not understand.

Hazrat Ibne Kathir (ra) discussed about this Ayat;

Allah said that is because they believed and then disbelieved; therefore, their hearts are sealed, so they understand not.

They meant that He decreed them hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allah stamped and sealed their hearts, and because of it, they cannot comprehend the guidance, nor can any goodness reach their hearts. Indeed, their hearts neither understand nor attain guidance.

(Tafsir Ibn Kathir)

This is because these people believed (in appearance) and then disbelieved (by uttering words of disbelief).

ذٰلِكَ means this hypocrisy and turning away from Islam, making false oaths a means of salvation, because they became believers in the eyes of the believers, then they became disbelievers after reaching their companions in exile. (They began to say blasphemous words) or it means that they came to believe after seeing a sign or a miracle, then Satan (his companion) created doubts in their hearts, and they became disbelievers.

فَطَبَعَ عَلٰی قُلُوْبِهِمْ means that Allah put a stamp on their hearts that the understanding of the truth was taken away from their hearts.

فَهُمْ لَا يَفْقَهُوْنَ They do not understand the truth of faith.

وَإِذَا رَأٰیْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ط وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ط كَأَنَّهُمْ خُشُبٌ ط مُسْنَدَةٌ ط And when you ﷻ see them, you ﷻ will find their stature pleasing to you, and if they speak, you ﷻ will listen to them as if they were sticks that are standing (on the wall). They are valuable; the

colors are bright and seem pleasant. And if they talk about something, listen to them, that is, know the truth. Hazrat Ibn Abbas (RA) said that Abdullah Ibn Ubi was tall and eloquent. When he spoke, the Messenger of Allah (ﷺ) used to listen to him. Although they are wood standing on the support of the wall, they are empty of knowledge and common sense.

(Tafsir Mazhari)

ذَلِكَ بِأَنَّهُمْ means that he expressed his faith with his tongue but still denied it from his heart and pretended to believe and did the deeds of the disbelievers. The effect of this dishonesty and deception was that their hearts were sealed. Now, reaching this state, what can be expected to understand them when the human heart is distorted by doing evil? Then what can be expected to understand good and evil? People's hearts are distorted, but if you see the deal, they are very smooth, and when they talk, they are very stubborn, even if the listener gets angry. Their example is dry and useless wood placed against the wall; how thick it is but helpless; it cannot stand even for a second; yes, it can be used for burning.

(Kamalain translation and commentary of Jalalain)

The hypocrites said that we testify from the heart because that testimony is only verbal and not from the heart. Because if they express disbelief, their condition would be like that of other disbelievers in that jihad would be carried out, and killing and destruction would take place. Then, along with this essential defect, there is also a contagious defect that these people prevent others from the path of Allah. Indeed, these actions are evil, and the reason for this is that these people first believed in appearance and then went to their devils (companions) and became disbelievers by saying words of disbelief. It means that ordering evil deeds on them is because of their hypocrisy, that the worst act is disbelief. Because of this hypocrisy, their hearts were sealed. So, they don't understand (the truth), and in appearance, they are so sloppy that when you see them, you will find their dignity and status pleasing because of their outward splendor. If you start doing it, you may listen to him because of their eloquence and sweetness. They are standing by us long, wide, thick, and lifeless. It is a common habit that the wood that is not used now is often kept this way. Such wood is just useless. In the same way, these people are excellent in appearance. Still, they are useless inside, and because of their insincerity and lack of faith, they are always afraid that the Muslims will be informed about our situation through some source or that the

revelation should not happen and Jihad, etc., should not start on us like other disbelievers.

They are so afraid of this idea that they start thinking that every wrongdoing will happen to them for some reason. They feel it will not fall on us when there is a noise. These people are your complete enemies, so beware of them. That is, do not trust in anything they say. May Allah destroy them; where do they stray from the truth? That is? They are getting farther away every day, and such is their arrogance and wickedness that when it is said to them, come to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) asks for forgiveness, they turn his head away, and you (ﷺ) will see them being arrogant with this benevolence and asking for forgiveness. When their disbelief is in this state, both things are equal for them, whether the Prophet (ﷺ) asks for forgiveness for them or not. Allah Ta'ala will not forgive them in every way, meaning that even if they came to the Prophet (ﷺ) and he (ﷺ) asked for forgiveness based on their appearance, they would not benefit from anything. This was their situation in the past and will be in the future, as Allah surely does not guide such disobedient people. These are the ones who say that those who are gathered with the Messenger of Allah (ﷺ) do not spend anything on them until they disperse, and their saying is based on ignorance. Because all the treasures of the heavens and the earth belong to Allah, but the hypocrites do not understand. The city's people consider this source of sustenance an expense, saying that if we return to Madinah now, the honorable person will expel the disgraced person from there. In other words, we will bounce contributions from those travelers and, in this saying, those who call themselves honored and Muslims humiliated. This ignorance is mere ignorance, but the honor belongs to Allah and the relationship with Allah through His Messenger (ﷺ) and the relationship with Allah and the people through the Muslims. Still, the hypocrites do not know and revolve around mortal things.

(Tafsir Maarif al-Qur'an)

3 - Hypocrite Heart

Allah described a hypocritical heart in seven places in the Quran Karim.

3.1. وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ^١

وَهُوَ الَّذِي الْخَصَامُ (٠)

(Surah Al Baqarah – 204)

And of mankind there is he whose speech may please you (O Muhammad ﷺ), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.

Hearts of wolves and skins of men:

Sidi (ra) says this verse about Akhnas bin Shareeq al-Thaqafi was revealed. He was a hypocrite person; outwardly, he was a Muslim, but inwardly, he was a staunch polytheist. Ibn Abbas (RA) says that it was revealed about the hypocrites who did evil to Hazrat Khabib (RA) and his companions who were martyred in Raji.

Hazrat Nauf Baklai, a scholar of the Way and the Gospel, says that I find the evils of some people of this Ummah in the book revealed by Allah Ta'ala. It has been written that some people earn the world on the pretext of religion; their tongues are sweeter than honey, but their hearts are more bitter than aloes. People wear goatskins, but their hearts are like wolves. Allah Ta'ala says: Do they dare me and deceive me? I swear I will send a trial on them that even the tolerant people will be surprised. Qurtubi says: I looked carefully and realized that this is a description of hypocrites and is also present in the Qur'an.

When Hazrat Saeed also explained this concerning the books, Hazrat Muhammad bin Ka'b (RA) said the same thing that it is also in the Holy Qur'an and recited the same verse. Saeed said, I know about whom this verse was revealed. He spoke! Listen, the verse may be about someone from the perspective of revelation, but it has become general in terms of command. In the recitation of Ibn Muhaisin is (يُشْهَدُ). The meaning would be that the witness may not say anything with his tongue, but the condition of his heart is well known to Allah.

As elsewhere, the verse

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۗ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ۗ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ۝

(Surah Al Munafiqun – 1)

When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.

They hide their treachery in front of people, but the hypocrisy of their heart is obvious in front of Allah. As elsewhere, the verse

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

(Surah An Nisa – 108)

They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge) when they plot by night in words that He does not approve, And Allah ever encompasses what they do.

Hazrat Ibn Abbas (RA) explained the meaning of Islam in front of the people and by swearing in front of them, they believe that what is on their tongue is what is in their heart. As in another place, there is the verse,

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ۝

(Surah Maryam – 97)

So, We have made this (the Qur'an) easy in your tongue (O Muhammad ﷺ), only that you may give glad tidings to the Mutaqeen (pious and righteous persons and warn with it the Luda (most quarrelsome) people

This is the condition of the hypocrite that they lie in their evidence and deviate from the truth, abandon the straight talk, and slander and abuse. There are three signs of a hypocrite in the Sahih Hadith: When he talks, he tells lies; when he promises, he breaks his promise; when he quarrels, he abuses.

In another hadith, the evilest person in the sight of Allah is the one who quarrels fiercely. There are many proofs of this. Then it would be said that it is the one with

bad words. In the same way, the actions are also the worst, so the word is this, but the action is entirely against it. Belief is wrong.

More introduction to hypocrites:

Because these hypocrites intend to spread mischief in the land, to destroy agriculture, the production of the land, and the generation of animals, this meaning is also narrated by Mujahid (ra) that Allah stops the rain because of the hypocrisy of these people and their flawed characters, which causes damage to crops and animals. Allah Ta'ala dislikes such people who are the founders of mischief. When these evil-doers are understood through warning, they become enraged and are tempted to commit sins in the spirit of opposition.

Allah says:

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ ۚ يَكَادُونَ يَسْطُونِ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ
آيَاتِنَا قُلْ أَفَأَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَُمُ النَّارُ وَعَذَابُ اللَّهِ الَّذِينَ كَفَرُوا ۚ وَبِئْسَ الْمَصِيرُ ()
(Surah Al-Hajj – 72)

And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised to those who disbelieved and worst indeed is that destination!"

Here, he also said that Hell is enough for them without having to put the worst covering on them.

Who is the believer?

By describing the objectionable traits of the hypocrites, the believers are now being praised. This verse was revealed in favor of Suhaib bin Sinan Rumi (RA). He had become a Muslim in Makkah, and when he wanted to migrate to Madinah, the infidels told him that they would not let you go with your wealth. If you want to leave your wealth, then you have the option. He parted with all his wealth, and the infidels took possession of it, and he migrated. Upon the revelation of this verse, Hazrat Umar bin Khattab (RA) and a large group of his companions came to Hura to welcome him and congratulate him for doing great business. After hearing

about the excellent profit trading, he started saying, May Allah Ta'ala not make your trades also unprofitable. Finally, tell me what these congratulations are. These elders said! This verse was revealed to the Prophet ﷺ about you when he reached the Prophet ﷺ. He gave this good news.

When Hazrat Sahib Rumi (RA) left Medina to migrate, Quraish told him that when you came to Makkah, you had no wealth; you earned all this wealth here, and now we will not let you go with this wealth. So, he gave up his wealth and joined the service of the Messenger of Allah (ﷺ). It is also said in a narration that when he (RA) left with the intention of migrating and the infidels of Makkah came to know about it, they all came and surrounded him. He took an arrow from his quiver and said: O People of Makkah! You know very well what kind of person I am. I do not miss a single shot until these arrows are exhausted. I will pierce you and then fight you with the sword. And in this, I am not less than any of you when the blade is broken into pieces. Then you can come to me, do whatever you want, and if it is acceptable, then Bismillah. Otherwise, listen, I will give you all my wealth; take it all and let me go. They agreed to take the property, and thus, he migrated. This verse had been revealed thereby revelation before it reached the Holy Prophet (ﷺ). Seeing him, the Prophet ﷺ congratulated him. Most commentators also say that this verse is familiar: every mujahid is the glory of Allah. As elsewhere, there is a verse.

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقٌّ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبْشِرُوا
وَأَبْغِضُوا ۚ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝﴾

(Surah At Taubah – 111)

Verily, Allah has purchased the lives and properties of the believers for (the price) that theirs shall be paradise. They fight for Allah's Cause, so they kill (others) and are killed. It is a promise in truth binding on Him in the Tourat (Torah), the Injeel (Gospel), and the Qur'an. And who is more faithful to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.

They do Jihad in the way of Allah. They also kill and become martyrs. This true promise of Allah Almighty is present in Tourat, Injeel, and the Qur'an. Who else is more truthful than Allah? You are honest! Be happy with this buying, selling, and bartering; it is a great success. When Hazrat Hisham bin Aamir (ra) penetrated both ranks of the infidels and attacked them alone, some people considered it against

Shariah. But Hazrat Umar (RA) and Hazrat Abu Hurairah (RA) recited and made it sound by repeating the same verse. (Tafseer Ibn Kathir)

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ And some people are such that you like their words. In other words, they have come to know that Akhnas is good. Ibn Jarir (ra) interpreted this verse from Siddi (ra) similarly. Ibn Abi Hatim (ra) and Ibn Ishaq (ra) have narrated from Ibn Abbas (RA) that a small army was sent by the Messenger of Allah (ﷺ) somewhere. Asim (RA) and Mursad (RA) were also in it. Incidentally, when this army was defeated, two of the hypocrites said that these people were also unlucky; neither did they stay with their families nor did they carry out the message of their leader (the Messenger of Allah ﷺ). Allah revealed the verse.

فِي الْحَيَاةِ الدُّنْيَا (in the life of the world) is either related to يُعْجِبُكَ. Then it will mean that you like this person because the speech is eloquent and sweet and undesirable in the hereafter. Because eloquence and disgrace are its ends, or it is related to قَوْلُهُ in this case, it will mean that he who loves claims for the sake of the world and shows Islam, this is what you like. (As eloquence and sweetness).

وَيُشْهِدُ اللَّهَ (and he makes Allah a witness) means this hypocrite swears by Allah and makes Allah a witness.

عَلَىٰ مَا فِي قَلْبِهِ (by what is in his heart) means he swears by what is in my heart according to the tongue and says: By Allah, I believe in you and love you.

وَهُوَ أَلَدُّ الْخِصَامِ even though he is a fierce contender. That is, even though this hypocrite has extreme enmity with Muslims. It is narrated from Hazrat Aisha Siddiqah (RA) that the Messenger of Allah (ﷺ) said! The most hated person in the sight of Allah is the person who is the أَلَدُّ الْخِصَامِ. Qatadah (ra) says that whoever is amid sin and has a solid inclination to fly on falsehood, his words should be of wisdom, and his actions should not be good.

فِي الْحَيَاةِ الدُّنْيَا it can also be related to Qul. That is, all these flattering talks are for worldly purposes. (Tafsir Mazhari)

The difference between falsehood and truth:

Too many desires in the world prevent a person from worshipping Allah and righteousness, and when he gets power, he does everything that a cruel person can do in selfishness. On the other hand, those who are true worshipers of Allah and people of truth have the pleasure of Allah instead of selfishness. A worldly person sacrifices everything for himself. But the seekers of Allah's pleasure sacrifice their own lives in the path of the Lord. When the followers of temporal power are told to fear Allah, their pride and arrogance prompt them to do more oppression and rebellion. But drunken with the divine wine, the drunkards lose everything and gain success in the quest to find the One.

(Kamalyan Sharah Tafsir Jalalain)

3.2 فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِيمِينَ ۝
(Surah Al Maida - 52)

Now, you see those with disease in their hearts race towards them, saying, We apprehend that some misfortune may overtake us. So, it is likely that Allah may bring victory or something else from His side, where they will become regretful over what they concealed in their hearts.

Regarding this Ayat, Hafiz Ibne Kathir (ra) said in his Tafsir,

The Prohibition of Taking the Jews, Christians, and Enemies of Islam as Friends

Allah says; O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other. Allah forbids His believing servants from having Jews and Christians as friends because they are the enemies of Islam and its people; may Allah curse them. Allah then states that they are friends of each other, and He gives a warning threat to those who do this, and if any among you befriends them, then indeed, he is one of them.

Ibn Abi Hatim (ra) recorded that Hazrat Umar (RA) ordered Abu Musa Al-Ashari (RA) to send him on one sheet of balance the count of what he took in and what

he spent. Hazrat Abu Musa (RA) then had a Christian scribe, and he could comply with Hazrat Umar's (RA) demand. Hazrat Umar (RA) liked what he saw and exclaimed, "This scribe is proficient. Would you read in the Masjid a letter that came to us from Ash-Sham?"

Abu Musa (RA) said, "He cannot." Hazrat Umar (RA) said, "Is he not pure?"

Abu Musa (RA) said, "No, but he is Christian."

Abu Musa (RA) said, "So `Umar (RA) admonished me and poked my thigh (with his finger), saying, 'Drive him out (from Al-Madinah).'"

He then recited, O you who believe! Take not the Jews and the Christians as friends..."

Then he reported that Abdullah bin `Utbah (RA) said, "Let one of you beware that he might be a Jew or a Christian, while unaware."

The narrator of this statement said, "We thought that he was referring to the Ayat (O you who believe! Take not the Jews and the Christians as friends),' 'Verily, Allah guides not those people who are the wrongdoers."

Allah said! And you see those in whose hearts there is a disease...,

A disease of doubt, hesitation, and hypocrisy. They hurry to their friendship. They rush to offer them their friendship and allegiances in secret and public. Saying: "We fear lest some misfortune or a disaster may befall us."

They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the disbelievers might defeat the Muslims, so they want to be in favor with the Jews and Christians, to use this favor for their benefit in that eventuality!

Allah replied, Perhaps Allah may bring a victory...,

According to As-Sidi (ra), it refers to the conquering of Makkah or a decision according to His will. As Sidi (ra) stated, it means requiring the Jews and Christians to pay the *Jizya*.

Then they will become, meaning, the hypocrites who gave their friendship to the Jews and Christians, will become, for what they have been keeping as a secret in themselves, of allegiances, regretful. For their friendship with the Jews and Christians, that did not benefit them or protect them from any harm. Instead, it was nothing but harm, as Allah exposed their actual reality to His faithful servants in this life, although they tried to conceal it. When the signs that exposed their

hypocrisy were compiled against them, their matter became clear to Allah's faithful servants. So, the believers were amazed at these hypocrites who pretended to be believers, swearing to their faithfulness, yet their claims were all lies and deceit. This is why Allah said, and those who believe will say, "Are these the men who swore their strongest oaths by Allah that they were with you!" All they did has been in vain, and they have become the losers. (Tafsir Ibn Kathir)

Hazrat Qazi Sanaullah Panipati (ra) says in his Tafsir Mazhari.

"So, you (ﷺ) see those people in whose hearts there is a disease (of hypocrisy) that they run towards the Jews and Christians. They say, "We are afraid that there will be no turning on us." Come the time is not far when Allah Almighty will give (you) victory and reveal something from His side that they were hiding in their hearts. They will regret". It refers to Abdullah bin Abi and his hypocritical companions. Hasten to befriend and support the Jews. If the vision is in the sense of knowledge, otherwise, it will be the case with its doer.

This refers to the accidents of the time, which means that the matter should be reversed, and the government of the infidels should come. As soon as (the Prophet) Muhammad (ﷺ) does not gain complete dominance, we will be defeated again. This is what Hazrat Ibn Abbas (RA) has said. It is said that this means we are afraid that some calamity will befall us, and we need their help. Qatadah (ra) and Muqatil (ra) said that victory here means a decision to help the Holy Prophet (ﷺ). Kalbi (ra) and Sidi (ra) said that the victory means the conquest of Makkah. Dahhak (ra) said that the victory refers to the victory of the Khyber and Fadak regions.

This means revealing the secrets of the hypocrites, humiliating them, killing Bani Qurizah, deporting Bani Nazair, and exterminating the Jews from the Arabian Peninsula. Let them become hypocrites. Those who hide hypocrisy and the friendship of the disbelievers will be ashamed of this, even though those outward actions make them aware of the hypocrisy. (Tafsir Mazhari)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ O you who have believed, do not take the Jews and the Christians for your allies.

In this verse, it is strictly forbidden to establish a relationship of sincere love and friendship with the Jews and Christians, and it is strictly prohibited to say that whoever makes a genuine friendship with them will be considered one of them.

This does not mean at all. One should not sympathize and be benevolent with non-Muslims. Tolerance, compassion, benevolence, justice, and benevolence towards non-Muslims should all be done because this is the teaching of Islam. Islam is also the bearer of the protection of the rights of animals, let alone human beings. However, such deep friendship and mixing with them, which harms the distinguishing marks of Islam, is not allowed. This is the problem that is known as "Turk Mawalat."

First event:

Hazrat Ubada bin Samit (RA) Ansari and Rais al-Munafiqeen Abdullah bin Abi were allies of the tribe of Jews, Bani Qainuqah, from the time of Jahiliya. After the appearance of Islam, Ubada bin Samit (RA) expressed his distaste for Jewish friendship. After attending the service of the Messenger of Allah (ﷺ), he said that the friendship of Allah and His Messenger (ﷺ) is enough for me. But Abdullah bin Abi insisted on maintaining a friendship with the Jews. Abdullah bin Abi once argued with Hazrat Ubada bin Samit (RA). Abdullah bin Abi was insistent on maintaining a friendship. He said that Islam has no abode yet. Let's see where the situation goes and whether (The Prophet) Muhammad (ﷺ) was successful in his mission or not. Therefore, it is essential to maintain relations with the Jews so that they will be helpful in the future. This verse was revealed in the same event.

Second event:

The Prophet (ﷺ) sent Hazrat Abu Lubaba (RA) as his representative to interrogate Bani Qurizah. Hazrat Abu Lubaba (RA) had a long-standing relationship with Banu Qurizah. Banu Qurizah asked Abu Lubaba (RA) if we stopped fighting and came down from our fort, what would be our fate? Hazrat Abu Lubaba (RA) put his hand on his neck and indicated that your end would be murder. Although this was a matter of confidentiality, which Abu Lubaba (RA) should not have expressed. However, based on relations and friendship, Qurayza was informed about the secret. The verse mentioned above was revealed to him. (*Ahsan al-Tafasir in summary*)

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ (الآية)
So, you see those who have a disease in their hearts hurrying towards them (the Ayah).

In other words, those people with hypocrisy in their hearts started running towards their skeptical friends and said there were dangers for us in severing ties with them. These people can come to us in no time if any accident happens.

(Jamalain per Sharah Jalalain)

O believers! Do not make Jews and Christians your friends like you hypocrites. They are two-way friends, i.e., Jews, Jews, and Christians. It means that friendship is based on compatibility. But what is the compatibility between you and them? When it is known from all the above that friendship is based on proportion, then whoever among you befriends them will surely be one of them due to exceptional compatibility. It is obvious, but surely Allah does not understand this matter to those people who are harming themselves by making friends with the infidels. In other words, because of the difference in friendship, they do not understand this, and because such people do not understand this matter. That's why, O viewers! You see such people who have the disease of hypocrisy in their hearts, who run and join the infidels, and when someone criticizes them, they say, for the sake of trickery and rhetoric, that our meeting with them is not from the heart, but we are with you from the heart. We meet with them only for a reason. That is, we are afraid that some calamity may befall us from the time of the revolution, like famine from every hardship, and these Jews are our moneylenders, and we get loans from them. If we cut off the outward contact, we will suffer in time.

They used to take this meaning of (نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ), but in the heart, they also took it to mean that maybe in the end, after the infidels prevailed over the Muslims, we would need them, so we should be friends with them. Therefore, there is a near hope, meaning a promise that Allah Almighty will grant complete victory to the Muslims against the infidels with whom they are befriending. In which the efforts of the Muslims will also be involved, or something else will emerge from their side. In other words, they express their hypocrisy through revelation. If the planning of the Muslims does not interfere at all, it means that both the victory of the Muslims and their veiling are going to be near. Then, at that time, we will regret our previous hidden thoughts that we thought the infidels would prevail, and What happened, on the contrary, is regret for the mistake of thinking that immortality is physical. The second regret is for their hypocrisy, due to which they are disgraced today, and the third regret is that they wasted their friendship with the infidels and became worse than the Muslims. Since it was based on friendship (مَا أَسْرَوْا), the mention of these alliances made this third clear self-evident, and when the hypocrisy of these people was exposed in this era of conquest, Muslims were surprised among themselves. Hey! Are these the same people who used to swear in front of us with great exaggeration that we are with you from the heart? It turned out to be something else.

Allah Ta'ala says that all the actions of those who wanted to be good to both sides were destroyed. They failed for days because the infidels were defeated; it was

just useless to support them, and the fort was opened in front of the Muslims, and it was difficult to get rid of them now.

(Tafsir Maarif al-Qur'an)

Commentary

Muslims have been commanded not to enter into "Mawalat" (deep friendship) with Jews and Christians, as is the customary practice of non-Muslims in general and of Jews and Christians in particular, who reserve deep friendship for their people only. They do not deal with Muslims at the same wavelength. After this explicit instruction, should a Muslim do otherwise and enter into an intimate friendship with a Jew or Christian, then, in the sight of Islam, he is fit to be counted as one of them - and not as a Muslim.

The Background of Revelation

Reporting from 'Ikrimah (RA), Ibn Jarir (ra) said that this verse was revealed in the background of a particular event. After the Holy Prophet (ﷺ) had settled in Madinah, he had entered into a treaty with Jews and Christians living nearby, which required that they would neither fight against Muslims nor help any other tribe at war with them; instead, they would join Muslims to fight against them. Similarly, Muslims will not fight against them nor help anyone against them; instead, they will defend themselves against aggressors. For some time, both parties kept adhering to the treaty. However, the Jews could not observe the terms of the treaty any longer because of their conspiratorial nature and anti-Islam temperament. They made a secret deal with the pagans of Makkah against Muslims and wrote them a letter inviting them to their fortress.

When the Holy Prophet (ﷺ) came to know about this conspiracy, he despatched a group of Mujahidin to confront them. These Jews from Banu Qurizah were, on the one hand, conspiring with the disbelievers of Makkah, while on the other, having infiltrated among Muslims, they had succeeded in making pacts of friendship with many of them. This was their front of spying for the disbelievers. Of Makkah against Muslims. Revealed thereupon was this verse, which stopped Muslims from indulging in deep friendship with Jews and Christians, that they could be deprived of having access to sensitive information about Muslims. At that time, some noble Companions, including Syedna Obadiah ibn Samit (RA), openly announced the cancellation of their treaty obligations and their support for abandoning any close friendship in the future. As for the hypocrites who had their

relationship with Muslims or people whose hearts had yet to taste the sweetness of genuine faith, they apprehended dangers in breaking relationships with Jews and Christians. If the conspiracy hatched by the disbelievers and the Jews succeeded and Muslims were overpowered, in which case it would be necessary that they keep their relationships balanced both ways to avoid any problems for them later on. On this basis, 'Abdullah ibn Ubayy ibn Salol had said that he saw danger in cutting off relationships with these people and could not do that.

Now, you see those with disease in their hearts race towards them, saying, "We apprehend that some misfortune may overtake us."

It means that after hearing the religiously binding injunction of the abandonment of close friendships, people who have the disease of hypocrisy in their hearts start racing toward their skeptical friends, saying that cutting off relationships with these people is dangerous for them.

Answering them, Almighty Allah said:

So, it is likely that Allah may bring victory or a command from His side; they become regretful over what they have concealed in their hearts.

It means that these people are under the impression that the disbelievers and the Jews will overcome Muslims. However, Allah has decided that it will not happen. Instead, the conquest of Makkah is closer. Or, even before the conquest of Makkah, Allah may, by exposing the hypocrisy of the hypocrites, put them to disgrace. Then, at that time, these people will regret the thoughts they had concealed.

This has been clarified further when it said that once the hypocrisy of the hypocrites has been exposed, the reality behind their claims and oaths of friendship comes out in the open. Muslims would wonder if those were the people who used to assure them with sworn claims of their friendship, and there, they were all ruined as everything they did to pretend had gone to waste. That Allah *Jalla Sha'nuhu* has mentioned the conquest of Makkah and the disgrace of the hypocrites in these verses was something that everyone saw only after a few days with their own eyes.

(Tafsir Marif ul Quran)

3.3 يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ

قُلِ اسْتَهْزِءُوا إِنَّا اللَّهُ مُخْرِجٌ مَا تَحْذَرُونَ ○

(Surah At Taubah – 64)

The hypocrites are afraid that a Surah (a chapter of the Holy Quran) may be sent down about them, which tells them what lies in their hearts. Say, Go on mocking. Allah is indeed to bring out what you are afraid of.

The Hypocrites fear Public Exposure of Their Secrets.

Mujahid (ra) said, "The hypocrites would say something to each other than declare, 'We wish that Allah does not expose this secret of ours,'"

There is a similar Ayat to this one, that is, Allah's statement! And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say!"

لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ

(Surah Al Mujadalah – 8)

"Why should Allah punish us not for what we say?" Hell will be sufficient for them; they will burn therein, and worst indeed is that destination.

Allah said in this Ayat, say: "(Go ahead and) mock! But certainly, Allah will bring to light all that you fear." He will expose and explain your reality to His Messenger (ﷺ) through revelation. Allah said in another Ayat,

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ○ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ

بِسِيمَاهُمْ ○ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ○ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ○

(Surah Muhammad: 29 - 30)

Or do those in whose hearts is a disease (of hypocrisy) think that Allah will not bring to light all their hidden ill-wills? (29) Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allah knows (all) your deeds. (30)

This is why, according to Qatadah (RA), this Surah is called 'Al-Fadihah' (the Exposing) because it exposes the hypocrites.

They are also afraid of the Prophet (ﷺ):

They used to sit together and discuss things, but then they were afraid that Allah would not inform the Muslims through divine revelation, and it is stated in the verse that they come in front of you and offer supplications. Those whom Allah does not give, then they are proud of themselves. That is why Allah does not punish us for our words. There is sufficient punishment for them in Hell, the worst place. It has been said here to make fun of religious matters and the condition of Muslims. Allah will also reveal the secret that is in your hearts. Remember, one day, you will be disgraced and humiliated. Therefore, it is said that these sick-hearted people should not think that the evils of their hearts will not be evident. We will reduce them to such an extent and place such signs in front of you that you will recognize them only by their lips and speech.

(Tafsir Ibn Kathir)

The hypocrites are cautious, they fear, lest a surah should be revealed to them, that is, [to] the believers, informing them of what is in their [the hypocrites'] hearts, of hypocrisy, and yet despite this, they persist in mockery. Say: 'Keep mocking! (This is an imperative of threat) Allah will bring out; He will manifest that hypocrisy of yours, of which you are fearful', lest it is brought out. (Tafsir Jalalain)

Mentioned in Tafsir Mazhari!

The hypocrites (of course) fear that no surah (such as this verse) will be revealed to the Muslims that will reveal to them what is hidden in the hearts of these hypocrites. It means that the hypocrites are afraid that the enmity and jealousy of Muslims in our hearts will not be exposed through any verse.

It may also be that the conscience is directed towards the hypocrites because the revelation of any verse about the hypocrites will be against them. When this verse is recited, Muslims will argue against the hypocrites. In this case, it will mean that the hypocrites are afraid that some verse may be revealed against us and expose our heart's jealousy and hostility.

Baghwi (ra) has written that the hypocrites used to talk secretly among themselves and feared that some verse would be revealed and disgrace them. It is known

from this word that the Messenger of Allah ﷺ they were concerned. (If there was no complete belief, there was no firm denial. That is why they were in doubt.) They were afraid that if the Messenger were truthful, then he would be disgraced by Allah. According to some scholars, although تَحَذَّرُونَ is in the form of news, the meaning of command is that the hypocrites should be afraid. Some scholars of tafsir say that the hypocrites used to say these things to each other as a mockery. The following sentence supports this saying.

قُلْ اسْتَهْزِءُوا بِإِنَّ اللَّهَ مُخْرِجٌ مَّا تَحَذَّرُونَ ٥

Say mockery, and Allah will bring forth what you warn.

Say, may Allah bless him and grant him peace, keep mocking. Indeed, Allah will reveal what you fear. This matter is a threat, the revelation of the Surah or the uncovering of the evils you fear. Allah will certainly do that. Your secret enmity will indeed be revealed.

Hazrat Ibn Abbas (RA) said, "Allah has mentioned the names of seventy hypocrites with their parentage." But he was kind to the Muslims and abrogated them (in mind and by recitation in every way) so that in the future, no one should expose these sincere Muslims and taunt them that your father was such a hypocrite. Baghwi (ra) has written that the revelation of the verse was about the twelve hypocrites who went to the top of the gorge and stood there for the purpose that when the Messenger of Allah (ﷺ) ascends this gorge on his way back from Tabuk, we will suddenly kill him. Hazrat Jibraeel (AS) presented this matter in the service of the Messenger of Allah (ﷺ). The full details of the story are as follows.

Imam Ahmad (ra) narrated from the narration of Hazrat Abu Tufail (ra), Bayhaqi (ra) related from the narration of Hazrat Huzaifa (RA), and Ibn Saad (RA) narrated from the narration of Hazrat Jubir bin Mutham (RA). Also, Ibn Abi Hatim (ra) and Abu Al-Shaykh (ra) narrated on the authority of Dahhak (ra) (Tabai), Bayhaqi (ra) on the authority of Urwa (ra) and Ibn Ishaq (ra), and Muhammad Ibn Umar (RA) on the authority of the narrations of his Mashaikh, narrated that when the Messenger of Allah (ﷺ) was on a journey and a specific route. As we were passing by, some of the hypocrites consulted together and decided to kill the Messenger of Allah (ﷺ) by throwing them down from the top of the gorge. After deciding on the advice, he looked for an opportunity, so (in the mentioned journey) when the Messenger of Allah (ﷺ) planned to walk on a gorge, the hypocrite also planned to pick him up on a rope and throw him into the valley. Allah informed the Messenger of Allah (ﷺ) about this trickery, so when the Messenger of Allah (ﷺ) began to climb the gorge, a minnow called out on his behalf that the Messenger

of Allah (ﷺ) was going towards the gorge. Beware that no one should go by the path of the gorge; go inside the valley; it is easy for people to go inside the valley (you will avoid climbing up). But the hypocrites who planned to kill the Messenger of Allah (ﷺ). When they heard this order (they did not return from their intention to fulfill their plan), they got ready, tied a cloth over their faces (and hid in the gorge). Hazrat Ammar bin Yasir (RA) held the camel's head, and Hazrat Huzaifa bin Yaman (RA) walked behind him. Suddenly, some screams (of the hidden people) were heard. The companions took their spears and drove the camel with force. The camel ran away so fast that some goods were trapped. The night was dark. It is narrated by Hazrat Hamza bin Amr Aslami (RA) that all my five fingers were lit up like a torch in the gorge, in the light of which we collected whips, ropes, and other fallen objects.

The Messenger of Allah (ﷺ) ordered Hazrat Huzaifah (RA) to return the people who came to him. Hazrat Huzaifa (RA) had a spear-shaped stick with a crooked muzzle. He began to turn toward the people coming with this stick and spoke! O enemies of Allah! Go this way, stay this way. These people came to know that the Messenger of Allah (ﷺ) had received the information of our intention. Therefore, they immediately exited the gorge, fled, and joined his people. Hazrat Huzaifa (RA) came to the service of the Messenger of Allah (ﷺ). The Prophet (ﷺ) said! Huzaifah (RA) hit the camel and Ammar (RA) you go on foot. Until these two elders reached the top of the gorge, and the Messenger of Allah (ﷺ) came out of the valley and started waiting for the people. Then he asked Huzaifa (RA) if he recognized anyone he looted. Hazrat Huzaifa (RA) submitted! It was dark at night, and the clothes were tied on their faces; I did not recognize them. Yes, I realized they're camels. He said, "Even if you understand what was their intention." Hazrat Huzaifa (RA) said: Wa-Allah, the Prophet (ﷺ) I don't know: He said! They had made a bet to accompany me and throw stones at me when I climbed the gorge to fall me down. Allah has told me their names with the names of their fathers. Allah willing, I will inform you about them. Hazrat Huzaifa (RA) said, O Messenger of Allah (ﷺ)! When those people come, may the Prophet (ﷺ) order that the necks of these disbelievers be killed. He said no, people will make things up and say that Muhammad (ﷺ) started killing his companions. (There is some difference in the wording of Baghwi (ra) narrated, but the meaning is the same) Allah is sufficient for us.

The Messenger of Allah (ﷺ) told Hazrat Huzaifah (RA) and Hazrat Amaar (RA) the names of these hypocrites. But they were told to keep them hidden. Therefore, when morning came, Hazrat Usaid bin Hudair (RA) said, O Messenger of Allah (ﷺ)! Why didn't you walk by the path inside the valley at night? This path was more accessible than the path of the gorge. Rasool Allah (ﷺ) said! O Abu Yahya! Do you know what the hypocrites had planned for me and what they had decided

that they would come after me, and in the darkness of the night, they would cut the breast of my camel and cut the straps of the camel? (So, it happened) I was about to be thrown down by the camel. Hazrat Usaid (RA) said O Messenger of Allah (ﷺ), all the people are now gathered and have come down (i.e., they have collected and have encamped). May you ﷺ order every family to kill the person of that family who has this intention, and if it is appropriate in your opinion, then tell me (their names). By Him who has sent you with the truth! I will not leave this place to bring their heads to your service. Rasool Allah (ﷺ) said! I wouldn't say I like the fact that people make up stories and say that when Muhammad's (ﷺ) fight with the polytheists was over, he started wiping his hands on his companions. Hazrat Usaid (RA) said, O Messenger of Allah (ﷺ), they are not your companion. He said, "Don't they testify that there is no God but Allah?" Hazrat Usaid (RA) said, "Yes, I did." He said, "That is why I refrained from killing him."

According to the narration of Muhammad bin Ishaq (ra), when the morning came, the Messenger of Allah (ﷺ) ordered Hudhayfah (RA) to call Abdullah bin Saad bin Abi al-Sarrah, Abu Khater al-Arabi, Abu Amir, Halas bin Suwayd bin Samit, Majma bin Haritha, Yalah Tamimi, and Hasir bin Nameer and Tomah bin Abeeraq and Abdullah bin Aniyah and Amir bin Rabi'. Halas was the one who said that he would not stop until Muhammad (ﷺ) was thrown from the gorge tonight. If Muhammad ﷺ and his companions are better than us, then we will be goats, and he is a shepherd; we will be foolish, and he will be wise. Malih Tamimi was the person who stole the fragrance of the Kaaba and fled as an apostate but did not understand where to go. Hasir bin Nameer is the one who stole the Zakat items. The Messenger of Allah (ﷺ) said to him, "Woe to you, why did you do this act?" But now that Allah has made you aware, I am convinced that you are the Messenger of Allah (ﷺ). Now I bear witness that you are the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) heard this and forgave him. Abdullah bin Aniyah was the one who told his companions to wake up tonight, and they would be saved forever. By God, you have no work except to kill this person (without him, you will have no job). If I were to be killed, how would it benefit you? The enemy of Allah said, O Prophet of Allah! I swear to God! Ever since Allah has granted you (ﷺ) victory, we have been on equal terms. We are only because of Allah and the person of you. The Messenger of Allah (ﷺ) left him. Marah bin Rabi' was the person who patted Abdullah bin Abi's shoulder and said remove this obstacle. After the murder of this one person, peace is peace for us. Ordinary people will be satisfied with his killing. The Messenger of Allah ﷺ called him and spoke! Hey, why did you say such things? He replied: O Messenger of Allah (ﷺ)! I did not talk to them. If I had, you would have known. Therefore, these twelve hypocrites were gathered by the Messenger of Allah ﷺ who wanted to fight against Allah and His Messenger and intended to kill the

Messenger of Allah ﷺ. He told everyone what they said, their conversation, and their external and internal state, and the Prophet (ﷺ) knew these things. These twelve men died in a state of hypocrisy, intent on war against Allah and Allah's Messenger (ﷺ).

Bayhaqi (ra) has narrated from the narration of Hazrat Hudebah (RA) that the Messenger of Allah (ﷺ) had sinned against him, and Allah had decreed that he would be afflicted with a fire, i.e., a spark of fire would touch the veins of their hearts, and they would perish. These people were fourteen, 14, or 15 fifteen. This incident is from the time when Rasool Ullah ﷺ was returning from Tabuk.

Muslim narrates that the Messenger of Allah (ﷺ) said, "There are twelve people among my companions who are hypocrites. They will not enter Paradise until a camel enters the eye of a needle (and a camel can't enter the eye of a needle. It is also impossible to enter Paradise). All the work of the eight will be done. A lamp of fire will be born between the shoulders and cross the breasts.

(Tafsir Mazhari)

Mufti Muhammad Shafi (ra) writes in his Tafsir Maarif al-Qur'an.

The hypocrites fear that no such surah or verse will be revealed to the Muslims (by the revelation of the Prophet ﷺ) that will inform about the conscience of those disbelievers, i.e., the mocking things they have hidden, that the credibility of the Muslims will not be revealed. They are similar to the mysteries hidden in the hearts but should not be known. You (ﷺ) should say that you should continue mocking me.

Therefore, it is said that surely Allah will continue to reveal that you used to be afraid of the expression of, so I told you that you were mocking. After it was shown, if you ask them why this mockery was made, they would say we were joking, laughing, and being good-natured. The real meaning of this word was not meant to be merely to please, and the journey was quickly interrupted by verbalizing such things. Tell them if you used to laugh with Allah and with His verses and with His Messenger (ﷺ). Whatever the motive may be, but look at whom you are mocking. With whom mockery is not correct for any purpose. Now, you make this absurd excuse; it means that the reason is unacceptable, and this excuse does not make mockery permissible. You started disbelief by calling yourself a believer because mockery of religion is just disbelief. Even if there was no faith in the heart before, if someone repents from the heart and the believer becomes sincere, he will indeed be freed from disbelief and the punishment of disbelief, but even this will not be

successful for everyone. Yes, some will become Muslims, and they will be forgiven. So, the result is that even if we leave some of you because they became Muslims, we will surely punish some of you. The reason is that they were guilty of eternal knowledge; that is, they did not become Muslims.

3.4 فَاعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

(Surah At Taubah – 77)

So, Allah, in turn, put hypocrisy in their hearts till the day they shall meet Him because they broke their promise with Allah and because they have been telling lies.

Hypocrites seek Wealth but are Stingy with Alms.

Allah says, and of them are some who made a covenant with Allah (saying): "If He bestowed on us of His bounty, we will verily give *Sadaqat* and will be certainly among the righteous." Then, when He gave them His bounty, they became stingy and turned away, averse. So, He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him,

Allah says that some hypocrites give Allah their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they met Allah the Exalted on the Day of Resurrection. We seek refuge with Allah from such an end.

Allah said that because they broke that (covenant) with Allah, which they had promised to Him) He placed hypocrisy in their hearts because they broke their promise and lied and because they used to tell lies.

In the Two Sahah, it is recorded that the Messenger of Allah (ﷺ) said,

There are three signs of a hypocrite:

1. If he speaks, he lies;
2. If he promises, he breaks the promise, and
3. If he is entrusted, he betrays the trust.

(Tafsir Ibn Kathir)

Hazrat Sanaullah Panipati (ra) mentioned in Tafsir Mazhari:

فَأَعَقَبَهُمُ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ So, Allah, in turn, put hypocrisy in their hearts until the day they shall meet Him, because they broke their promise with Allah, and because they have been telling lies. So, they followed hypocrisy until the Day of Judgment, except that Allah, the Exalted, established hypocrisy in their hearts in their punishment, which will last until they go to Allah.

That is, the result of this was that Allah and the miser created lousy faith in their hearts. They obeyed Allah's command to pay Zakat when they did not understand it, denied the obligation of Zakat, and declared it as Jizya or penalty. And this lousy belief remained in their hearts till death or will stay till the Day of Resurrection. While the punishment of their deed will come before them or remain in the grave until (the punishment comes before) the purpose is that Allah has deprived them of repentance, their death will be in hypocrisy.

يَا آخِلْفُوا اللَّهَ مَا وَعَدُوا وَبِمَا كَانُوا يَكْذِبُونَ

Because they disobeyed what they had promised Allah (to pay Zakat and be righteous) and also because they were liars, a breach of promise consisted of a lie. (On the one hand, breaking a promise is terrible in itself. Second, breaking a promise is a lie. That is also ugly, so there is a double evil in breaking a promise.

The Messenger of Allah (ﷺ) said! There are three signs of a (practical) hypocrite: he should speak. If he tells a lie or makes a promise, he breaks it. If he is entrusted with a trust, then he betrays it.

There are so many hadith words in the narration of a Sahih Muslim, even if he fasts and prays and claims to be a Muslim. Baghwi (ra) and Ibn Jarir (ra) narrated the hadith mentioned above on the authority of Hazrat Abu Umamah (RA). It also states that when the verse mentioned above was revealed, there was a relative of Thalabah with the Messenger of Allah (ﷺ) at that time. After hearing the poem, he approached Thalabah and said, Hey, Thalabah! Allah has revealed such a command about you. As soon as Thalabah heard it, he attended the service and requested that the Zakat of my wealth be accepted. The Holy Prophet (ﷺ) said that Allah has forbidden me to take your Zakat. Thalabah started to put dust on his head. The Holy Prophet (ﷺ) said, "This is your fault. I ordered you, but you did not obey." Therefore, when the Messenger of Allah (ﷺ) refused to accept the zakat of Thalabah, he returned to his home. Then, after the death of the Holy Prophet (ﷺ), he attended the service of Hazrat Abu Bakr (RA) and learned to accept Zakat. Hazrat Abu Bakr Siddique (RA) said! The Messenger of Allah (ﷺ) did not get it, and I will get it (this cannot happen). After Hazrat Abu Bakr's (RA) death, Hazrat Umar

(RA) was made Khalifah, and then Thalabah came to his service and requested to accept Zakat money. He said: The Messenger of Allah (ﷺ) and Abu Bakr Siddique (RA) did not receive your Zakat, and I will accept it (this cannot happen). So, he also refused to get it. Then, when Hazrat Uthman (RA) became caliph, Thalabah came to him, but he did not take his zakat. Thalabah died during his caliphate. It is narrated by Hazrat Ibn Abbas (RA), Saeed bin Khabeer (RA), and Qatadah (ra) that Thalabah came to a meeting of the Ansar and testified to them and spoke! If Allah blesses me with His grace, I will fulfill all their rights, give charity, and do kinship. (Incidentally) his uncle's son died, and Thalabah inherited his property, but he did not fulfill his promise; Allah revealed this verse to him.

Hasan al-Basri (ra) and Mujahid (ra) say that this verse was revealed in favor of Thalabah bin Hatib and Mutab bin Qushir, both of whom were from the family of Bani Umar bin Auf. A group of chiefs of the tribe were sitting. These two passed by and said in front of them, By God! If Allah gives us wealth out of His bounty, we will provide obligatory and desirable charity, but when Allah showed them, they became stingy (and did not even give Zakat).

(Tafsir Mazhari)

Reason for descending this verse:

Before this verse, there was a description of the hypocrites and their end. After that, the attributes of the believers and their exalted status in the Hereafter, now addressing the Prophet ﷺ, He said: Fight against the infidels and the hypocrites. Although the address is to the prophet (ﷺ), the command is to the entire Ummah, and he also ordered to deal with them harshly against their habit. After that, Allah Ta'ala explained the characteristics of the hypocrites, namely that their habit is that they turn away after saying one thing and take false oaths. Therefore, these people uttered blasphemous words in honor of the Prophet ﷺ; when the news of this reached the Prophet ﷺ, he flatly denied the revelation of this verse.

First reason:

It has been said that this verse of the Qur'an was revealed about Jalas bin Suwayd bin Samit and Wadi'ah bin Thabit. On the occasion of Ghazwah Tabuk, many verses about the condemnation of the hypocrites began to be revealed. If they are like what (the Prophet) Muhammad ﷺ says, then we are donkeys. Amir bin Qays (RA) said, "Is there any doubt about it? Wa-Allah, Prophet Muhammad ﷺ is truthful and trustworthy, and you are worse than a donkey." Amir bin Qays (RA) also reported this to Rasool Allah (ﷺ). He turned away from what he said and swore

that Aamir bin Qais (RA) was a liar, and Amir (RA) claimed that by Allah that is what he said and prayed

اللهم انزل على ليبيك شيء عَزَّوَجَلَّ O Allah, send something down to you, and it was revealed

Amir bin Qais (RA) prayed to Allah, saying: May Allah say something about this to His Prophet (ﷺ), even if the verse mentioned above was revealed. Some people have said that the person who heard this was Asim bin Adi (RA), and others said Huzaifa bin Yaman (RA).

Second reason:

It has been said that this verse was revealed about Abdullah bin Abi Raees al-Munafiqeen, while he said at the time of his return from Ghazwah Bani Mustaliq that our example is about Muhammad ﷺ as someone said, سَيِّئٌ كَلْبِكَ

Third reason:

There is a hadith that the Prophet ﷺ's camel was lost during his journey, and the Muslims were looking for it. A group of hypocrites sat in their assembly and made fun of him and said that this Hazrat narrates the news of heaven well, but he doesn't know his camel. Where is it now?

وَحَمُولَهُمْ يَنْأَلُوا The incident of a conspiracy among them has been described by the Muhadeseen in this way when the army of Muslims on their return from Tabuk reached a place where the road passed through a pass between the mountains, some of the hypocrites decided that a gorge would be formed during the night. We will throw the Prophet ﷺ into the pit while passing by. When it was reported to him, he ordered all the people of the army to leave the path of the valley. He walked through the gorge with Ammar bin Yasir (RA) and Huzaifah bin Yaman (RA). During the journey, one by one, it became known that twelve men were coming back behind each other. Seeing this, Hazrat Huzaifa (RA) ran towards them to beat their camels and turn them away. But they got scared when they saw Huzaifa (RA) coming and fearing they would not be recognized, so they immediately ran away.

Second Conspiracy

What has been mentioned in this regard is that the hypocrites did not expect the Prophet ﷺ and his companions to return safely from the battle with the Romans. That is why they had decided that as soon as any tragedy happened there, the

king's crown should be placed on the head of Abdullah bin Abi in Madinah. It means they did not achieve even one of the objectives of the abovementioned conspiracies. It was said to fight against the disbelievers and hypocrites with swords and tongues and treat them harshly. This order had to be given to the Muslims. Without it, Islamic society was not protected from the internal causes of degradation. A party that nurtures hypocrites and traitors within its gambling den, in which yellow snakes are placed in the sleeves with respect and protection, cannot survive without moral decay and utter destruction. The state of hypocrisy is like a plague, and a hypocrite is a rat carrying this disease's germs. Allowing them to walk freely is like putting the entire population at risk of death. Therefore, dealing strictly with this group and isolating them from the faithful is necessary.

(Jamalain per Sharah Jalalain)

Mufti Muhammad Shafi (ra) writes in his tafsir regarding this Ayat;

Among these scholars, some people make a covenant with Allah Almighty because making a covenant with the Messenger of Allah (ﷺ) is equal to making a covenant with Allah. That covenant was that if Allah Almighty bestows upon us much wealth, we will be among them. Give good charity, and let us do good deeds through it. So, when Allah Ta'ala showed them a lot of His bounty, they either became miserly in it, did not give Zakat, and turned away from obedience, and they were already accustomed to turning away. As a punishment for this action, Allah established hypocrisy in their hearts. Who knows Allah remained till the day of his death? Because they broke their promise to Allah Almighty and lied in that promise from the beginning. In other words, the intention of fulfilling the pledge was not there even then. So, hypocrisy was still in the heart then, the branch of which is falsehood and opposition. Then, due to the occurrence of this falsehood and opposition, there was more deserving anger, and the effect of this anger is that the former hypocrisy has now become permanent, so they will not be lucky. If they die in this state, they will be blessed in hell, and despite disbelief and patience, those who express Islam and obedience, don't these hypocrites know that Allah knows the secrets of their hearts and their whispers and that Allah is well aware of all the things of the unseen. That is why outward Islam and obedience cannot work for them, especially in the Hereafter, so the punishment of hell is necessary.

(Tafsir Maarif al-Qur'an)

3.5 وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ

الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُنْظَرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ

(Surah Muhammad – 20)

And the believers say, why has a (new) Surah not been revealed? Then, once an operative Surah is sent down, and fighting (in Allah's way) is mentioned in it, you notice those who have disease in their hearts, looking to you like one who is faint because of death. So, destruction is very close to them.

The proof of faith is obedience to the order of Jihad:

Allah Almighty informs that the believers desire the order of Jihad. Then, when Allah Ta'ala makes Jihad obligatory, He sends down its order, and most people turn away from it. As in another verse.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ ۚ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ۝

(Surah Al Nisa – 77)

Have you not seen those who were told to hold back their hands (from fighting), perform As-Salat (Iqamat-as-Salat), and give Zakat, but when the fighting was ordained for them, behold! A section of them fears men as they fear Allah or even more. They say: "Our Lord! Why have you ordained for us to fight? Would that You had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly, even equal to a thread in the long slit of a date stone.

Then, when Jihad was imposed on them, one group of them started to fear the people as if they feared Allah, but even more. And they said, O our Lord! Why did you impose jihad on us? So, the temptation to say is minimal, and the Hereafter is very good for the pious, and you will not be wronged in the slightest. So, it has been said that the believers wish for the revelation of the verses of the commands of Jihad. But when the hypocrites hear these verses, they start looking at you as if

they are dying. Then He says, giving them the allure of becoming a man. It would have been better for them to have listened to it, and when the opportunity came, and the battle was hot, they would have proved their sincerity by doing Jihad with good intentions. Then He said, "It is near that you will stop Jihad and start avoiding it, then start making mischief in the land and start breaking the reward of mercy." In other words, your state in the age of ignorance returned to you. So, He said, Allah's wrath is upon such people who are deaf and blind from the Lord. In it, there is a general prohibition of mischief in the land and a particular ban on cruelty. Instead, Allah Ta'ala has instructed and commanded them to reform the land and to give mercy. Benevolence means being kind to relatives in dealings with them at work and helping them with their financial difficulties. There are many Sahih and Hasan hadiths about this. In Sahih Bukhari Sharif, Rahm stood up and clung to Rahman when Allah created His creatures. He was asked what is the matter. He said this is the place to come to your shelter from breaking. Allah Almighty, did you agree with it? Will I mix the one who joins you, and I will cut the one who misses you? He said I am thrilled after narrating this hadith; then, the narrator of the hadith, Hazrat Abu Hurairah (RA), said, "If you want, read this verse."

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۚ

(Surah Muhammad - 22)

If given the authority, would you do mischief in the land and sever your kinship ties?

The Holy Prophet (ﷺ) said: Abu Dawud, Tirmidhi, Ibn Majah, and others have a chain of transmission that there is no sin so great and so bad that the punishment for it is swift in this world and then its evil in the Hereafter is evil compared to rebellion and celibacy.

In Musnad Ahmad, whoever wants his life to be long and his sustenance to be ample should give the reward of mercy. And it is in the hadith that a person said to the Messenger of Allah (ﷺ) that my close relatives keep severing ties with me, and I keep forgiving them, they wrong me, and I do good to them, and they do bad things to me. If they keep doing it, should I not take revenge on them? The Prophet (ﷺ) said, "No, if you do this, you will all be left behind. So be merciful and remember that as long as you remain on it, there will always be support from Allah." It is in Bukhari, etc. The Holy Prophet (ﷺ) said! Salah al-Rahimi is hanging with the Arsh. Indeed, the one who does salah al-Rahmi is not the one who gives kindness in exchange for a favor, but in the true sense, he is the one who joins the relationship as a relationship. In the Musnad of Ahmad, it is said that Salah Rahmi

will be kept on the Day of Resurrection, his thighs will be like the thighs of a deer, and he will speak with a loud and sharp tongue.

In another hadith of the Musnad, the Merciful also shows mercy to those who show mercy. Have mercy on the people of the earth, and the one in the heavens will have mercy on you. Mercy is from the Most Merciful. Whoever unites it, Allah unites, and whoever breaks it, Allah alone breaks it. This hadith is also in Tirmidhi, and Imam Tirmidhi calls it Hasan Sahih.

When people went to see Hazrat Abd al-Rahman bin Auf (RA), who was sick, he said, "You have given mercy." The Prophet ﷺ says! Allah Almighty has said that I am Merciful, and I have given the name of Mercy to My name. It is in the hadith that the Prophet (ﷺ) says that the souls are mixed; those who have been united in the eternal day are linked here, and those who have hatred there remain distant here. The Holy Prophet (ﷺ) says that when verbal claims increase, and practical actions decrease when there is oral claims increase, there is hostility and enmity, and he should mistreat a relative. At that time, the curse of Allah descends on such people, and their ears are deafened, and their eyes are blinded. There are many more hadiths about this. Allah knows.

(Tafsir Ibn Kathir)

And those who believe say: Why was no (new) surah revealed, so whenever a Surah (of explicit content) was shown, and Jihad is also mentioned in it, then those who have disease in their hearts (i.e., hypocrisy) You see them looking at you as if death is threatening them. So, the real thing is that soon, their misfortune will come, and their obedience and communication will be known.

وَيَقُولُ الَّذِينَ آمَنُوا means because of the extreme desire of jihad, Muslims say.

لَوْلَا نَزَّلَتْ سُورَةٌ that is why no such surah was revealed in which Jihad is commanded.

فَإِذَا نَزَّلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ That is, in which Jihad has been ordered.

According to some scholars, the meaning of the section is that there is no possibility of any other meaning in it except the obligation of Jihad. If correct, no sense of Jihad can be taken apart from Jihad. Jihad will continue until the Day of Resurrection. The order of Jihad was revealed to the hypocrites in the form in which this Surah was shown to them, more challenging and irritating than the entire Quran.

رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ terms of disease and weakness. Such fearful people.

فَأَوْلى لَهُمْ So, it is better for them.

طَاعَةً means to obedience to the command of Allah and the Messenger of Allah (ﷺ),

وَقَوْلٍ مَّعْرُوفٍ means to say with a blind eye.

فَإِذَا عَزَمَ الْأَمْرُ قَفَّ قُلُوبُهُمْ عَلَى اللَّهِ لَكَانَ خَيْرًا لَهُمْ So, when all the work is done, if these people were true to Allah, it would be better for them.

عَزَمَ الْأَمْرُ means the companions of Lashkar, i.e., those who were ordered to fight, when they became severe about Jihad or the meaning of commitment became obligatory, i.e. (قَفَّ قُلُوبُهُمْ) when Jihad became obligatory. Therefore, the extreme desire of Jihad that he expressed would have been better for them if they had been truthful.

لَكَانَ خَيْرًا لَهُمْ When Jihad became necessary, they did not show the truth of their words and considered the order of Jihad to be distasteful, and if they had demonstrated their desire for Jihad, it would have been better for them.

(Tafsir Mazhari)

Summary interpretation:

Those who have faith long for Allah's word to be revealed so that the faith is fresh and the commandments are modern so that they also get their reward, and they keep saying why no (new) Surah was revealed. If it is revealed, then their wish will be fulfilled. When a Surah of a precise subject is shown and (coincidentally) Jihad is also (clearly) mentioned in it, then you see those people who have the disease (of hypocrisy) in their hearts. They look at each other (with terrible eyes) as if death is staring at them. By the order of Allah, they tried to escape. So soon, their misfortune is coming. (Even if Allah is caught in some calamity in this world, otherwise it is necessary after death, and in free time, they do many things out of obedience and kindness, but) the reality (of their obedience and conversation) is known. Now, at the time of the revelation of the command to fight, their condition became apparent to everyone) Then (after the revelation of the command of Jihad), all the work and equipment were being prepared for the battle.

If these people (who claim to believe in Allah) would have remained true to Allah (i.e., followed the requirements of the claim of faith, which includes all the commandments of evil in general and the commandment of Jihad in particular, and waged Jihad with a sincere heart), then it would have been much better. That is, if they were hypocrites in the beginning, they would have repented of their hypocrisy in the end; even then, faith would have become popular, and the extremes should not be considered dependent on it because sincere repentance until death is acceptable.

They are addressing the emphasis of Jihad and those who are behind it and shrinking on Jihad that you people who hate Jihad. There is also worldly harm in it, so if you and everyone else stay away from Jihad, is there even a possibility (that is, should there be) that you (i.e., all people) will cause mischief in the world and cut off kinship among yourselves? In other words, the most significant advantage of Jihad is the establishment of justice, reform, and peace. If it is left, corrupt people will dominate, and there will be no system in which the interests of all the people will be protected. Therefore, it is strange to withdraw from Jihad in which there is worldly benefit. These are the people whom Allah removed from His mercy so they could not follow His commandments; then (after being released from mercy), He made them deaf, and their inner eyes were prevented from seeing the path of truth. However, in the Qur'an, the obligation of Jihad and other commandments are mentioned along with the evidence of the reality of the Qur'an, the benefits of these commandments in the hereafter, the worldly life, and the promises against opposing these commandments, which these people do not pay attention to. So, these people refrain from meditating on the miracles and subjects of the Qur'an, so they are kept secret. (Tafsir Maarif Al-Qur'an)

And those who believe say, seeking to take part in the struggle: 'Why has a surah not been revealed?', [one]

There is mention of the [command to participate in the] struggle. But when a definitive surah is revealed, nothing is abrogated (*Naskh*) and fighting. That is to say, the requirement for it is mentioned in it; you see those whose hearts are a sickness, doubt — and they are the hypocrites. Looking at you with the look of someone fainting at [the point of] death because of [their] fear of it and [their] aversion to it; in other words, they fear fighting and are opposed to it.

(Tafsir Jalalain)

3.6 سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ

بِالْسِّنِّتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَبْلُغُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا

أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

(Surah Al Fateh – 11)

Those of the Bedouins who remained behind will say that our possessions and families kept us busy (hence, we could not accompany you on your journey to Hudaibiyah). So, pray to Allah for our forgiveness. They say with their tongues what is not in their hearts. Say, Then, who has the power to help you in anything against Allah if He intends to do you harm or intends to do you good?

Instead, Allah is fully aware of what you do.

Fabricated Excuses:

The Arabs who slink away their lives from Jihad and left the side of the Messenger of Allah (ﷺ) did not leave their homes for fear of death and knew that the incredible power of disbelief would crush us and who went to meet such a large group. They will be destroyed. The children will miss the hair and will be cut off there when they see that the Messenger of Allah (ﷺ) is returning with his group of pious Mujahideen. So, they started making plans in their heart to remain as their intelligence. Allah Ta'ala warned His Prophet (ﷺ) in advance that these evil-minded people would come and move their tongues against their conscience and give an excuse that they could not go out because of children and work. Otherwise, we are submissive in every way. We are present till the end of our lives. To show his honesty, they will also say that Hazrat (ﷺ) asks for forgiveness for us. So, you should answer them that your matter is entrusted to Allah. He knows the secret of hearts. If He harms you, who can repel him? And if He wants to benefit you, who can stop him? He is aware of your honesty and hypocrisy and mindful of every action. Nothing is hidden about it; your stay was not due to any excuse but as a form of disobedience. Your hypocrisy was the reason for this. Your hearts are devoid of faith. There is no trust in Allah. There is no certainty of goodness in obeying the Messenger of Allah (ﷺ). For this reason, your lives are dear to you. What did you do not only for yourselves but also for the Messenger of Allah (ﷺ) and the Companions of the Messenger of Allah (ﷺ) who thought that they would be killed? Their husks will be blown away, and none can escape. Who would have heard of them? These evil thoughts had made you impotent. You are a ruined people. Then Allah, the Exalted, describes His country, His empire, and His powers,

that He is the owner and ruler, and He is the one who has the power to forgive and punish. But He is Forgiving and Merciful; whoever leans towards Him and knocks at His door, He opens His door for him, no matter how many sins he has committed. When he repents, Allah accepts and forgives his sins. Instead, he behaves with mercy and kindness. (Tafsir Ibn Kathir)

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِآلِسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

The villagers who stayed behind will soon tell you that our wealth and family (preoccupation) did not allow us to take leisure. Now pray for our forgiveness (of this omission). These people will say things with their tongues that are not in their hearts.

من الأعراب Hazrat Ibn Abbas (RA) and Mujahid (ra) said that Arabs mean the tribes of Ghaffar, Muzaina, Jahina, Aja and Bedouin of Islam. When the Messenger of Allah (ﷺ) invited them to go with him in the year of Hudaibiyah, the fear of fighting with Quraysh arose in their hearts. Because, in their opinion, the number of Muslims was small, and the Muslims were weak (and their defeat was assured). Therefore, they refrained from going with him and postponed the invitation of the Messenger of Allah ﷺ. But when the Messenger of Allah ﷺ and the Muslims returned safe and sound, they apologized for not going with them.

شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا That is, we did not have any man to look after and watch over our wealth, so we could not go together. Now pray to Allah to forgive us for this mistake. The prediction of the verse is a miracle. Allah had already told his prophet (ﷺ) that the Arabs would say this, and then rejected his apology and spoke.

يَقُولُونَ بِآلِسِنَتِهِمْ These fools who will apologize and ask for forgiveness, it will be their words and not in their hearts, they do not even care whether the Messenger of Allah (ﷺ) prays for them or not.

قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

Say, "Whatever belongs to you from Allah is something that He wills with you for harm, and He wills for you with benefit." Instead, Allah knows best what you do.

You (ﷺ) should say who has authority over you before Allah. If Allah wants to harm or benefit you, Allah is aware of your actions.

فَمَنْ يَنْصَلِكُ means no one can protect you, no one can save you against the fear and judgment of Allah.

مَرَّأٍ If Allah does not wish to cause you any harm such as killing or defeat or destruction of property or death of family or punishment in the Hereafter.

بَلَىٰ كَانَ اللَّهُ Rather, it is because of Allah that it is not the way you are apologizing. Instead, Allah knows your purpose in not going to Hudaibiyah and staying behind. You wanted to conform to them out of fear of the people of Makkah. I didn't want to fight with them.

Hazrat Allama Jalaluddin Sayuti ((ra) says regarding this Ayat:

Those of the Bedouins who left behind around Medina (that is to say, those whom Allah made to stay back and not to accompany you. When you had asked them to set out with you for Makkah, fearing that Quraysh would attack you upon your return, in the year of al-Hudaibiyah) will say to you, 'Our possessions and our families kept us occupied, [preventing us] from going forth with you. So, ask forgiveness for us!', of Allah, for our failure to go forth with you. Allah, exalted be He, exposes their mendacity by saying: They say with their tongues, that is to say, in asking forgiveness, and in the preceding statement [of theirs], what is not in their hearts, and so they are lying in the excuse which they give. Say: 'Who can (an interrogative meant [rhetorically] as a negation, that is to say, 'none [can]') avail you anything against Allah should He desire to cause you harm or desire to bring you benefit? Nay, but Allah is ever Aware of what you do. In other words, He is never possessed of such an attribute. (Tafsir Jalalain)

Hazrat Mufti Muhammad Shafi (ra) says:

Related Considerations

Reference in this passage is to those Bedouin tribes who were invited by Allah's Messenger (ﷺ) to join the party of 1400 Muslims who were marching to Hudaibiyah. Still, on one pretext or another, they requested to be excused. This was narrated in part of the story of Hudaibiyah. According to some versions, some people later repented and became sincere Muslims. (Tafsir Marif ul Quran)

3.7 بَلْ كُنْتُمْ أَنْ لَّنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا

وَزَيْنَ ذَلِكَ فِي قُلُوبِكُمْ وَكُنْتُمْ كَلَنَ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ۝

Surah Al Fateh – 12)

But you thought that the Messenger (ﷺ) and the believers would never return to their families, and it seemed reasonable to your hearts, and you thought an evil thought and became a people who are ruined (by their selfishness).

Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair seeming in your hearts, and you did think an evil thought, and you became a *Bura*."

Bura (going for destruction), according to Abdullah bin Abbas (RA), Mujahid (ra) and several others. Qatadah (ra) explained that *Bura* means corrupt, and some said that it is a word used in the Arabic dialect of the area of Oman. (Tafsir Ibn Kathir)

Allama Jalaluddin Sayuti (ra) says:

Instead, you thought that the Messenger of Allah (ﷺ) and the believers (with him) would never return to their families, and this matter seemed good in your hearts, and you thought it was terrible, and you became the people of doomed.

وَزَيْنَ ذَلِكَ فِي قُلُوبِكُمْ And the polytheists of Makkah will destroy the Messenger of Allah (ﷺ) and all the believers, and no one will return home.

وَزَيْنَ ذَلِكَ فِي قُلُوبِكُمْ In other words, the desire to destroy Muslims and Rasulullah (ﷺ) was created in your hearts by Allah, but Satan made this idea pleasing in your hearts.

وَكُنْتُمْ كَلَنَ السَّوْءِ And you thought that Muhammad (ﷺ) and his companions would become the food of the polytheists.

قَوْمًا بُورًا A nation that perishes in the name of Allah because of wrong beliefs and wrong assumptions.

The excuses of the hypocrites:

At the time of departure from Madinah Tayyaba, the Prophet ﷺ took the Companions with him by arrangement. On this, some simple villagers who did not even have faith in their hearts said among themselves, "Look, these Muslims who are leaving are not going to return alive." The Allah Almighty revealed the hypocrisy of such people and informed the Holy Prophet (ﷺ) about the reality on his return from his journey. And he said that such people will now come and make pretenses of absence in front of you and say that we didn't get any leisure from household chores, there was no one to take care of us here. Therefore, we could not attend. However, we apologize for this omission. While saying it, they also understood that what they were saying was a complete lie and that the request for forgiveness was only for temporary relief and not from a sincere heart because they did not consider it a sin in their heart.

You (ﷺ) say that all profit and loss are in the hands of Allah, and nothing can be done before Him. Therefore, it was not acceptable for him to let unworthy people like you go, nor is it now proper for me to seek forgiveness for you because the pool of lies has been opened. You have been deprived of the many benefits and blessings of Hudaibiyah. Let it be an excuse for the loss of the house so everything is in the control of Allah. He can be harmed by staying in the house; if He wants, he cannot be broken even by going out. Then, when is it the way of the believers to care about these things compared to the pleasure of Allah and His Messenger (ﷺ)? And don't think that even Allah should be fooled by such excuses. As if in this way, the world will not pass away, and Allah will also be satisfied. Allah knows everything. Your evasion that the reason for not knowing was actually what you are describing will not work. Instead, you understood that the Prophet (ﷺ) and Muslims would not be able to return safely, and this was also your heartfelt desire. In this presumptuous thought, you thought it safe not to go for yourself and thought it was a complete gain. Although it was all loss, Allah knew they were being destroyed this way. For the one who does not believe in Allah and His Messenger (ﷺ), a burning fire is prepared. All the divinity of the earth and the sky belongs to Him, whether He forgives anyone. What can I do against this? Yes, if His mercy is established, you can be forgiven because His mercy is more significant than wrath.

(Kamalain translation and interpretation of Jalalain)

Summary of Tafsir of Maarif Al-Qur'an:

Those villagers who stayed behind (on this journey from Hudaybiyah) and did not join the trip will soon (when you reach Madinah) say to you (ﷺ) that our wealth and families did not allow us to take leisure, i.e., in their needs. We were busy. Pray for forgiveness for us. Allah the Exalted says that these people speak things with their tongues that are not in their hearts. Even if it were true, it would be lame and invalid as a mere excuse against Allah and His Messenger (ﷺ). Who is the one who has authority over anything for you in the sight of Allah, be it profit or loss? If Allah wants to harm or benefit you. In other words, no one has the right to do against the profit or loss determined by divine destiny in yourself or your wealth and family.

On many occasions, Shariat Islam has accepted the excuse of such threats and given permission. Providing, as long as the reason is accurate, and where the Shariat did not take this excuse and did not give permission but made the order final, as in the issue under discussion, that Hudaybiyah, for Allah and His Rasool (ﷺ) did not declare household occupations as an unacceptable excuse even if they were real. Second, this excuse you are making is not accurate. As it comes next, you will understand that I did not come to know about this lie. Still, the fact is that Allah, who is aware of all your actions, informed me through revelation that the reason for your absence is not what you are describing. Still, the real reason is that you thought that the Messenger of Allah (ﷺ) and the believers would never return to their families.

The polytheists will cleanse everyone, and this seems pleasing in your hearts. Because of the hostility of Allah and His Messenger (ﷺ), your hearts were full of desire, and you thought evil thoughts, and because of these bad thoughts, which are thoughts of disbelief, you became a people who are doomed. And if after hearing these promises you still believe with your heart, then good; otherwise, whoever does not believe in Allah and His Messenger (ﷺ), We have prepared Hell for the disbelievers. And the kingdom of all the heavens and the earth belongs to Allah. He forgives whom He wills and punishes whom He wills, and the disbelievers, even if they deserve punishment, but Allah is Forgiving and Merciful, so if they believe with a sincere heart, He will forgive them too.

3.8 لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ

تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

(Surah Al Hasher - 14)

They do not fight you, even assembled, but in fortified towns or from behind the walls. Their quarreling between themselves is severe. You think that they are united while their hearts are divided. That is because they are a people who have no sense.

The False Promise of Support the Hypocrites gave to the Jews:

Allah states that the hypocrites, Abdullah bin Ubai and his like, sent a messenger to Bani An-Nudair, promising them help.

Allah the exalted said! Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you."

Allah then said! But Allah is Witness that they certainly are liars, which means that the hypocrites lied when they issued this promise because it was just words that they did not intend to fulfill.

Indeed, if they (the Jews) are expelled, never will they (hypocrites) go out with them. Also, what they said they would do would never have been fulfilled by them, and this is why Allah said that if they are attacked, they will never help them. This means the hypocrites would not fight along with the Jews, and (even) if they did help them, even if the hypocrites did fight along their side, they would turn their backs, and they would not be victorious.

This Ayat contains good news, just as the good news that this following Ayat conveys, verily, you are more fearful in their breasts than Allah. Meaning, the hypocrites fear you more than they fear Allah,

إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

(Surah Al Nisa – 77)

Allah says! Behold! A section of them fears men as they fear Allah or even more.

This is why Allah said that they are people who comprehend not.

Allah then said they fight not against you even together, except in fortified townships or from behind walls, which means that they will not fight Muslims except behind besieged fortified forts because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims with reprisals).

Allah the Exalted said that their enmity among themselves is very significant. Meaning the hostility they feel against each other is intense. It is as stated,

(Surah Al Anaam – 65) وَيُذِيقُ بَعْضُكُم بَأْسَ بَعْضٍ

and make you taste the violence of one another

Allah said in the Ayat that you would think they were united, but their hearts are divided. This means that even though one might see them combining forces and believe that these forces are harmonious, yet in reality, they are divided severely.

Ibrahim An-Nakhai (ra) said that this Ayat refers to the hypocrites and the People of the Scriptures. That is because they are people who understand not.

Allah said they were like their immediate predecessors; they tasted the evil result of their conduct and, for them, a painful torment. Referring to the Jewish tribe of *Bani Qainuqah`*, according to Ibn `Abbas (RA), Qatadah (RA), and Muhammad bin Ishaq (ra).

The Parable of the Hypocrites and the Jews:

Allah said like Satan when he says to man: "Disbelieve." But when (man) disbelieves, Satan says: "I am free of you..."

This means that the example of the Jews being deceived by the promises of the hypocrites, who said that they would help them if Muslims fought them, is that of the devil. When matters got severe and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures humankind into disbelief, and when they obey him, he disowns them and declares himself free of their actions, saying, I fear Allah, the Lord of all that exists!

Allah said, So, the end of both will be that they will be in the Fire, abiding therein. Meaning the end of both they, Satan, who commanded that disbelief be committed, and those who accepted his call were in the fire of Hell forever.

Such is the recompense of the wrongdoers. This means that this is the recompense of every unjust person.

(Tafsir Ibne Kathir)

Hazrat Jalaluddin Sayuti (ra) says;

They, that is, the Jews, will not fight against you together, [all] in a [single] body, except in fortified towns or from behind some wall (*jidār*: a variant reading has [plural] *judur*, 'walls'), some [protective] fence. Their might, their aggressiveness, is excellent among themselves. You [would] suppose them to be all together, united as a [single] body, but their hearts are disunited, scattered, contrary to supposition. That is because they are a people who have no sense. (Tafsir Jalalain)

O Muslims! Indeed, your fear is greater than the fear of Allah in the hearts of these hypocrites. This is because they are people who do not understand. These people will not fight you all together, but in protected settlements or under the cover of the fort's walls and the city of refuge, their fight is fierce among themselves. (O Addresser) So you consider them agreeing with each other, although their hearts do not approve (differing) because they are foolish.

أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ That is, out of fear of people, they apparently believe with their tongues, but in their hearts, there is disbelief, and Allah knows their inner disbelief, but they do not fear Allah and do not believe with their hearts.

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ It is because they are more afraid than Allah because they do not know Allah, they do not know His greatness, they do not understand that it is Allah who causes benefit and harm, and he creates all the actions and deeds of the servants. That is why we should be afraid.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ٥
لَا يُقَاتِلُونَكُمْ means infidels and hypocrites will not fight with you.

جَمِيعًا Collectively, that is, gathered on a determination and unanimous opinion.

إِلَّا فِي قُرًى مُحَصَّنَةٍ But by staying in the settlements which are secure, fortified or have trenches dug around them, it means that they will not come forward and fight you because they are terrified of you.

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ That is the reason for not coming and fighting against you because they are cowardly by nature and creation because when they fight among themselves, and one party of disbelievers fights another disbeliever party, they fight with great bravery. Instead, the only reason for this is that Allah has put the fear of you in their hearts.

تَحْسَبُهُمْ جَمِيعًا means you think that they agree to fight you.

وَقُلُوبُهُمْ شَتَّى And their hearts are different, Allah has put your fear in their hearts, their hearts do not fixate on one thing, sometimes they want to fight for the sake of worldly interests, and sometimes they want to run away because of your fear.

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ This is because these people are stupid. They cannot distinguish right and wrong; they do not consider and understand enough that this fear is only because of it. That disbelief is overshadowed in their hearts, and they line up against the true Prophet.

Summary Commentary

Have you not seen the condition of these hypocrites, i.e., Abdullah bin Ubai, etc., who say to their (same religion) brothers that they are disbelievers of the People of the Book (i.e., Banu Nazair) (that is, they used to say because this Surah was revealed after the incident of Bani Nazair in exile). It has happened that by God; we are with you in every situation. But if you go to evict us from our homeland forcibly, we will also leave our homeland with you, and we will never accept anyone's advice in this matter. No matter how someone explains that we should not be with you in the departure and battle, we will not get it. If someone fights with you, we will help you, and Allah is witness that they are absolute liars. By Allah, if the People of the Book are expelled, these hypocrites will not go out with them, and if there is a fight with them, they will not help them. And if they even helped them and participated in the battle, they would flee with their backs; after they retired, there would be no help from the People of the Book; those who told them to help were run, and there would be no other helper. They will be overwhelmed. Therefore, the hypocrites intend to prevent any calamity from happening to their brothers. So it happened that when Banu Nazair was finally driven out, the hypocrites did not go out with them, and when they were besieged in the first place, in which there was a possibility of battle, they did not help them.

The reason for not giving it is that the fear of you people is more significant than Allah in the hearts of these hypocrites. In other words, the claim of faith is contrary to what they say about their fear of Allah. Otherwise, why don't you give up disbelief and fear? So, because of this fear, these people cannot support Banu Nazair, and this is because they are afraid of their evil and do not fear Allah because they are such people a burden. They do not understand the greatness of Allah's disbelief, and these Jews are ordinary Bani Nazair, etc. If Bani Nazair and Munafiqeen were separate, how would they dare to compete with you? None of these people will fight you, not even together. But in the protected settlements or under the cover of the wall (fort and city shelter). Protection means, in general, whether it is a trench or a fort (Or by Drones), etc., and it does not necessarily mean that there has ever been an incident where the hypocrites fought the Muslims with a fort and a safe place. Because the intention is that if ever the Jews or the hypocrites come against you alone or in a group, they will be fought in protected fortresses or behind the wall of the city of refuge.

The Jews of Bani Qurayza and the people of Khyber behaved in the same way, and the hypocrites did not side with them, nor did they ever have the courage to confront the Muslims openly. It also encourages the Muslims not to be afraid of them, seeing the events of some of their tribes like the Aws and the Khazraj, and not to be afraid that they might come against the Muslims in the same way at some point. The thing is that their fight with each other is very hidden. But they are nothing compared to the Muslims, and in the same way, it should not be assumed that the isolation of the people of Islam is weak. But many of the vulnerable become strong; perhaps in this way, they can all gather and fight against the Muslims. This possibility is, therefore, not negligible. However, their hearts are not in agreement. In other words, the enmity of the people of truth is a common cause in all of them. But they also have differences and hostility due to differences in beliefs.

Otherwise, the will of Almighty Allah has been done with their defeat and dispossession, so what would be the use even if there was an agreement? This is because they do not have the intellect (of religion). Therefore, everyone is subject to his own opinion, and when ideas and goals are different, it requires a difference of heart, and it should not be doubted that agreement is sometimes seen among the ungodly. The point is that the intention here is not to describe the entire Qaida but to explain the reason for what was not coincidental in them, that this was the cause for them. Therefore, it is evident that there is a description of the state of fraud, especially of Bani Nazair and those hypocrites who lied by promising to help them, and at the same time, there are two examples of their combination. One example is pure Bani Nazair, and the other is hypocrites. The example of Bani

Nazair is like the example of those who came before them, who have tasted their role in this world, and Hereafter, there will be a painful punishment for them. What is meant by them is the Jews. Their story is that after the Badr incident, they broke their oath to Muslims in 2 Hijri. They were defeated and came out of the fort on the decision of the Prophet (ﷺ), and all their handcuffs and chains were tied. Then Abdullah bin Ubai, due to pleading, was spared their lives on the condition that he leave Madinah. So, they went out to Syria, and their wealth was distributed like booty. (Zad al-Maad)

The example of these hypocrites is like the example of Satan, who first says to a person that you have become a disbeliever, then when he becomes a disbeliever and is caught in the scourge of disbelief, whether in this world or the hereafter, he gives a clear answer. He says: I have nothing to do with you. I fear Allah, Lord of the worlds. The story of such an incident in the world is in Surah Anfal. The verse;

وَإِذْ يَنْ لَّهُمُ الشَّيْطَانُ أَعْمَالَهُمْ..... الخ

In the Hereafter, it is mentioned in several verses. So, the end of both of them was that they both went to hell, where they would stay forever. One is due to misguidance, the other is due to misguidance, and this is the punishment of the wrongdoers. So, just as this devil first seduced this person and then did not support him in time, both fell into a loss. In the same way, these hypocrites first gave a lousy opinion of Bani Nazair, saying that you should not come out, then at the right time, they told them to wash, and both of them got stuck. Bani Nazair suffered the hardship of exile, and the hypocrites suffered the humiliation of failure.

(Tafsir Maarif al-Qur'an)

Tafsir Mazhari, Qurtubi, Ibn Kathir, and others have cited several incidents where monks and devotees were deceived into Kufr. For example, one of the Israeli monks devoted himself to Allah in his synagogue, fasted consecutively, and broke his fast only once in ten days. In this way, he spent seventy years of his life. The accursed Satan pursued him. He sent after him the most cunning devil in the shape of a monk, a devotee of Allah. He went up to him, exerted himself in the worship of Allah, and thus built-up confidence in the genuine monk. Eventually, the impostor taught the monk a few of the efficacious prayers to cure sickly people. Then, the former influenced many people to fall sick, giving them the monk's address. When the latter recited the prayers, the devil would remove his influence,

and thus, they would feel cured. He kept up this process for an extended period until, one day, he performed his exertion on the beautiful daughter of an Israeli leader. He sent her also to the monk. He succeeded in getting her into his synagogue, and gradually, he succeeded in getting him to commit fornication with the girl who, as a result, fell pregnant. He suggested that the girl be killed to save face.

After the killing, the devil himself went around telling the story of the killing and put up the people against the monk. They, in their fury, demolished the synagogue and decided to kill him and crucify him. Then Satan went back to the monk and said to him that there was no way out to save his life. 'Of course,' he said to him, 'there is one way of saving your life in that you prostrate to me, and I will save your life.' The monk had already committed all the sins. The way to engage *Kufr* was paved. So, he prostrated. At that juncture, Satan said to him plainly, 'You were not falling into my trap. I adopted all these guides for you to commit to, *Kufr*. I cannot assist you in any way.' This story is recounted fully in Tafsir Mazhari and Qurtubi. Allah, the Pure and Exalted, knows best!

(Tafsir Marif ul Quran)

4.0 - Wrapped Heart

Allah described the wrapped hearts in six different places in the Quran.

4.1 وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ۝

(Surah Al Baqarah – 88)

And they said: Our hearts are veiled. Instead, Allah has cast damnation upon them for their disbelief. So, they believe just in tiny things.

And they say, "Our hearts are (غُلْفٌ "Ghulf.")

Muhammad bin Ishaq (ra) reported! Hazrat Ibn Abbas (RA) said, "Our hearts are screened." Mujahid (ra) also said, "They are covered." `Ikrimah (ra) said, "There is a stamp on them." Abu Al-Aliyah (ra) said, "They do not comprehend." Mujahid (ra) and Qatadah (ra) said that Ibn Abbas (RA) read the Ayat in a way that means, "Our hearts contain every type of knowledge and do not need the knowledge that you (O Muhammad ﷺ) have." This is the opinion of Ata (ra) and Ibn Abbas (RA).

Nay, Allah has cursed them for their disbelief, meaning, "Allah expelled them and deprived them of every type of righteousness."

So little is that on which they believe.

Qatadah (ra) said that the Ayat means, "Only a few of them believe."

Allah's statement, (And they say, "Our hearts are Ghulf.") is similar to His statement,

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ ۚ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ ۚ فَاعْمَلْ إِنَّا عَلَيْهِمُ

(Surah Fossilist – 5)

And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between you and us is a screen, so work you (on your way); verily, we are working (on our way)."

This is why Allah said here, (Nay, Allah has cursed them for their disbelief, so little is that which they believe), meaning, "It is not as they claim. Rather, their hearts are cursed and stamped," just as Allah said in Surah An-Nisa,

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ
بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝
(Surah Al Nisa – 155)

Because they break the covenant and reject the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah, and of their killing the Prophets unjustly, and their saying: "Our hearts are wrapped (with coverings, i.e., we do not understand what the Messengers say)" - nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.

Some scholars said that the Ayat indicates that a few of them would believe or that their faith is minute because they believe in the Resurrection and Allah's reward and punishment that Hazrat Musa (AS) foretold. Yet, this faith will not benefit them since it is overshadowed by their disbelief in what the Prophet Muhammad (ﷺ) brought them.

Some scholars said that the Jews did not believe in anything and that Allah said, (So little is that which they think), meaning they did not feel.

This meaning is similar to the Arabic expression, "Hardly have I seen anything like this," meaning, "I have never seen anything like this."

(Tafsir Ibn Kathir)

And they say, to the Prophet mockingly: 'Our hearts are encased' (غُلْفٌ is the plural of a *half*), that is to say, wrapped up in covers and cannot comprehend what you say; Allah, exalted be He, says: Nay (بَلْ introduces the rebuttal), but Allah has cursed them, removed them far from His mercy and degraded them

when they rejected [the messengers], for their unbelief, which is not the result of anything defective in their hearts; and little will they believe (فَقَلِيلًا مَا يُؤْمِنُونَ: the *ma* here is extra, emphasizing the 'littleness' involved): that is, their belief is minimal.

(Tafsir Jalalain)

There was also a saying of the Jews that there are covers over our hearts. That is, they are full of knowledge, now we do not need new knowledge. That is why what is found now is not a cover but the seal of Allah's curse. Faith is not only a blessing. *Ghulf* has also been read as *Khalaf*, meaning it is a vessel of knowledge.

That is, put on our hearts what you are calling us to, and they are undercover, and there is a veil between our hearts. The cover is sealed over them; they do not understand it. That is why they are neither inclined towards it nor remember it. In a hadith, it is also said that some hearts are closed, on whom Allah's wrath is incurred. These are the hearts of the disbelievers. There is a verse of the same meaning in Surat al-Nisa.

The verse and they said: Our hearts are *Ghulf*".

وَقَالُوا أَأُتُوا بِنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ (Surah Al-Baqarah: 88)

And they say, "Our hearts are wrapped (i.e., do not hear or understand Allah's Word)." Nay, Allah has cursed them for their disbelief, so little is that which they believe.

One of the meanings of having little faith is that very few of them are honest. And other meanings also mean that their faith is shallow. That is, they believe in resurrection, reward, punishment, etc. Those who believe in Hazrat Musa (AS) believe that the Torah is the book of Allah, but they do not fulfill their faith by believing in this prophet of the end of time. Instead, they spoil and destroy even this little faith by disbelieving with you. The third meaning is that they are entirely dishonest. In Arabic, such words are also spoken on such an occasion. For example, I have seen very little like it, which means I have yet to see it. Allah knows.

In the same way, Mujahid (ra) and Qatadah (ra) say that it means that our hearts are vessels of knowledge; we do not need your wisdom. This is also the Ibn Abbas (RA) and Ata (ra) view. Al-Kalami (ra) says that our hearts are vessels of knowledge; what our hearts hear, we remember. But they do not accept your words. If there were anything good in your words, they would have recognized and understood it, too. Allah Ta'ala rejected their hypothesis. That is, there is no veil over their hearts. As the Holy Prophet ﷺ said in the Hadith Sharif, "Every child is born according to nature; its parents make him a Jew, a Christian, or a Magus."

1. This hadith has been narrated by Bukhari (ra) and Muslim (ra) from Hazrat Abu Hurairah (RA). Likewise, their hearts are not vessels of knowledge.

2. Rather, Allah Ta'ala has removed them from every good and goodness and has humiliated them because of their disbelief.

As Allah Almighty said in another place:

فَأَصْبَهُمْ وَاعْنَىٰ أَبْصَارَهُمْ How are they claiming knowledge and bragging about exemptions?

3. فَقَلِيلًا There is much to exaggerate because it is barely installed. This means that very few of them believed because those who believed in the polytheists were more than the Jews. That is, they believe in very few things they have to believe in as they believed in some books of Allah and denied others. Waqidi says that it means that they do not think so. When someone tells you to do this very little to another, you do not do it.

(Tafsir Mazhari)

Summary commentary:

Those Jews sarcastically say that our hearts are (such) safe that the opposite religion (which is Islam) does not affect it, so we are firm on religion. Allah Almighty says that this is not safe and mature. Still, because of their disbelief that Allah's punishment is upon them, that Islam is the true religion. They are insistent on the abrogated religion, so they have very little faith, and little faith is accepted. No, then they remained unbelievers.

This little faith is about the things that are common to their religion and Islam, for example, to be convinced of Allah, to be convinced of the Resurrection, that they were also confident of these things, but the prophethood of Muhammad (ﷺ) and the Qur'an itself. They denied that the word is divine, so there was no faith at all, and considering this little faith, the word faith is called faith, which means absolute belief. Evidence is only related to particular objects. According to Shariah, it is not called faith. According to Shariah, the faith is valid and is based on the belief of all affairs according to the Shariah.

(Tafsir Maarif al-Qur'an)

4.2 فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ

قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ○

(Surah Al Nisa – 155)

So, (they met their fate) for breaking their pledge, for their disbelief in the verses of Allah, and their slaying of the prophets unjustly, and for their saying, our hearts are sealed - instead, Allah has set a seal over them for their disbelief, so they do not believe but a little

Hafiz Ibne Kathir (ra) talks about this Ayat in detail:

The People of the Book, the killers of the Prophets, the death of Jesus (AS), and the stages of the Resurrection:

The sins of the People of the Book are being described, due to which they were removed from the mercy of Allah and were cursed and exiled.

First of all, they broke their promises by not keeping the promises they made to Allah.

She was second, denying the revelations of Allah, i.e., the proofs and the miracles of the prophets, and disbelief, killing the unjust prophets.

Third, A large group of his apostles were killed by him.

Fourthly, their idea and saying that our hearts are in the covers, i.e., in the veil.

As the polytheists said the verse

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ ۚ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ ۚ فَأَعْمَلْ إِنَّا عَاطِلُونَ ٥

(Surah Fossilist – 5)

And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between you and us is a screen, so work you (on your way); verily, we are working (on our way)."

That is, "O Prophet, our hearts are in veils with your invitation," and it has also been said that this saying means that "our hearts are vessels of knowledge, they are full

of knowledge and mysticism." He refutes the view that it is not like that; Allah has sealed them because they were firm in their disbelief.

They used to make an excuse that our hearts could not remember the words of the Prophet (ﷺ) because they were veiled, so they were answered that it is not so, but because of your disbelief, your hearts have become distorted. According to the second interpretation, the answer is obvious. So, as a result, He said that now their hearts will remain in disbelief, stubbornness, and lack of faith. Then, their fifth crime is described as the worst and most shameful accusation of adultery on Syeda Maryam (as), and they said that Jesus (AS) was born from the pregnancy of that adultery. Some took it a step further and said that this deed was done in the state of menstruation. May Allah's wrath be upon them that even the famous servants of Allah could not escape from their foul language. Then, their sixth sin is being described as mocking and boasting that they even shout, "We killed Jesus," just as the polytheists mockingly say to the Holy Prophet (ﷺ) that he on whom the Qur'an was revealed. Yes, he is insane. The whole incident is when Allah Almighty sent Prophet Jesus (AS) and performed great miracles at his hands, such as giving sight to the blind children of childhood, curing lepers, raising the dead, and raising birds from the soil. Making and blowing them and making them come alive and fly away, etc., the Jews became very angry. They became enraged at the opposition and started harassing him in every way, making his life difficult. He was not lucky enough to rest for a few days in a town. He spent his whole life traveling with his mother in forests and deserts, yet they did not let them be calm or secure.

These opponents went to the king of Damascus, a star-worshipping polytheist (the country of the people of this religion was called Greece at that time). He is misleading the people, creating new temptations daily, and disturbing the peace. It incites people to rebellion and so on. The king ordered his governor, who was in Bait-ul-Maqdus, to arrest Hazrat Isa (AS), put him on a stake, and put a crown of thorns on his head to save the people from this suffering. After reciting the order of the king, he took a group of Jews with him and besieged the house where Jesus was. With Hazrat Esa (AS), there were twelve, thirteen, or at most seventy men at that time; after Asr on Friday, he besieged and surrounded the house till Saturday night. When Hazrat Jesus (AS) realized that now they would enter the house and arrest him or he would have to go out himself, then he (AS) said to the Companions, "Which of you likes that an analogy should be made, that is, may Allah make him look like me, and may he be captured by them, and may Allah grant me forgiveness? I am the guarantor of heaven for him. On this, a young man said, "I agree, but Hazrat Esa (AS) did not think he was worthy of it, so he repeated the same thing and declared it a third time, but only this was prepared each time. Now he agreed to this, and as soon as people saw him, his appearance changed

utterly, and it became clear that Hazrat Isa (AS) was here and a light appeared on the ceiling, and Hazrat Isa (AS) became drowsy, and thus he rose to the sky. Were taken as there is a verse in the Holy Quran.

إِذْ قَالَ اللَّهُ يَحْيَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ
فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ۖ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فَبِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ()
(Surah Ale Imran – 55)

And (remember) when Allah said: "O 'Isa (AS) (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Isa (AS) (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Hazrat Muhammad ﷺ, 'Isa (AS) (Jesus), Musa (AS) (Moses), etc., or in His Holy Books, e.g. the Tourat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection. Then you will return to Me, and I will judge between you in the matters you used to dispute."

That is when Allah Ta'ala said! "O Jesus (AS), I am the one who fully cooperates with you, and I am the one who will take you to my side." After Jesus (AS) was taken to the heavens, these people came out of this house. The group of Jews seized this noble companion, who was mistaken for Jesus (AS), crucified him at night, and placed a crown of thorns on his head. Now, the Jews started celebrating that we killed Jesus (AS), the son of Maryam (as). The joy is that even the ignorant group of Christians joined the Jews, and yes, only those who are in this house with Christ, and who knew for sure that the Messiah (Jesus) was taken up to heaven and that it is such and such a person who has taken his place in deception. The rest of the Christians also started playing the same tune as the Jews. They even made up that the mother of Hazrat Jesus (AS) sat under the pillar, kept crying, and said that he (AS) said some things to her. Allah knows.

All these things are a test from Allah to His senior servants, which requires His wisdom. So, Allah Ta'ala made this mistake clear, revealed the reality to His servants, and made it clear in His pure, accurate, and best words through the mouth of His best Messenger and Prophet of great status that no one did not know Hazrat Jesus (AS). They did not kill him, but his image was put on him; only Hazrat Isa (AS) understood him. The Judeo-Christians who were convinced of the killing of the Prophet (peace be upon him) are in a state of wonder and confusion. They have no argument or knowledge; they do not argue except to believe in what

they hear. He said to him, "It is a certain matter that no one killed Jesus, the Lord of God, but the Almighty, who is more powerful and whose powers cannot even be understood by the servants, and whose wisdom is unfathomable." No one can reach His depth of the works. He took his special servant, whose soul he called to him.

Hazrat Ibn Abbas (RA) says that when Allah wanted to raise Jesus (peace be upon him) to the sky, he came to his house, and there were twelve disciples in the house, and his hair was dripping from his hair. Some of you have believed in me, but others will disbelieve me. Then he (A.S.) said, "Which of you likes to have my image cast on him and be killed in my place and become my companion in Paradise?"

It is also said in this narration that according to the prophecy of Hazrat Isa Ruhollah (A.S.), some people disbelieved in him twelve times. Then, they became three groups: Jacobines, Nestorians, and Muslims. The Jacobines said Allah was among us as long as He wanted, then ascended to the sky. Then Allah took them to Himself, and the belief of the Muslims remained that Allah's servant and Messenger were among us as long as Allah willed, and then Allah took him to Himself. These first two misguided sects became strong, and they started crushing and suppressing the third true and good sect, so they became weaker until Allah Ta'ala sent the Messenger of Allah (ﷺ) and prevailed over Islam. Its chain of transmission is correct, and it is also narrated from Hazrat Abu Muawiyah (ra) in Sannan Nasa'i.

In the same way, many elders among the Salaf, Hazrat Wahib (ra), say that when the royal soldiers and the Jews rushed and surrounded Jesus (AS), there were seventeen men with him. When these people opened the doors and saw that everyone was in the form of Jesus, they said, "You people have put a spell on us." Hand it over to us or accept it. We will kill you all. Hearing this, the Ruhullah (AS) said, "There is someone who will be my friend in heaven and agree to climb the stake here instead of me." So, the enemies of religion arrested him, crucified him, and started celebrating that we killed Jesus (AS). However, it did not happen; they were deceived, and Allah took His Messenger to Himself.

Ibn Ishaq (ra) says that the king of Bani Israel who sent his army to kill Hazrat Isa (AS) was called Dawood. At that time, there were twelve disciples with him in the house, whose names were Fritos, Jacob, Rash-bad, Yings (Jacob's brother), Andar Iblis, Phoebus, Ibn Yilmaz, Manta Thomas, Jacob, the son of Halakha, Ka-tabiya, Niduses, Ledoux. Some say the thirteenth was a man, and one was named Serjas. He approved his crucifixion on the good news of Jesus. When Hazrat Isa (AS) was taken up to heaven, and the Jews captured the rest of the people, those who count the numbers now came out one less. They disagreed about it. When these

people raided this congregation since they did not deliver Ludas Wayzata to them, he took 30 dirhams and told them that I would go first; whoever I go and kiss, they should understand that he is Jesus (AS). When he came in, at that time, Hazrat Isa (AS) was taken up, and Hazrat Serjas was made in his image; he went and kissed him according to the decree, and he was arrested. Then he was very sorry and put a rope around his neck. Hanged on the gallows or become accursed among the Christians. Some say his name is Yudsarkar Yabautatha. As soon as he entered this house to identify Jesus, Jesus was picked up, and his face became like that of Jesus. The people caught him, and he screamed a thousand times. He kept shouting that I am not Jesus, I am your companion, I gave you the address of Jesus, but who would listen? Finally, he was hanged on the gallows; now only Allah knows whether it was him or he who was mentioned earlier. Hazrat Mujahid (ra) says that on whom the likeness of the Hazrat Isa (AS) was placed was put on the cross, and Hazrat Isa (AS) was taken up to heaven alive by Allah.

Imam Ibn Jarir (ra) says that the image of Hazrat Isa (AS) was placed on all his companions. After that, it is mentioned that before the death of Hazrat Jesus (AS), all the People of the Book believed in him, and they will be witnesses until the Day of Resurrection. Imam Ibn Jarir (ra) says that there are several sayings in his commentary; one of them is that before the death of Jesus, that is, when he returns to the earth to kill the Dajjal, at that time all religions will have ended, and only the Nation of Islam, which originally existed. The nation of Hazrat Ibrahim Hanif (AS) will remain. Ibn Abbas (RA) says, "Muta" refers to the death of Jesus. Abu Malik (ra) says that when the Messiah descends, the People of the Book will believe in him. It is narrated from Ibn Abbas (RA), especially that not a single Jew will remain. Hasan al-Basri (ra) says that Najashi (ra) and his companion told him that Allah, Hazrat Isa (AS), is now alive with Allah. When he descends on earth, there will not be a single person among the People of the Book who will not believe in him. When Hazrat Hasan Basri (ra) was asked about the interpretation of this verse, he said that Allah Ta'ala has taken Christ to Himself and will send him back to the earth before the Day of Resurrection in the position that every good and evil will bring faith upon him. This is the decision of Hazrat Qatadah (ra), Hazrat Abd al-Rahman (ra), and others, and this is the correct opinion. This interpretation is correct. The second saying is that every Person in the Book believes in you before death. Because at the time of death, truth and falsehood are all revealed, so every person in the book remembers the righteousness of Hazrat Isa (AS) before he was removed from the earth. Ibn Abbas (RA) says no Jew dies until he believes in Jesus (AS).

This is the opinion of Hazrat Mujahid (RA). Still, it is even narrated by Ibn Abbas RA) that if the neck of a person of the Book is cut with a sword, his soul will not come

out until he believes in Hazrat Isa (AS) and says that he is from Allah's Servants and His messengers. Hazrat Abi (R.A.) has it in the Qiraat (قبل موتهم). Ibn Abbas (RA) was asked: Suppose someone falls from the wall and dies? He said, still in this middle distance he can believe. The same is narrated by Ikramah (ra), Muhammad bin Sirin (ra), Muhammad Dahhak (ra), and Saeed bin Jubair (ra). There is also a saying from Imam Hasan (RA), which can mean the same as the first saying and can also be before the death of Jesus.

(Tafsir Ibn Kathir)

Summary commentary:

We caused them to suffer curses, anger, humiliation, and disfigurement because of their actions, that is, because they broke their covenant because of their disbelief and denial of the commandments of Allah and because they killed the Prophets (AS), which was also unfair to them, or because of their saying that our hearts are so protected that they are not influenced by the opposite religion, i.e., Islam. Hence, we are very firm on religion.

Allah Almighty says that it is not strength and maturity, but because of their disbelief, Allah Almighty has sealed their hearts so that the truth does not affect them. Therefore, they do not have faith, but a little and a little faith is not acceptable, so they remained unbelievers, and We afflicted them with the punishment of curses and other reasons, that is, because of their extraordinary disbelief.

(Tafsir Maarif al-Qur'an)

The Crimes of the Jews

Allah said that because they broke the covenant and rejected Allah's Ayat. The sins mentioned here are among the many evils that the Jews committed, which caused them to be cursed and removed far away from property and guidance. The Jews broke the promises and vows that Allah took from them and also rejected Allah's Ayat, meaning His signs and proofs and the miracles that they witnessed at the hands of their Prophets.

Allah said, and they killed the Prophets unjustly because of their many crimes and offenses against the Prophets of Allah, for they killed many Prophets, may Allah's peace be upon them.

Allah said, Nay, Allah has set a seal upon their hearts because of their disbelief. It is as if they had given an excuse that their hearts do not understand what the Prophet says since their souls are wrapped with coverings, so they claim.

Allah said that their hearts are sealed because of their disbelief, as mentioned before in the explanation of Surah Al-Baqarah.

Allah then said, so they believe not, but a little, For their hearts became accustomed to Kufr, transgression, and weak faith.

(Tafsir Ibn Kathir)

So, for their breaking , فَبِمَا نَقْضِهِمْ the *ma* is extra; the *ba'* is causative and connected to a missing element [such as *sabab*, 'reason'], in other words [it should be understood as] *la'annāhum bi-saba*

نَقْضِهِمْ 'We cursed them for the reason of their breaking') their covenant and disbelieving in the signs of Allah, and slaying the prophets wrongfully, and for their saying, to the Prophet (ﷺ): 'Our hearts are covered up,' and cannot grasp what you say — nay, but Allah sealed them for their disbelief, and so they cannot heed any warning; so they do not believe, except for a few, among them, like 'Abd Allah bin Salam (RA) and his companions.

(Tafsir Jalalain)

4.3 وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا كُلَّ
آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا أَسْطِيزُ الْأَوَّلِينَ (١)
(Surah Al Anaam – 25)

There are those among them who (apparently) listen to you, but We have put coverings on their hearts so that they do not understand and heaviness in their ears. If they were to see all the signs, they would still not believe in them, so much so that, when they quarrel with you, the disbelievers say (of the Quran), It is nothing but tales of the ancients.

The Miserable do not Benefit from the Qur'an:

Allah's statement,

And of them, some listen to you; but We have set veils on their hearts, so they understand it not. This means that they come to you, (O Muhammad (ﷺ)), so that they hear you recite the Qur'an, but its recitation does not benefit them because Allah has set veils on their hearts, and so they do not understand the Qur'an, and (set) deafness in their ears; that prevents them from hearing what benefits them.

In another Ayat, Allah said;

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ صُمُّ بَكُمْ عَنْهُمْ لَا يَنْفَعُونَ (١)
(Surah Al Baqarah – 171)

And the example of those who disbelieve is that of him who shouts to those (flock of sheep) that hear nothing but calls and cries. (They are) deaf, dumb, and blind. So, they need help understanding.

Allah said next, if they see every one of the Ayat, they will not believe therein, meaning they will not believe in any of the Ayat, proofs, clear evidence, and signs they witness because they need sound comprehension or fair judgment.

In another Ayat, Allah said,

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْبَغَهُمْ ۖ وَلَوْ أَسْبَغَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ (١)

(Surah Al Anfaal – 23)

Had Allah known of any good in them, He would have made them listen; even if He had made them hear, they would have turned away with aversion (To the truth).

Allah said, to the point that when they come to you to argue with you...

using falsehood against truth, those who disbelieve say: "These are nothing but tales of the men of old."

The disbelievers say, what you (O Muhammad ﷺ) brought us was taken from the books of those who were before us, meaning plagiarized,

And they prevent others from him, and they keep away from him. They discourage people from following the truth, believing in (the Prophet) Muhammad ﷺ and obeying the Qur'an (and they keep away from him),

They thus combine both evil acts, for they neither benefit themselves nor let others help from the Prophet (ﷺ). Ali bin Abi Talhah (ra) said that Hazrat Ibn Abbas (RA) said that the Ayat (And they prevent others from him) means they hinder people from believing in Prophet Muhammad (ﷺ).

Muhammad bin Al-Hanfiya (ra) said, "The disbelievers of Quraysh used to refrain from meeting Prophet Muhammad ﷺ, and they discouraged people from coming to him."

Similar reports were reported from Qatadah (ra), Mujahid (ra), Ad-Dahhak (ra), and several others. And (by doing so) they destroy not but themselves, yet they perceive (it) not. They kill themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

(Tafsir Ibn Kathir)

فَمَنْ أَظْلَمُ So, just as the one who falsely claims prophethood is the greatest tyrant, so is the one who denies the true messengers of Allah and His verses. The signs spread all over the universe point to one truth: Allah is the only one in the universe, and all others are His servants. No one can be crueller than a person who, without careful observation and experience, considers others to be endowed with the attributes of divinity and deserving of Allah's rights based on mere speculation and imitation. Such a person oppresses truth and righteousness and crushes everything in the

universe with whom he deals with this false theory. The welfare of such oppressors does not arise.

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ فَتْنَةً has several meanings: proof, excuse, answer, meaning that the disbelievers will try to get rid of them at the time of Allah's presence using proof and apology, that we were not polytheists, and they will tell lies when their organs will testify against them, then they will resort to falsehoods strangely and narrowly. Hazrat Ibn Abbas (RA) said that when the polytheists see that the people of Tawheed are going to Paradise, they will consult among themselves and deny their shirk. Allah will seal their mouths, and their limbs will testify against them.

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ And from them I will listen to you. Al-Kalbi (ra) and Ibn Jarir (ra), according to the words of Mujahid (ra), in their commentary on the glorious revelation of this verse, the result of this is that Abu Sufyan, Abu Jahl, Waleed bin Mughirah, Nazr bin Harith, Utbah bin Shiba, one day all heard a few verses of the Qur'an, Nazar bin Harith knew many stories of the previous era, so they all addressed Nazar bin Harith and said, "Did you hear what Muhammad ﷺ recited?" Nazar bin Haris noted that this is also a story, just as I keep telling you previous stories. Abu Sufyan said that the words seem to be the truth of this word. Abu Jahl said that death is better for us than believing such things. Allah Ta'ala said this verse in this story.

Due to the veil falling on Abu Jahl's heart, what he uttered from his mouth was that death is better than such words, so hard-heartedness did the same in favor of him that he was killed in the battle of Badr and Abu Sufyan's good fortune, because of the words that were taken out of his mouth. Finally, he was blessed with Islam. This means that in honor of people like Abu Jahl and Nazar bin Harith, he said that if thousands of miracles were shown to such people and all the Qur'an verses were recited, they would remain hard-hearted and deaf. The veil of negligence will not be lifted from the heart, nor will they listen to any verse of the Qur'an with open ears.

It is narrated in Tabarani and Mustadrak al-Hakim on the authority of Hazrat Abdullah bin Abbas (RA), that Mr. Abu Talib used to support the Prophet ﷺ all the time so that no one from the Quraysh would harm the Prophet (ﷺ). When Rasool Allah (ﷺ) used to tell Mr. Abu Talib any instructions about Islam, he used to run away from him. Allah revealed this verse to him. In the chain of Tabarani, although the narrator, Qamas bin Rabi, has been called weak by some scholars, Shubah (ra) has called him Saqqah, so this narration is reliable. In Sahih al-Bukhari, it is narrated from Abu Saeed Al-Khudri (RA) that one day he mentioned Abu Talib, the Prophet's ﷺ uncle, or perhaps my intercession for Abu Talib brought him some

benefit for punishment. Similarly, in Sahih al-Bukhari, there is a narration from Urwa (ra), which is that Hazrat Abbas (RA) saw Abu Lahab in a dream that he was in a bad condition. When Hazrat Abbas (RA) asked Abu Lahab how he was doing, Abu Lahab said that since I died, I have always been in a bad state, but hearing the news of Muhammad's (ﷺ) birth on Monday, I freed my slave girl Sobia in this joy. Therefore, on this day, my punishment is slightly reduced. For more details on this controversial issue, refer to the books of hadiths.

(Jamalain fi Sareh Jalalain)

And among them, some listen to him, and among these polytheists, when he recites the Qur'an, they put their ears towards him to hear it, and (because this listening is not for the sake of seeking the truth, it is just a spectacle or mockery). It is done with intention, so it does not benefit them. We have put veils over their hearts so that they understand it (the meaning of the Qur'an) and fill their ears with noise. It has been given that they do not listen to him for guidance. This was the condition of the hearts and ears of the mighty; now look at their vision and eyes; if those people also see all the proofs (of the truthfulness of the prophethood of the Prophet ﷺ), they will also believe in them. They will not bring it. Their stubbornness has reached such a point that when these people come to the Messenger of Allah (ﷺ), they quarrel with the Messenger of Allah (ﷺ).

These people who are the infidels say that this Qur'an is nothing but undocumented words that have been handed down from the previous people. In other words, religious people have been saying that there is only one Allah and that man can be Allah's messenger. There is to be resurrected on the Day of Resurrection, which results in anger and denial. Further, he started preventing the dispute and others from guidance by developing from him. Then, these people prevent others from this Qur'an, and they stay far away to show their hatred for it. With these actions, these people are destroying themselves and do not know anything about stupidity and extreme malice. Who are we harming? From this act of ours, the Prophet ﷺ and the Qur'an have something more than that does not fall. The verse also explained that Allah, the Lord of the Worlds, does not send a general punishment on a nation but sends down minor punishments as a warning. Through whom the fortunate people could turn from their negligence and start on the right path, it also became known that the pain and suffering that is given as a punishment in the world, although it looks like a punishment, in reality, is a punishment. It does not happen, but it happens to wake up and wake up from negligence, which is the demand for mercy.

It is stated in another verse of the Holy Quran

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

That is, We make them taste a lesser punishment before they taste the greater punishment, so that they may still understand the truth and turn away from their wrong path.

With these verses, the doubt that this world is not a place of worship but a place of action was also removed. Here, only good fortune and good deeds are at play. Instead, the wicked live better than the righteous. Then, what is the meaning of punishment in this world? The answer is clear: the real reward and punishment happened on the same day of resurrection. The name of this is Yom-ud-Din, which means Day of Judgment. But some sufferings are sent to this world as examples of punishment and some comforts as examples of reward by mercy, and some scholars have said that all the blessings and comforts of this world are also examples of the comforts of Paradise so that man should be attracted towards them. All the sufferings, troubles, and sorrows in this world are all examples of the punishment of the Hereafter so that man may be prepared to avoid them; otherwise, without any example, he will turn towards anything. Cover can be intimidated and cannot be intimidated by anything. The comforts and pains of this world are not punishments. Instead, there are samples of punishment, and this whole world is the showroom of the hereafter, in which the seller puts the samples of the goods in front of the shop to show them so that the buyer will be attracted by seeing them. It is known that the suffering and pain of the world is not a punishment or a reward, but the creature's relationship cut off from the Creator is only a measure to connect with its Creator.

(Tafsir Maarif al-Qur'an)

4.4 وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا، وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ

وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا ۝

(Surah Al Asra / Bani Israel – 46)

And We put covers on their hearts barring them from understanding it, and (We put) deafness in their ears; and when you refer to your Lord alone (without referring to their presumed deities) in the Quran, they turn their backs in aversion.

While explaining about this Ayat, Hafiz Ibn Kathir said in his Tafsir:

And We have put *أَكِنَّةً* over their hearts, lest they should understand it, and in their ear's deafness. And when you mention your Lord Alone in the Qur'an, they turn on their backs, fleeing in extreme dislike.

The Veil over the Hearts of the Idolaters:

Allah says to His Messenger Muhammad (ﷺ): And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.

Qatadah (ra) and Ibn Zayd (ra) said, "It is coverings over their hearts," as Allah says:

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّا عَمِلُونَ ۝

(Surah Fussilat – 5)

And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between you and us is a screen, so work you (on your way); verily, we are working (on our way)."

Meaning there is something that is stopping and preventing your words from reaching us—an invisible veil. This means something that covers or cannot be seen, so there is a barrier between them and guidance. This is the interpretation that Ibn Jarir (ra) thought was correct.

Al-Hafiz Abu Yala Al-Musili (ra) recorded that Asma' bint Abi Bakr (RA) said! "When the Ayat, (تَبٰثِلُ يَدَا اَبِي لَهَبٍ وَتَب) Perish the two hands of Abu Lahab and perish he!, (111:1) was revealed, the one-eyed woman Umme Jamil (the wife of Abu Lahab) came with a stone pestle in her hand, screaming, 'What was sent to us is somebody

blameworthy, or, we reject somebody blameworthy. Hazrat Abu Musa (RA) - one of the narrators - said, 'I am not sure what was said; we shun his religion and disobey whatever he commands!'

The Messenger of Allah (ﷺ) was sitting with Hazrat Abu Bakr (RA) by his side. Hazrat Abu Bakr (RA) said, 'This woman has come, and I am afraid she will see you.' The Prophet (ﷺ) said, '(Certainly she will not see me)', and he recited the Qur'an through which he was protected from her: And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil. She came and found Abu Bakr (RA), but she did not see the Prophet (ﷺ). She said, 'O Abu Bakr (RA), I have heard that your companion is lampooning me.' Abu Bakr (RA) said, 'No, by the Lord of this House (the Kabah), he is not lampooning you.' Then she went away, saying, 'The Quraysh know that I am the daughter of their master.'"

And We have put coverings over their hearts,

أَكِنَّةٌ (coverings) is the plural of *Kinan*, which covers the heart. Lest they should understand it lest they should understand the Qur'an. And in their ears, deafness will stop them from hearing the Qur'an so that they will appreciate and be guided by it.

And when you make mention of your Lord Alone in the Qur'an, means, when you declare Allah to be One in your recitation, and say *La Ilaha Ill Allah*, they turn, means they turn away, on their backs, fleeing in extreme dislike.

As Allah says:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ (١)

(Surah Az Zumr – 45)

And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah and when those (whom they obey or worship) besides Him [like all false deities other than Allah, it may be a Messenger, an angel, a pious man, a Jinn or any other creature even idols, graves of religious people, saints, priests, monks and others] are mentioned, behold, they rejoice!

And when you make mention of your Lord Alone in the Qur'an,

Commenting on this Ayat, Qatadah (ra) said that when the Muslims said *La Ilaha Ill Allah*, the idolaters disliked this and found it intolerable. Iblis and his troops hated

it, but Allah insisted on supporting it so that it would prevail over those who opposed it. Whoever uses it against his opponent will last, and whoever fights for it will be victorious. Only the Muslims of the Arabian Peninsula, which a rider can traverse in a few nights, knew it and accepted it out of all humankind.

(Tafsir Ibn Kathir)

Allama Jalaluddin Sayuti (ra) said:

And We place upon their hearts the veils, covers, lest they should understand it, lest they should understand the Qur'an, in other words, and so [in this way] they do not understand it, and in their ear's deafness, a heaviness, thus they cannot hear it. And when you mention your Lord alone in the Qur'an, they turn their backs on it in aversion. (Tafsir Jalalain)

وَجَعَلْنَا عَلَى قُلُوبِهِمْ كِتَابًا أَنْ يَفْقَهُوهُ And they give it to those who block their hearts from understanding the Qur'an.

وَيَذِذْنَاهُمْ وَقُرْآنًا And in their call to prayer. They put dots in their ears so that the ears cannot hear with acceptance (meaning is understood by the heart, and the ears listen to words), and the Qur'an is a miracle in terms of its meaning and word structure. That is why Allah has put a veil over the polytheists so that they cannot understand the spiritual miracle and also created deafness in the ears so that they cannot hear the verbal miracle.

وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّا عَلَى أَدْبَارِهِمْ نُفُورًا

And when you mention only your Lord in the Qur'an, those people turn away in hatred; that is, if there is no mention of their gods with Allah, then they would curse and run away and hate only hearing the mention of tawhid to hate.

(Tafsir Mazhari)

Al-Qurtubi narrated from Saeed bin Jubayr (ra) that when "تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ" was revealed in the Qur'an, in which the condemnation of Abul Lahab's wife was mentioned, his wife went to the assembly of the Prophet (ﷺ) and at that time Hazrat Abu Bakr Siddiq (RA) was present in the assembly. Seeing her coming, the Companions asked him if it would be better if you left there because this woman was very foul-mouthed and would say things that hurt you. He said, no, Allah will

put a barrier between her and me. So, she reached his assembly but could not see the Messenger of Allah ﷺ. She addressed Siddique Akbar (RA) and said your companion mocked us. Siddique Akbar (RA) said, "Wa-Allah, he does not say any poem in which Fescennine is mocked, so she left saying that you are also among those who confirm him." After he left, Siddiq Akbar (RA) said! Did she not see you? He said, "While she was here, an angel kept a veil between me and her."

(Tafsir Maarif Al-Quran)

كَانَ is the plural of Kanan, a veil that falls on the hearts,

وَقُرْءَا heavy hearing, cork, deafness, which prevents one from listening to the Qur'an.

This means that their hearts are incapable of understanding the Qur'an, their ears are incapable of accepting guidance after listening to the Qur'an, and they hate the monotheism of Allah so much that they run away as soon as they hear the name of Tawheed. (Jamalain fi Sharah Jalalain)

And when you ﷺ recite the Qur'an (for preaching), We put a veil between you ﷺ and those who do not believe in the Hereafter, and that veil is that We put a veil over their hearts. So that they do not understand the meaning of this Qur'an and burden their ears so that they do not listen to it for guidance, the meaning is that that veil is their ignorance and that they do not intend to understand, by which they can recognize the glory of the prophethood of the Prophet ﷺ, and when you mention only the attributes and perfections of your Lord in the Qur'an, These people do not have those qualities in the gods they worship, so they turn their backs, hating them because of their ignorance. When these people listen to the Prophet ﷺ, we know very well the purpose for which they listen to the Qur'an; that purpose is only to object and taunt and criticize, and when these people listen to the Qur'an, they talk to each other. We know that too well. While these oppressors say that you people, i.e., those from among their community who have joined the Messenger of Allah (ﷺ), are merely supporting a person who has a unique effect of magic, i.e., the influence of jinn. All these strange things they say are melancholy. O Muhammad (ﷺ)! Just see how these people suggest titles for you. So, these people have ultimately gone astray, so they can no longer find the right path because of such stubbornness, and then such a case with the Messenger of Allah (ﷺ) robs man of his ability to understand and guide. (Tafsir Maarif al-Qur'an)

Can Magic Affect a Prophet?

A prophet being affected by magic is as possible as being affected by sickness. Therefore, blessed prophets (AS) are not devoid of or detached from human characteristics. For instance, they could be wounded, run temperature, or feel pain. Similarly, they could also be affected by magic because that, too, is triggered by the influence of physical causes, such as those of the Jinn. And it also stands proved from Hadith that there was an occasion when the Holy Prophet (ﷺ) was affected by magic. As for the disbelievers calling him 'bewitched' *mashup in* verse 47. Which the Qur'an has refuted for the reason that meant to call him Insan.' (Bayan al-Qur'an) Therefore, the Hadith of magic is not contradictory.

According to al-Qurtubi (ra) reporting on the authority of Syedna Sa'id ibn Jubayr (RA), when Surah al-Masad al-Lahab (111) was revealed in the Qur'an, it also condemned the wife of Abu Lahab. She went to the place where the Holy Prophet (ﷺ) used to sit with his Companions. At that time, Syedna Abu Bakr (RA) was present there. Noticing her coming well ahead of her arrival, he said to the Holy Prophet (ﷺ), if you move away from here, it will be better. This woman has a sharp tongue. She will say things which may cause you pain." He said, "No, Allah Taala will put a curtain between me and her." So, she reached there. Still, when she could not see the Holy Prophet (ﷺ) anywhere around, she turned towards Syedna Abu Bakr (RA) and said, "your companion has satirized us in poetry."

Syedna Abu Bakr (RA) said, "Wa-Allah, he is no composer of poetry, much less that of the kind in which people are satirized (*how*).". She left in a huff, saying, "You are no more than a verifier for him." After she was gone, Syedna Abu Bakr (RA) submitted, "Didn't she see you?" He (ﷺ) said, "As long as she was here, an angel kept obstructing the view between me and her."

A Quranic formula for remaining hidden from enemy sight:

'On occasions when the Holy Prophet (ﷺ) wished to remain hidden from the sight of the *Mushrekeen*,' says Syedna Ka'b (RA), 'he would recite three verses of the Holy Qur'an. Such was its effect that the disbelievers were unable to see him.' Those three verses are:

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً
أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ۝

(Surah Al Kahf – 57)

And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth? Indeed, We have set veils over their hearts lest they should understand this (the Qur'an) and, in their ears, deafness. And if you (O Muhammad ﷺ) call them for guidance, even then, they will never be guided.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَعَىٰهِمْ وَأَبْصَرَهُمْ ۖ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ (٠)

(Surah Al Nahel – 108)

They are those upon whose hearts, hearing (ears), and sight (eyes) Allah has set a seal. And they are the heedless!

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ ۚ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ ۖ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ ۖ وَجَعَلَ عَلَىٰ بَصَرِهِ ۖ غِشَاوَةً ۖ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ (١)

(Surah Al Jasiah – 23)

Have you seen him who takes his lust (vain desires) as his ilaha (God)? And Allah, knowing (him as such) left him astray, sealed his hearing and heart, and covered his sight. Who then will guide him after Allah?
Will you not then remember?

Sydney Ka'b (RA) says that he related this thing about the Holy Prophet (ﷺ) to a Syrian who had to go to adjoining Byzantium on a specific business. He went there and stayed for a long time until the local disbelievers started harassing him. When he escaped from there, they pursued him. He remembered that narrative then and recited the three verses identified there. It so happened that a screen was placed on their eyes because they could not see this person walking on the same pathway the enemies were passing by.

Imam Thaalbi (ra) says that he related this narrative of Syedna Ka'b (RA) to a resident of Ray. It so happened that the disbelievers of Dailam arrested him. For some time, he remained in detention with them. One day, he got a chance to escape. They pursued him, but this person also recited those three verses. The effect was immediate. Allah Taala screened their eyes in a manner that made them unable to see him - though they were walking side by side with their clothes touching his clothes.

Imam al-Qurtubi (ra) says that the verses from Surah Yaa-Seen, which were recited by the Holy Prophet (ﷺ) at the time of Hijrah, may also be added to the three verses cited above. This was when the *Mushrekeen* of Makkah had besieged his house. He recited those verses and went right through them. He threw dust on their heads, and none knew anything about it. This verse of Surah Yaa Seen is:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ٩

(Surah Yaa Seen – 9)

And We have put a barrier before them, and a barrier behind them, and We have covered them up so they cannot see.

With the name of Allah, the Most-Merciful, the Very-Merciful. By the wise Quran, indeed you [O Muhammad ﷺ] are from among the messengers, on a straight path. [This is] a revelation of the Mighty, the Very Merciful, that you may warn a people whose ancestors were not warned, so they are unaware. The word has already taken effect against most of them, so they do not believe it. Indeed, We have placed shackles on their necks reaching down to their chins, so they are with heads forced high up. And We have set before them an obstruction and behind them an obstruction and covered them, so they do not see.

Imam al-Qurtubi (ra) says that he went through an incident in the *Manthur* Castle of al-Cordoba in his own country of Al-Andalus (Spain). I ran in front of the enemy and sat in a corner. The enemy sent two equestrians after me. I was on open grounds. There was nothing to obstruct the view between us. However, I was reciting these verses of Surah Yaa Seen. Both these equestrians passed by me. Then they returned to where they had come from, saying, 'This person must be some devilling,' because they could not see me. Allah Taala had turned them blind as far as I was concerned. (Qurtubi)

(Tafsir Marif ul Quran)

4.5 وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدُهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ

أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ۝

(Surah Al Kahf - 57)

Who is more unjust than the one who was reminded through the signs of his Lord, but he turned away from them and forgot what his own hands sent ahead? Indeed, We have put covers on their hearts that bar them from understanding it, and (We have created) deafness in their ears. And if you call them for guidance, even then, they will never adopt the right path.

Who is the worst person?

Verily, who is more sinful than the one to whom the blasphemy is recited in front of him, and he does not even pay homage to it, is not familiar with it but turns away and denies it, and evil deeds and black deeds are before him. He forgets it. The punishment for this arrogance is that the hearts are covered with veils, and then the understanding of the Qur'an and Bayan is not fortunate. There is ringing in the ears. Attention is not paid to the good. Give a thousand invitations to guide, but guidance is difficult and impossible. O Prophet (ﷺ)! Your Lord is Most Merciful, Most Conferrer. If He had punished the sinner quickly, there would not have been any living beings left on earth. He is passing through the oppression of people, but it should not be understood that there is no place to catch him. Remember, He is severe in chastisement; this is His mercy, but His mercy is forgiveness so those who go astray may come to the right path. Repent the sinners and take hold of His mercy. But for the one who did not take advantage of this grace and became proud of his stubbornness, the day of his catch is near, which will be such a hard day that the children will grow old and the pregnancy will be aborted. On that day, there will be no refuge, no escape. These are the nations before you that fell into disbelief like you and were eventually wiped out. The appointed time of their death arrived, and they were ruined. So, you deny it! Be afraid of Ashraf-ul-Rasul-e-Azam (ﷺ), and you are rejecting him, even though you are much less potent than the next disbeliever. Be afraid of my punishments, and take advice from my words. (Tafsir Ibn Kathir)

Who is more unjust than a person admonished by the revelations of his Lord and turns away from the revelations and forgets the consequences of what he has

done before? That is, there is no wrongdoer more than the person who was advised by the verses of the Qur'an, and the miraculous-ness of the words and meanings of the verses became clear to him, yet he did not consider the verses. He did not accept the advice, and he committed the first sin. He did not think of its end.

Indeed, We have put covers on their hearts that bar them from understanding it, and (We have created) deafness in their ears. And if you call them for guidance, even then, they will never adopt the right path. We have veiled their hearts from understanding this truth, and we have put corks in their ears from hearing it, and this is the reason why they are called to the right path; in such a situation, they will never come to the right path.

إِنَّا جَعَلْنَا This is the explanation of the cause of turning away and forgetting that the darkness of disbelief has been placed on their hearts. Their creation is based on disbelief. And the veils of disbelief have been cast from understanding the Lord's verses. The result of putting the veil of darkness is that they cannot understand the verses referring to the Lord because they are the Qur'an.

فُرْءُ, a burden, what is meant is that We did not give them the ability to hear entirely in their ears. At that time, i.e., when veils have been placed on the hearts and ears have become deafened, then at such a time, they cannot be guided at all. In this verse, those disbelievers are those who were never to believe in Allah's knowledge.

(Tafsir Mazhari)

From their situation, it is understood that punishment is waiting for them; otherwise, all the proofs have already been completed, and the messengers are only sent as bearers of good news and warnings, for which the evidence of miracles, etc., are accompanied. It is ignorance to ask them for anything more than that, and the unbelievers seize on falsehood and quarrel so that they may conceal the truth by it. Who is more unjust than he who is advised by the verses of his Lord, then turns away from it and forgets the consequences of what he is sinning with his hands? We have put veils over their hearts from understanding this truth, and we have put corks in their ears from hearing it, and because of this, their condition is that if you (ﷻ) call them to the right path. So don't go astray. Because they do not hear the truth with their ears, they do not understand with their hearts. That is why you (ﷻ) should not grieve and delay the punishment because you think that the sentence will not come, but the reason for this is that your Lord is the Most Forgiving, the Most

Merciful. That is why a respite has been set so they will be forgiven if they come to their senses and believe. Otherwise, their deeds are such that if they were to catch their deeds, they would be punished immediately. But He doesn't do that. A specific time has been fixed for their punishment, i.e., the Day of Resurrection. Before that time, hide in a place of refuge and be safe from it, and the first disbelievers followed this rule. Therefore, these settlements, whose stories are well-known and mentioned, when they, i.e., the people of their settlements, did mischief, We destroyed them and appointed a time for their destruction. In the same way, the time is fixed for these existing people. (Tafsir Maarif al-Qur'an)

And who does greater wrong than he who has been reminded of the signs of his Lord yet turns away from them and forgets what his hands have sent ahead? What he has committed in the way of disbelief and acts of disobedience. Indeed, on their hearts, we have cast veils and coverings, lest they should understand it, that is, lest they should comprehend the Qur'an, in other words, and so [as a result] they do not learn it. And in their ear's deafness, a heaviness, and so they do not hear it; and though you call them to guidance, they will never be guided, given the casting [of veils] mentioned. (Tafsir Jalalain)

4.6 وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ
فَاعْمَلْ إِنَّا عَمِلُونَ

(Surah Fussilat / Ham Mem Sajda – 5)

And they say, our hearts are (wrapped) in covers against that (faith) to which you invite us, and there is a deafness in our ears and a barrier between you and us. So, do (in your way). We, too, are doing (in our way).

Giving glad tidings and warning means, sometimes, it brings glad tidings to the believers, and sometimes it gets a warning to the disbelievers.

But most of them turn away, so they hear not. Most Quraysh did not understand anything, even though it was clear.

And they say: "Our hearts are under coverings..." meaning they are wrapped and screened.

From that to which you invite us, and in our ears is deafness, means, 'we are deaf to the message you bring to us.'

And between us and you are a screen, 'so nothing of what you say reaches us.' so, work you (on your way); indeed, we are working. Means, go your way, and we will go our way, and we will not follow you. (Tafsir Ibn Kathir)

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ And they said, "Our hearts are in Akina." Akina is the plural of Kanan, head covering

مِمَّا تَدْعُونَا means veils have been cast over our hearts by the Oneness to which you are calling us. Therefore, we do not accept the invitation. Just like someone senseless and completely deaf and who neither understands nor hears anything.

حِجَابٌ Hijab means the difference of religion between us and you. Which prevents us from connecting and meeting with you. This hijab is also something that is going to cover the distance between us. There is no gap between the two. One side can move towards the other and bend.

فَاعْمَلْ So, you should act according to your religion, or it means that you should work against our thoughts and actions.

إِنَّا نَتَّبِعُكَ we will follow our religion, or that means we will keep trying to invalidate your religion.

(Tafsir Mazhari)

Charms of Deep Understanding:

This is why such ignorant people should pay more attention to this prescription alchemy. Listening is the latter, and listening is far from the ears of the heart and acceptance. It is not only that they listen to advice, but they say that our hearts are covered. That is why nothing of yours reaches there, and our ears listen loudly. Your words don't play because there is a veil between you and us, so we are incompatible. Instead, the walls of hostility that have been erected and the gulf of hatred that exists will not be able to reach each other until they are removed,

which is impossible. Then why do you pretend to be useless? Everyone should do their own thing. Please leave us alone; don't expect us to listen to your advice.

Clearing a doubt:

Here, it may be suspected that Allah Ta'ala has quoted these sayings of the disbelievers as a condemnation. That is, their excuses are false. However, in other verses, these things have been recognized as correct.

As it is said in Surah Kahf.

إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا So what is the state of implementation in these two things?

There are two answers to this. First, these words have two meanings. The disbelievers intended that we have no talent or ability. What they say is wrong. Therefore, this is being preached here, and what Almighty Allah has said about covering their hearts and putting corks on their ears means denying the powerful ability. This is right, so it is wrong to make excuses for disbelievers and Allah Almighty Rightly.

The second explanation is that by saying these things, the disbelievers intended to express their persistence in disbelief, which is a bad intention. Here, the exact meaning has been rejected, and the purpose of Allah's commandment is to deprive them of the ability to guide them, which is the result of Allah's actions. The reason is that the sayings of the infidels are being spread on purpose.

(Kamalain translation and interpretation of Jalalain)

But those who benefit from them are those who have understanding. The Qur'an is the good news for such people and a warning for those who do not believe. He required that all should believe in him, but most people turned away, then did not listen, and when you told them, they said: Our hearts are veiled from what you call us to. That is, we don't understand what you say, and there is a cork in our ears, and there is a hijab between us and you. So, you ﷺ do your work, we are doing our work. That is, don't expect acceptance from us. We won't leave our method. Say, O Prophet (ﷺ), that it is not up to me to force you to believe.

And he said, وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ in this place, three sayings of the disbelieving Quraish were quoted.

First, we need help understanding what you are saying.

Second, our ears are deaf to your work.

Thirdly, there are curtains between you and us.

The Qur'an quotes this saying as a condemnation, which makes what they say wrong. But in another place, the Qur'an itself has described their situation in the same way. It is in the Surah Anaam verse.

جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا (And We made upon their hearts that they should understand, and we called them to prayer, and recited them)

They were not forced to do so, but the result was that they had the total capacity to hear and understand the verses of Allah. But when they somehow did not listen or intend to understand, negligence and ignorance were imposed on them as a punishment. But they are also not in such a position that these people become disempowered. Instead, the ability to listen and understand will return if you still intend to.

The prophetic answer to the denial and mockery of the disbelievers:

The disbelievers confessed the burden and honor in the veiled ears of the gambling hearts. It does not mean that they have no intellect or are deaf. Instead, it was a kind of sarcasm and pride. But the response to this cruel audacity and mockery was advised to the Messenger of Allah (ﷺ) that he should not speak of any violence against them but express his opinion that it is Allah who is the owner and sovereign of everything. Instead, I am a human being like you. The only difference is that my Lord sent me revelation and gave me miracles to support it. I wanted all of you to believe in me, and I am still bequeathing that you should turn your worship and obedience to only one Allah and repent of your past sins.

(Tafsir Maarif al-Qur'an)

5.0 - Deviated Heart

Allah mentioned Deviated Hearts in three locations in the Quran.

5.1 هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرُّسُلُ خُونٌ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

(Surah Ale Imran – 7)

He is the One who has revealed the Book (the Quran) to you. Out of it, some verses are *Muhkamat* (of established meaning), the principal verses of the Book, and others are *Mutashabehat* (whose definite meanings are unknown). Now those who have perversity in their hearts go after such part of it as is *mutashabih*, seeking (to create) discord and searching for its interpretation (that meets their desires), while no one knows its interpretation except Allah, and those well-grounded in knowledge say: We believe therein; all is from our Lord. Only the men of understanding observe the advice.

According to the explanation of this, Ayat Hafiz Ibne Kathir (ra) said:

The Mutashabehat and Muhkamat Ayat:

It is He who revealed the Book to you. Some verses are strong and are from the original book, and some are similes, so those with perversion in their hearts follow the similes. To avoid temptation and find out the real meaning. However, no one knows the original meaning except Allah and those skilled in knowledge. They say that we believe in them. All these are from our Lord; only the wise accept the advice.

He is the One who has revealed the Book (the Quran) to you. Out of it, some verses are *Muhkamat* (of established meaning), the principal verses of the Book, and others are *Mutashabehat* (whose definite meaning is unknown). Now, those with perversity in their hearts go after such part of it as is *mutashabih*, seeking (to create) discord and searching for its interpretation (that meets their desires). At the same time, no one knows its interpretation except Allah, and those well-

grounded in knowledge say: We believe therein: all is from our Lord. Only the men of understanding observe the advice.

Allah Ta'ala mentions the heart in the Holy Quran

(قل تعالوا اتل ما حرم ربكم عليكم -- الخ) (سورة الانعام - ١٥١)

(وقضى ربك ان لا تعبدوا -- الخ) (سورة بني اسرائيل - ٣٢)

He said in three places.

There are also such verses in the Qur'an, the statements of which are apparent and straightforward. Every person can understand it. They are called verses. And there are some verses whose meaning cannot be accessed by ordinary minds, called Mushtabehat. Now, those who understand the meaning of the incomprehensible verses in the light of the first kind of verses, i.e., they find the clarity of the problem in verse, are on the right path, and those who ignore the clear and explicit verses and argue with such verses. Make things that are beyond their understanding. If they get confused, they will fall on their faces.

Umm al-Kitab means the precise and clear verses of the Book of Allah. Do not be in doubt, and follow clear orders. Consider them the ones who decide and understand what you don't know from them. Some other verses have a meaning that is by the visible verses, and different meanings also come out, even if they are not accurate from the point of view of the letters and the composition, then not in these non-visible meanings. Get stuck. Many of the meanings of Muhkammat and Mutashabih are inherited from the ancestors. Hazrat Ibn Abbas (RA) says that the chapters are abolished, in which the halal and haram rules, prohibitions, limits, and actions are described. In the same way, this is also from Allah.

Hazrat Abu Fakhta (ra) says that at the beginning of these surahs, there are duties and commands, prohibitions, and halal and haram verses. Saeed bin Jubayr (ra) says it is called the original book because it is in all books. Hazrat Muqatil (ra) says that all religions believe in him. Similarities refer to verses that are abrogated. Those before and after, in which examples are given, and oaths are taken, and in which only faith is brought are not commands for action. This is what Hazrat Ibn Abbas (RA) said. Hazrat Muqatil (ra) says that it means the beginning letters of the surahs. Hazrat Mujahid's (ra) view is that they confirm each other like this verse

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

(Surah Al Zumr -23)

Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other (in goodness and truth),

And the resemblance is where two opposite things are mentioned, such as the attributes of heaven and hell, the state of the righteous and the wicked, etc. Hazrat Muhammad bin Ishaq bin Yasar (ra) says that this is the proof of the Lord, in it is the salvation of the servants, the decision of disputes, the end of falsehood, and no one can twist them from their proper and original meaning, nor by manipulating their meaning. There is no word in the truth of analogies; they should not be interpreted through them. Allah tests the faith of His servants, just as He tests the halal with the haram. They should be led to falsehood and turned away from the truth. Then He says that the crookedness in their hearts is misguidance, from reality to falsehood. They want to fulfill their worst purposes by taking similar verses, and by taking undue advantage of verbal differences, they turn to their nefarious purposes, and their purpose is not fulfilled in the strong verses. Because their words are pronounced and open, they cannot remove them or gain an argument for themselves from them. That is why it is said that their purpose is to seek temptation to mislead their followers and justify their heresies, as the Christians have taken the proof that Jesus is the son of God from the words Ruhollah and Kalamatullah in the Qur'an. Therefore, regarding this similar verse, the clear verse in which there are these words: (ان هو الا عبد - الخ) means Hazrat Isa (AS) is the servant of Allah, upon whom is the reward of Allah, and there is a verse in place.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۝

(Surah Ale Imran – 59)

Verily, the likeness of 'Isa (AS) (Jesus) before Allah is the likeness of Adam (AS). He created him from dust, then (He) said to him: "Be!" - and he was.

In other words, the example of Hazrat Isa (AS) is similar to that of Hazrat Adam (AS) in the eyes of Allah Ta'ala. Therefore, similarly, there are many other explicit verses. He left them all and used similar verses to argue that Jesus is the son of God, even though the family is God's creation. Allah's servants are His messengers. Then he says their second intention is to distort the verse to change its meaning by removing it from its place. Prophet ﷺ read this verse and spoke! When you see those who argue in similar matters, leave them alone. It is mentioned in Sahih Bukhari. See Kitab al-Qadr, and in another hadith, these people are Khawarij. (Musnad Ahmad) Therefore, this hadith should be considered suspended. The article is

correct because Khawarij first spread the innovation. This sect separated from Muslims due to worldly concerns.

When the Prophet ﷺ distributed the spoils of the Battle of Hunain, these people considered it unfair, and one of them, who is called Zuel-khuahira. He came in front of the Prophet ﷺ and said plainly that Hazrat Justice should be done. You ﷺ did not do justice in this division. Rasool Allah (ﷺ) said! Allah sent me as a trustee. If I do not do justice, who will do it, be ruined, and suffer loss? When he turned back, Hazrat Umar Farooq (RA) requested that I be allowed to kill him. The Prophet (ﷺ) said, "Leave it. There will be such a nation that you will despise your prayers compared to their prayers and your recitation compared to their recitation of the Qur'an." But in reality, they will leave the religion like an arrow leaves the bow. You will kill them wherever you find them. Whoever kills them will get an enormous reward. They appeared during the caliphate of Hazrat Ali (RA), and he killed him in Naharwan. Then, when they split, their different ideas were born. Innovations were introduced in the religion and went far away from the path of Allah. After them, the Qadriya sect appeared, then the Mu'tazila, the Jahmiah, Rawafidh, etc., were born, and the prophet's prophecy was fulfilled that soon there will be seventy-three sects in my Ummah, all of them will be in hell except for one group. The Companions asked who they would be. Rasool Allah (ﷺ) said! Those are witnesses to what I and my companions are on. (Mustadrak Hakim)

It is in the hadith of Hazrat Abu Yala (RA) that the Prophet (ﷺ) said, "A nation will arise from my Ummah who will read the Qur'an but will throw it away like one throw palm kernel." they will explain their wrong demands, then he (ﷺ) said! Only Allah knows its proper interpretation and true meaning. Hazrat Abdullah bin Abbas (RA) says that the interpretation is of four types: one which is not difficult for anyone to understand, one which the Arabs understand from their dictionary, one which is known only by the learned scholars and those with full knowledge, and one which no one knows except Allah.

There is a hadith in Muajam Kabir that I am afraid of only three things to say about my Ummah.

First, an Abundance of wealth will cause envy, hatred, and fighting among themselves.

The second is that the chain of interpretation of the Book of Allah will begin, although only Allah knows its real meaning, and the people of knowledge will say that we believe in it.

Thirdly, after acquiring knowledge, they will ignore it. The Qur'an was not revealed so that one verse contradicts another verse, which you have come to know and follow and believe in similar ones. (Ibn Mordovia).

It is also narrated by Ibn Abbas (RA), Umar bin Abdul Aziz (RA), and Hazrat Malik bin Anas (ra) that even the most outstanding scholars need to be made aware of its reality. Yes, they believe in it. Ibn Masoud (RA) says that those with firm knowledge say that only Allah knows its interpretation and that we have faith in Him. Abi Ibn Ka'b (RA) also says the same, and Imam Ibn Jarir (ra) also agrees. Some people do not stay here and devote themselves to knowledge.

Hazrat Ibn Abbas (RA) used to say: I am among the firm scholars who know interpretation. Mujahid (ra) says that those who have strong knowledge know tafsir. Hazrat Muhammad bin Jafar bin Zubair (RA) states that only Allah knows the accurate interpretation and meaning, and those with solid knowledge say we believe in it. We interpret similar verses in the light of the Muhkamat in which no one has room to speak. Lived, the subjects of the Qur'an are well understood. The argument becomes clear, the excuse is revealed, falsehood is dismissed, and disbelief is dispelled. It is in the hadith that the Prophet ﷺ prayed for Hazrat Abdullah bin Abbas (رضي الله عنه) O Allah! Give him an understanding of religion and knowledge of interpretation. Some scholars have said in detail that Taweel has two meanings in the Holy Quran. A definition that signifies the actual reality and originality of the definition.

As in the Qur'an

وَقَالَ يَأْبَتِ هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا

(Surah Yusuf - 100)

And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!

Another place is the verse

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

(Surah Aaraf - 53)

Are they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e., the Day of Resurrection), those who neglected it before will say:

"Verily, the Messengers of our Lord did come with the truth,

The limit of waiting for the disbelievers is until the truth appears, and this will be the day when the truth will appear as a witness to the truth. So, in these two places, interpretation means reality.

As elsewhere there is a verse;

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ
وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ (٨) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شَحْنَ نَفْسِهِ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (٩) وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيْمَانِ وَلَا
تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ (١٠)

(Surah Al Hasher: 8 – 10)

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. and helping Allah (i.e., helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say). (8) And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nudair), and give them (emigrants) preference over themselves, even though they needed that. And whosoever is saved from his covetousness, such are they who will be the successful. (9) And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put no hatred in our hearts against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. (10)

The second place is the verse

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا (٢٢)

(Surah Al-Fajr – 22)

And your Lord comes with the angels in rows,

and this news from them that if we believe in it, it will mean this. Confirms and testifies that it is all from Allah Ta'ala. There is no difference or contradiction in it.

As elsewhere there is a verse

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (٨٢)

(Surah Al Nisa – 82)

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein many contradictions

He also said that only wise people understand and think about it—those who are sound and intelligent. The Prophet ﷺ was asked who are those who have solid knowledge? The Prophet (ﷺ) said, "Whoever swears truthfully, whose tongue is truthful, whose heart is sound." Whose stomach is protected from the forbidden and whose private parts are protected from adultery. They have strong knowledge. (Ibn Abi Hatim)

It is in the hadith that Rasool Allah (ﷺ) saw some people arguing about the Holy Qur'an. You (ﷺ) said! Listen, the people before you also perished because they disputed the verses of the Book of Allah against each other, although each verse of the Book of Allah confirms the other. You create differences between them, and do not say one contradicts the other; say what you know and leave what you do not know to those who know. (Musnad Ahmad).

And it is in the hadith that the Qur'an was revealed in seven recitations; arguing in the Qur'an is disbelief. Creating differences and contradictions in the Qur'an is disbelief. (Abu Yala)

Who is the master of knowledge?

Nafi bin Yazid (ra) says that those who are knowledgeable are those who are humble and those who are humble. Seek the pleasure of the Lord, and do not be influenced by those older than you. Don't look down on those younger than you. Then he said that all of them pray that after fixing our hearts on guidance, do not make them like the hearts of those people who fall behind idolatry and perish. Keep us on your straight path and steadfast in your vital religion. Shower your mercy upon us. Make our hearts happy. Remove the filth from us. Increase our faith. So, he is a great giver.

Rasulullah ﷺ used to pray.

.... رَبَّنَا لا تَجْعَلْ قُلُوبَنَا غَافِلِينَ عَمَّا رَزَقْنَاهُمْ وَأَنْتَ أَعْلَمُ الْغُفَى used to recite, and it is in the hadith that he used to recite this dua a lot.

(اللهم يا مقلب القلوب ثبت قلبي على دينك) (حديث)

Hazrat Asma (RA) asked one day, "Does the heart turn upside down?" You (ﷺ) said! Yes. The heart of every human being is between two of the fingers of Allah Ta'ala, whether he wants to keep it fixed or turn it away. Our prayer is that our Lord will guide the hearts after guidance. And bestow upon us blessings from Himself; He is the Most Generous. It is also said in a hadith that I said, O Messenger of Allah ﷺ, teach me a prayer that I can pray for myself. He ﷺ said: Ask this duaa

اللهم رب محمد النبي اغفر لي ذنبي واذهب غيظ قلبي واجرني من مضلات الفتن

O Allah! O Lord of Prophet Muhammad ﷺ! Forgive my sins. Take away the anger, sorrow, and hardness of my heart and save me from misguided temptations.

Umme al-Mominin Hazrat Ayesha Siddiqah (RA) also asked the same question as Hazrat Asma (RA) after hearing your prayer or يامقلب القلوب, and she gave the same answer and then recited this duaa.

It is narrated in Al-Bukhari and Muslim, and it is described in Nasa'i that the Holy Prophet (ﷺ) used to recite this dua when he woke up at night.

لا اله الا انت سبحانك استغفرک لذنبی واسئلك رحمة اللهم زدني علما

ولا تنزع قلبي بعد اذ هديتني وهب لي من لدنك رحمة انك انت الوهاب (حديث)

O Allah, there is no god but You. Glory be to You; I ask forgiveness and You for mercy; O Allah, increase me in knowledge. And do not deviate my heart after I am gone, and grant me from your mercy, that you are the bestower.

Hazrat Abu Bakr Siddique (RA) extended the Maghrib prayer by reciting two small surahs of Mufassil after al-Hamd Sharif in the first two rakats. He repeated the same verse after Surah Al-Hamd Sharif in the third rak'ah. Abu Abdullah Sabalji (ra) says: I went near him until my clothes were mixed with his clothes, and I heard Abu Bakr Siddique (RA) reciting this; I attended with my ears. (Abd al-Razzaq)

Hazrat Umar bin Abdul Aziz (ra) used to recite "Qul Ho Allah" in this rak'ah until he heard this hadith. But after hearing this hadith, Amirul Momineen also started reading it and never gave it up. Then he said that they also say, O Allah! So, on the Day of Resurrection, He will gather all His creations and judge and order among them. He is the One who reconciles their differences and rewards each

for good and bad deeds. There is no doubt that that day will come and that your promises will come true.

(Tafsir Ibn Kathir)

He is the One who has revealed the Book (the Quran) to you. Out of it, some verses are Muhkamat (of established meaning), the principal verses of the Book, and others are Mutashabihat (whose definite meanings are unknown). Now, those with perversity in their hearts go after such part of it as is mutashabih, seeking (to create) discord and searching for its interpretation (that meets their desires). At the same time, no one knows its interpretation except Allah, and those well-grounded in knowledge say: We believe therein: all is from our Lord. Only the men of understanding observe the advice.

"It is He who sent down the Book (1) some of its verses are firm (2) they are the original of the Book (3) and other verses are similar (4) so those whose hearts are perverted (5) follow the 100 (only) those verses which are similar to the Qur'an (6) their purpose is seduction (7) and the search for (wrong) meaning (8) and they do not know its true meaning (9) without Allah. (10) And those with solid knowledge (11) say: We believe, and all of it is from our Lord (12), and they do not accept advice, but the wise. (13)

Mentioned in Tafsir Mazhari:

(1). The book refers to the Holy Qur'an.

(2). Whose words are strong and whose meaning is clear and appropriate is not suspicious to any listener who knows the dictionary or without clarification as this saying is. Say: May your Lord forbid it. Say it! Let me recite what your Lord has forbidden you. And his decree

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ

Say, "Come, I will do what your Lord has forbidden to you."

قَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا يَٰهُ

Your Lord has decreed that you worship none but Allah

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like Him, and He is the All-Hearing, the All-Seeing.

(3). In the dictionary, Umm is called mother, the origin of everything, its pillar, the nation's leader, and the thing with which other things are found. Here, the book is obligatory.

As in Ayat al-Kareema:

كُتِبَ عَلَيْكُمُ الصِّيَامُ (Al-Baqarah - 183)

Fasting has been made obligatory upon you.

That is, the verses are the original in our duties and prohibitions. The book is in the meaning of the Qur'an. These are the origin of the rules of the book, and the rules can be derived from them. At the same time, they do not require Shariah's statement. The meaning would be that they are the pillars of the Qur'an, and their position is the same as that of the nation's leader. All other verses depend on them and are called Muhkamat to know their meaning.

Finally, the word الْأَخْرِيَا أُخْرِمُنْ is modified. Its meaning becomes suspect to a listener who is familiar with the dictionary. In such a way that it can't be understood even by interpretation. But in the same case, when a statement comes in the form of a substantial text from the side of the Shariah. If a statement comes from Shariah and its meaning is revealed, then in the term of the Usool, it is called Mujammal, just like the verses of prayer, Hajj, Zakat, Umrah, and other verses. If there is no explanation and teaching from the Shariah, then in the term of the Usool, it is called *Mutashabehat*. This type is only related to things that are not related to actions. It is like the verses of the Holy Qur'an. And the saying of Allah:

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (فتح: 10)

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (طه: 5)

This kind of meaning would be known to some mystics through inspiration from the teaching of Allah Ta'ala. This is like teaching the names of Hazrat Adam (AS) and deriving the light of prophethood. However, it is sometimes in the position that it is not possible to teach and learn it through the tongue because the treasured knowledge of the people is not included in it. And no word has been written for it. As for the things related to making it obligatory, delaying its statement at the time of need is not permissible. If it is said that Allah said:

الرَّ كُتِبَ أُحْكِمَتْ آيَتُهُ (هود: 1)

And in another place, he said:

كِتَابًا مُتَشَابِهًا (الزمر 23)

So, how is the difference between these two valid here?

مِنْهُ آيَاتٌ مُحْكَمَاتٌ وَأُخَرُ مُتَشَابِهَاتٌ

To make the Qur'an strong would mean that no one had the strength to oppose it and to slander it; it was called Mutashabehat, and when it was compared to it, it means that some parts of this book are similar to others in beauty and perfection. What is the difference between clarity and mystery of meaning here?

(4). The meaning of زَيْغ is to deviate from the truth. Rabi (ra) said it was a delegation of Najran who argued with the Holy Prophet (ﷺ) about Jesus (AS). He said, "Don't you say that Jesus is the Ruhullah and Kalamatullah?" Rasool Allah (ﷺ) said! Yes, they said this is enough for us. So, Allah revealed this verse. Kalbi (ra) said it means the Jews. Who had inquired from Hazrat Muhammad ﷺ about the duration of this ummah and extracted it from the calculation of sentences.

Ibn Abbas (RA) said that a group of Jews, including Hayy bin Akhtab, Ka'b bin Ashraf, and others like them, came to the service of the Holy Prophet (ﷺ).

Hayy said, "We have received news that the **المر** has been revealed to you." We give you the intercession of Allah. Has Allah revealed this to you? You (ﷺ) said! Yes. So, he said, "If this is true, then I will tell you (peace be upon you) that the term of this ummah is seventy-one years." Has he revealed anything else to you? Rasool Allah (ﷺ) said! Yes. He has told **البعص**. He said it is more than one hundred and sixty-one years. Is there anything else? Rasool Allah (ﷺ) said! Yes. **المر** He said it is more than two hundred and thirty-one years. What else? He (ﷺ) said! Yes. **المر** It is more than two hundred and seventy-one years. You ﷺ have confused the matter for us. We do not know whether to embrace the many or the few. We do not believe in it, so Allah revealed this verse.

(5). Ibn Jaraj (ra) said it means the hypocrites. Hazrat Hasan Basri (ra) said that it means Khawarij. Imam Ahmad bin Hanbal (RA) and other Muhadeseen narrated it from the Holy Prophet (ﷺ) through Abu Amama (RA). When Qatadah (ra) would recite this verse, he would say, "If Haruriya and Sabiya were not there, I would not know which people are meant by it." A statement has been made that it refers to all heretical sects. The correct thing is that the word is general, which has been mentioned, and includes all the types of heresy.

Hazrat Aisha Siddiqia (RA) narrated that the Messenger of Allah (ﷺ) recited the following verses:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ.....أُولَ الْأَنْبِيَاءِ

Spoke! When you see people who follow the example. These are the people whom Allah Ta'ala has mentioned. So, avoid them.

It is narrated by Imam Bukhari (RA). It was told from Abu Malik Ashari (RA) that he heard the Prophet (ﷺ) saying: I do not fear anything for my Ummah except for three things. One of these three things also mentioned that the book will be opened for those people. So, he will start by asking for its Taweel, while no one knows its Taweel except Allah, and the All-Knowing says: We believe in it. Our Lord has revealed all this, and none but the wise receive guidance from it.

(6). That is, they cling to Mutashabehat. The inventor is likely attracted to it by following the desire of the self. He does not refer them to the authoritative verses and hadiths, attach them to meanings consistent with the authority's meanings, or be silent with faith. And accept its meaning. As long as possible, it is not necessary to return the reference to the Muhkamah until the meaning of the whole is evident. Therefore, it should be followed in the same way that one believes in it and acknowledges its meaning while praying, zakat, and usury or keeping silent. When it has been proven by the consensus of the ummah and the vital texts of frequent hadiths that believers will meet Allah Almighty in the Hereafter. Just as they see the moon on the night of the 14th, it is necessary to have faith. And this saying of Allah Ta'ala:

وَجُوهٌ يَوْمَئِذٍ تَنَاضَرُ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ

Faces that day will be radiant, beholding their Lord.

It should be superimposed on vision and sight on seeing with the eye.

As the Lord of the worlds says:

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ..... أَلَّا رَحْمَنٌ عَلَى الْعَرْشِ اسْتَوَىٰ

Having faith in it, silence should be taken, it should not be carried on the surface, and the authority should be followed.

Qula Ta'ala said! (لَيْسَ كَمِثْلِهِ شَيْءٌ) Because Allah is accessible from the attributes of the possible. At the same time, the believer should not exhaust himself in the interpretation of the syllables (حروف مقطعات) because he is not allowed to do so.

(7). In other words, they do this work to test people with religion by creating doubt and proving the authority's contradiction. This is the way of the hypocrites. As

mentioned, when the Jews saw Islam progressing day by day, they opposed it and became convinced that Allah Ta'ala supported the Muslims in the world. They used hypocrisy; they entered Islam in appearance, but they started following idolatry through false conjectures. Religions began to present falsehood, so some became Haruriya, Mu'tazila, and Rafidhi.

(8). It is attributed to ابتغاء الفتنة, i.e., they sought to interpret it as they wished. Sometimes, the demand for its meaning is based on ignorance. This was the style of some recent heresies, but the earlier hypocrites generally followed the similarities in Mutashabehat because of the two demands.

(9). No one but Allah knows the meaning of similar verses with Allah.

(10). The meaning of this is that it is only permissible for people to know it with the guidance of Allah, and more is needed for everyone to be aware of the Arabic language like this, which is the saying of Allah Ta'ala.

لَّا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

No one except Allah Almighty can know the unseen without being told about it. This verse does not indicate that the Prophet ﷺ and his perfect followers also do not know the meanings of similes. It can be.

Whereas Allah says: (ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ) Then our statement is on our responsibility.

This requires that the Qur'an be authentic or similar (Mahakam or Mutashabih). Its statement is necessary for the Holy Prophet ﷺ from Allah Ta'ala. It is not permissible that there should be anything in the Qur'an which was not explained to the Prophet ﷺ. Otherwise, the address would be useless and prove a promise breach. The correct thing is that the similitudes between Allah Ta'ala and Rasulullah (ﷺ) are secrets that were not intended to be made known to the ordinary people. Instead, it has been planned to inform only the Prophet (ﷺ) and the perfect among his followers, and these are among the things that cannot be explained to the ordinary people. They can only be realized through knowledge. The knowledge that is obtained from Ilm-e-Ludni (علم لدني).

(11). Those firmly established in knowledge cannot have doubts. They are Ahl al-Sunnah wa Jema'ah. Those who have held firmly to the Book and the Sunnah and followed the consensus of the Salaf-e-Saleheen, i.e., the Companions and the Tabeyien, who are the light of Ummah, in interpreting the Holy Qur'an. They returned the Mutashabehat to the Muhkamamat and left the wishes and teachings

of the Iblis. A statement has been made that راسخ في العلم refers to the believers among the People of the Book. The great Sufis said that "راسخ في العلم" refers to those who, after annihilating the heart, the Nafs and the elements, have become completely isolated from the desires of the Nafs. Manifestations come from personal blessings. They do not have any suspicion. As these Sufis say, even if the veils are lifted, I believe nothing extra.

Tabarani (ra) and Abu Darda (ra) have narrated that the Messenger of Allah (ﷺ) was asked about the firmness of knowledge. He (ﷺ) said, "He who fulfills his oath." Whose tongue has spoken the truth? He whose heart is straight, whose belly and private parts are chaste, are steadfast in knowledge. This is the glory of Sufis.

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسُخُونَ فِي الْعِلْمِ In this case will be the beginning of knowledge and what will follow after that will be its news. This is the opinion of Abi bin Ka'b (RA), Hazrat Aisha Siddiqah (RA), and Urwa bin Zubair (RA). This is also a Taos (ra) narration from Ibn Abbas (RA). Hazrat Hasan Basri (ra) and most followers also say the same. Kasai (ra), Farra (ra), and Akhfash (ra) also liked it. The recitation of Hazrat Abdullah bin Masoud (RA) also supports this. This is the recitation.

إِنْ تَأْوِيلُهُ إِلَّا عِنْدَ اللَّهِ وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ There is no interpretation of it except with Allah, and those who are firmly rooted in knowledge say: We believe in it.

And the recitation of Hazrat Abi bin Ka'b (RA) he said that is why Hazrat Umar bin Abdul Aziz (ra) said, راسخ في العلم in the interpretation of the Qur'an. What we know and what we do not know is from our Lord.

(12). The condition of وَالرَّسُخُونَ فِي الْعِلْمِ is different from the condition of those whose hearts have become crooked due to desires. They follow different opinions. Whenever there is a light for them, and the texts agree with their views, they start walking and believing in it. And when the interpretations of the texts are hidden in them. And if their views do not agree, they stay and do not believe in it. The explanation of this saying is more appropriate. Because taking exception to negation gives the benefit of affirmation. There is consensus among the Arabs on this.

(13). Its origin is يتذكر, i.e., they do not receive guidance from what is in the Qur'an, except those who have a sound intellect, because the safety of the intellect requires that they entrust what they do not know to someone who Alim and Hakim,

and do not fall into the mix of ignorance. Ignorant people are those who wander in different valleys.

Al-Darmi (ra) has narrated a hadith from Hazrat Umar bin Khattab (RA) that people will come to you and argue about Mutashabih verses of the Qur'an. When this happens, consider the hadith as necessary because people who are aware of the Sunnah of the Holy Prophet (ﷺ) are more knowledgeable about the Book of Allah.

It was narrated on the authority of Hazrat Abu Hurairah (RA) that we were sitting with Hazrat Umar bin Khattab (RA) when a man came to him who was asking him whether the Qur'an was created or uncreated. Hazrat Umar (RA) got up, caught the questioner, and took it to Hazrat Ali (RA). He said, O Abu Al-Hasan! Hear what it says? Hazrat Ali (RA) asked what it says. Hazrat Omar (RA) said! He came to me and asked whether the Qur'an was created or uncreated. Hazrat Ali, the Lion of Allah (RA), said, "This will cause some kind of temptation." If I were in the position that you hold, I would have blown his neck.

Darmi (ra) narrates from Sulaiman ibn Yasar (RA) that a man called Sabigh came to Madinah Tayyaba and began to ask about the Mutashabehat of the Qur'an. Hazrat Umar (RA) sent a message to him while he was straightening the wood of palm trees. Hazrat Umar (RA) asked, who are you? He replied I am Abdullah Sabigh. Hazrat Umar (RA) said I am the servant of Allah, Umar. He grabbed one of the palm trees and hit him. Even his head began to bleed. He said, O Commander of the Faithful! That's enough. What I used to find in my head is gone. Hazrat Abu Uthman Nahdi (ra) narrated that Hazrat Umar bin Khattab (RA) wrote a letter to the people of Basra asking them not to sit near Sabigh. He said if he comes and we are asleep, he will separate us. It is narrated from Muhammad bin Sirin (ra) that Hazrat Umar bin Khattab (RA) wrote a letter to Hazrat Abu Musa Ashari (RA) saying that you should not sit near Sabigh or give him any stipend. Hazrat Imam Shafi'i (ra) said, "I have the same decision about the people of Kalam as Hazrat Umar (RA) did about Sabigh, that he should be killed, sitting on camels, and he should be taken around the tribes, and people should be told that those who read the Book of Allah and will abandon the Sunnah. Knowledge will be attracted towards Kalam; this is its reward.

(Tafsir Mazhari)

Summary of Tafsir of Tafsir Maarif al-Qur'an:

It is Allah, the Exalted, Who has revealed to you the Book, a part of which are the verses that are safe from suspicion. Their meaning is obvious, and these verses are the main focus of this book, the Qur'an. That is, those whose meaning is not apparent are also made compatible with the precise meaning. Other verses are suspicious; that is, their meaning is hidden either because of the generality or because of a conflict with the accurate meaning of a text. So, the people with perversity are after that part, which is suspicious. To find rebellion in the religion and the wrong meaning of this suspect al-Murad to derive meaning from it in their false belief. However, no one knows its exact meaning except the Almighty or if they indicate it through the Qur'an or Hadith. Just as the meaning of the word Salat was known and the interpretation of استواء على العرش, etc., was known based on the opinion of some. So, only the same value can be known to others. Not much can be learned.

For example, no one knows the meaning of Alf-Laam-Meem, etc., of the Qur'anic verses. According to the opinion of some, the sense of استواء على العرش has not been known, and for this reason, those who are firm and understanding in the knowledge of religion say this about such verses. We believe in it; all the verses, precise and hidden meanings, are from our Lord. So, they are correct, whatever their sense and meaning are. And those who accept advice are those who are wise. The intellect is required to engage in practical and necessary things and not engage in harmful and useless matters.

Knowledge and Masail:

There are two types of verses in the Holy Qur'an; one kind is called Muhkamat, and the other is Mutashabehat.

Muhkamat, the verses meant to be apparent to a person well versed in the rules of Arabic, and the interpretations and meanings of the verses that are not clear to such a person are called Mutashabehat.

Allah Almighty called the first type of verses Umm al-Kitab, which is the main principle of all teachings of these verses whose meanings are free from confusion.

In the second type of verse, the meaning of Mutakalam is vague and undefined. Therefore, the correct way of dealing with these verses is to look at them concerning the first type, and any meaning that goes against it should be

negated. The definition of Mutakalam should be understood to be that which is not against the verses of "Muhkamat," any such interpretation and explanation will not be considered correct, which is against the principles of Islam and the verses of the Muhkamat.

For example, the Holy Qur'an has specified that about Christ, peace be upon him.

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ

(Surah Al Zukhruf – 59)

He [Isa (AS) (Jesus)] was not more than an enslaved person. We granted him Our Favor and made him an example for the Children of Israel.
(i.e., his creation without a father).

Show the same elsewhere.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (١)

(Surah Ale Imran – 59)

Verily, the likeness of 'Isa (AS) (Jesus) before Allah is the likeness of Adam (AS). He created him from dust, then (He) said to him: "Be!" - and he was.

From these verses and many other similar verses, it is clear that Christ, peace be upon him, is the chosen servant of Allah and His creation. Therefore, it is not correct for Christians to claim divinity and sonship about them.

Suppose a person closes his eyes and takes only the words of Allah and "Ruh-Minhu," etc., and starts to take its meaning contrary to the Qur'anic Muhkamat and frequent statements. In that case, it will become his stubbornness and obstinacy. Because only Allah knows the true meaning of Mutashabehat, and He, by His mercy and grace, informs whomsoever He wants to make them aware, it is not right to derive any meaning from such Mutashabih according to one's own opinion.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ رَيْبٌ From this verse, Allah the Exalted said that those who are pure do not do much research and investigation about Mutashabehat. Instead, they believe in such verses that this is also the accurate word of Allah. However, He did not inform us about their meanings due to some expediency. This is the method of safety and caution. On the contrary, there are some people whose hearts are crooked. They unthinkingly look for parallels in the Muhkamat. And they try to

mislead people by extracting meanings from them according to their wishes. The Qur'an and the Hadith are harsh and strict about such people.

Hazrat Aisha Siddiqah (RA) says that the Messenger of Allah (ﷺ) noted that when you see people who are engaged in the investigation of Mutashabehat, you should run away from them because these are the people whom Allah has mentioned in the Qur'an. (Bukhari).

In another hadith, Rasool Allah (ﷺ) said that I fear three things for my Ummah. The first is that they get much wealth, which causes them to become jealous of each other and start fighting and bloodshed. The second is that the Book of Allah should be opened before them. The words are not to be understood. That is, the mutashabih started trying to understand their meaning. Although only Allah knows their meaning, the third is that if their knowledge increases, they should discard it and give up the pursuit of increasing knowledge. (Ibn Kathir, according to Tibrani)

وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ And those who believe in knowledge are trustworthy. Scholars have different opinions about who is meant by *وَالرَّسُخُونَ فِي الْعِلْمِ*. The most common opinion is that they mean Ahl al-Sunnah wa Jema'ah. Those who believe that the interpretation of the Qur'an and Sunnah is correct, which is transmitted by the Companions of the Prophet (ﷺ) and the consensus of the Ummah. They consider the Muhkamat as the axis and center of the Quranic teachings and the meanings of the Mutashabih, which are beyond their understanding; admitting their short-sightedness and intellectual fault, they entrust them to Allah. They are not proud of their perfect knowledge and heavenly power but always seek steadfastness, grace, and favor from the Almighty. Their natures do not like sedition, so they are stuck behind Mutashabehat. They consider Muhkamat and Mutashabehat all right. Because they believe that both types of verses come from the same source. However, one category, namely the meanings of Muhkamat, was valuable and necessary for us to know, so Allah did not keep them hidden. Instead, they would explain openly. The meanings of the second type, i.e., Mutashabih, have not been said by Allah by His practicality, so we don't need to find them out. It is sufficient to have faith in such verses.

(Tafsir Maarif al-Qur'an)

5.2 رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ۝

(Surah Ale Imran – 8)

Our Lord, do not let our hearts deviate from the right path after You have guided us, and bestow upon us mercy from Your own. Indeed, You, and You alone, are the One who contributes in abundance.

Our Lord! Let not our hearts deviate (from the truth) after You have guided us. Meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do not make us like those who have wickedness in their hearts, those who follow the *Mutashabih* in the Qur'an. Rather, make us remain firmly on Your straight path and true religion." And grant us from *Ladunka*, meaning, from You, Mercy, with which You make our hearts firm and increase our Faith and certainty; indeed, You are the Bestower.

Ibn Abi Hatim (ra) and Ibn Jarir (ra) recorded that Hazrat Umme Salamah (RA) said that the Prophet (ﷺ) used to supplicate, O You Who changes the hearts, make my heart firm on Your religion. He then recited,

"Our Lord! Verily, it is You Who will gather humankind together on the Day about which there is no doubt" meaning they say in their supplication: O our Lord! You will gather Your creation on the Day of Return, judge between them, and decide what they disagree about. After that, You will reward or punish each according to the deeds they did in this life. Verily, Allah never breaks His Promise."

(Tafsir Ibn Kathir)

Our Lord, do not cause our hearts to deviate; do not cause them to incline away from the truth. In [their] desire to interpret it, such as is inappropriate for us — as You caused the hearts of those [others] to deviate — after You have guided us, [after] You have shown us the way to it; and give us mercy from You, as a strengthening; You are the Bestowed. (Tafsir Jalalain)

"O our Lord! Do not pervert our hearts after You have guided us and grant us mercy from You indeed, You are the All-Giver".

Turn not our hearts from the truth, as Thou didst turn the hearts of those who were crooked. It is also permissible that this is the opinion of راسخ في العلم. Then the word of

destiny will be like this: يَقُولُونَ آمَنَّا بِهِ وَيَقُولُونَ رَبَّنَا However, it is also permissible that when a reciter reaches Mutashabih, he has been told the way to ask a question in the presence of Allah Almighty. Then destiny will be like this. قُلُوبُنَا لَا تُنِيعُ قُلُوبَنَا

Allah sent down the books, gave guidance, and blessed them with the ability to believe in the solid and similar (Muhkammat and Mutashabehat). Mercy refers to Tawfiq and Affirmation.

Atta (ra) is the one who answers every question. In this verse, there is an argument that the guidance of Allah Ta'ala is due to His disgrace; He bestows grace and favor on His servants, and there is nothing wrong with it. On the authority of Nawas bin Simaan (ra), he said that the Messenger of Allah (ﷺ) said! Every heart is between the two fingers of Rahman. When He intends to make it straight, He makes it straight, and if He wants to make it tatter, He makes it crooked.

The Messenger of Allah (ﷺ) used to say, (يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ)

O you who turn hearts! Make our hearts strong on our religion. The balance is in the possession of Allah. He elevates the right of one nation and lowers the right of another. This series continues till the resurrection. It has been narrated by Imam Baghwi (ra). Similarly, Imam Ahmad (ra) and Imam Tirmidhi (ra) narrated from Hazrat Umme Salama (RA), Imam Muslim (ra) narrated from Abdullah bin Umar (RA), Imam Tirmidhi (RA) and Imam Ibn Maja (ra) narrated from the hadith of Hazrat Anas (RA) and from Hazrat Aisha Siddiqa (RA) and Abu Musa Ashari (RA) that the Messenger of Allah (ﷺ) said! The example of the heart is like a feather lying in the open, which the winds turn upside down. It has been narrated by Imam Ahmad (ra). (Tafsir Mazhari)

Summary commentary:

O our Lord! Do not make our hearts go astray after You have guided us to the truth and bestowed mercy from You; that mercy is to remain on the straight path. O Lord on us! We do not ask this duaa for any worldly purpose of avoiding wrongdoing and sticking to the truth but simply for the salvation of the hereafter because we believe that you are the one who will undoubtedly gather all mankind in the field of destiny. There is no doubt about the coming of that day, i.e., the Day of Resurrection, and the reason why there is no doubt is that Allah has promised that it will come, and Allah, the Exalted, does not go against His promise. That is why the coming of Qayamat is necessary, and for this reason, we are

concerned about it. Guidance and misguidance are from Allah. Whoever He wants to guide, He inclines his heart to righteousness, and whoever He wants to lead astray, He turns the heart away from the straight path.

He is Almighty and does what He wills, so those concerned about sticking to their religion always pray to Allah for steadfastness.

(Tafsir Al-Mazhari Vol.2) (Tafsir Maarif al-Qur'an)

5.3 وَأَذَقَالَ مُوسَىٰ لِقَوْمِهِ يَقَوْمٍ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ○

(Surah Al Saf – 5)

And remember) when Musa (AS) said to his people, O my people, why do you hurt me, while you know that I am a messenger of Allah sent towards you? So, when they adopted deviation, Allah let their hearts become deviate. And Allah does not guide the sinful people.

And when Hazrat Musa (AS) said to his people:

"O my people! Why do you annoy me while you know certainly that I am the Messenger of Allah to you?

So, when they turned away (from the path of Allah), Allah turned their hearts away (from the right path). And Allah guides not the rebellious people.

Hazrat Musa (AS) admonishes his People for annoying him:

Allah states,

And when Hazrat Musa (AS) said to his people: "O my people! Allah states that His servant and Messenger Musa (AS), son of Imran, to whom Allah spoke directly, said to his people, why do you annoy me while you know certainly that I am the Messenger of Allah to you?

This means, 'Why do you annoy me even though you know my truth regarding the message I brought you?' This brings consolation to Allah's Messenger for what the

disbelievers among his people and others did to him. And it orders him to be patient. This is why he once said,

May Allah have mercy on Musa (AS): he was annoyed more than this, yet he was patient. Its believers are prohibited from harming or bothering the Prophet in any way or form.

As Allah the Exalted said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَ اللَّهُ مِنْهُمَا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ۝

(Surah Al Ahzab – 69)

O you who believe! Be not like those who annoyed Musa (AS) (Moses), but Allah cleared him of what they alleged, and he was honorable before Allah.

And His saying:

So, when they turned away, Allah turned their hearts away,

This means that when the Jews turned away from following the guidance, even though they knew it, Allah turned their hearts away from the advice. Instead, Allah placed doubts, suspicion, and failure in their hearts, just as He said,

And We shall turn their hearts and vision away, as they refused to believe therein for the first time, and we shall leave them in their trespass to wander unquestioningly.

And His saying;

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ

مَا تَوَلَّىٰ وَنُصْلِهِ ۚ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ۝

(Surah Al Nisa – 115)

And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him and follows other than the believers' way. We shall keep him in the path he has chosen and burn him in Hell - what an evil destination.

Prophecy of the Last of the Prophets by Hazrat Isa (A.S.) Allah Almighty says that Kaleem-Allah Hazrat Musa bin Imran (A.S.) told his people you know the truth of my message, so why are you harassing me? In this, as if, in a way, the Prophet ﷺ is comforted. Therefore, when he was persecuted, he said, May Allah have mercy

on Hazrat Musa (AS). He was persecuted more than me, yet he remained patient. And at the same time, the believers are being taught manners in it so that they do not harm the Prophet of Allah ﷺ. Don't do what your heart hurts. As elsewhere. Believers! You are not like those who persecuted Moses (AS).

Allah Ta'ala purified this honorable servant from his slander. So, when these people, despite their knowledge, deviated from following the truth and started walking crookedly, Allah Ta'ala also turned their hearts away from guidance. Doubt and surprise filled them. That is, we will turn their hearts and eyes. Just as they did not believe in Our revelations the first time, We will not leave them in a state of disobedience where they will wander. Whoever opposes the Messenger ﷺ after the guidance has been revealed and follows anything other than the path of the believers, We will turn them to the direction they have turned. Ultimately, We will cast them into Hell, a terrible place. Is.

(Tafsir Ibn Kathir)

Hazrat Jalaluddin Mohali (ra) says:

And, mention, when Moses (AS) said to his people, 'O my people, why do you harm me — [for] they had said that he had a hernia in his testicles, which he did not have, and they denied him — when certainly (*quad* is for confirmation) you know that I am the messenger of Allah (AS) to you?' (أَنَا رَسُولُ اللَّهِ إِلَيْكُمْ) this sentence is a circumstantial qualifier) and [when you know that] messengers ought to be respected. So, when they deviated, when they swerved away from the truth by harming him, Allah caused their hearts to shift: He turned them away from guidance, in accordance to what He had preordained since pre-eternity, and Allah does not guide the immoral folk, those who, in His knowledge, are disbelievers. (Tafsir Jalalain)

Hazrat Musa (AS) said to his people. Oh, my people! Why do you make me sad even though you know that I am the Messenger of Allah who has come to you (sent)? Even so, those people remained tattered, so Allah made their hearts more crooked. And Allah does not guide such disobedience.

لِقَوْمِهِ The people from their people, that is, from Bani Israel.

لِمَ تُؤْذُونَنِي Why do you disobey me and accuse me of the disease of the urethra, that is, of the testicles?

وَقَدْ تَعْلَمُونَ You have seen and are seeing my miracles. I saved you from Pharaoh, who used to give you severe pain and punishment and made you cross the sea. So, when you know I am the Messenger, why do you persecute me? Prophethood requires that the Prophet should be respected and should not be hurt.

فَلَمَّا زَاغُوا When they turned away from the truth and did not stop from harming Moses (AS), then Allah also turned their hearts away from accepting the truth.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ He does not allow such guidance to lead them to the knowledge of the truth or to Paradise.

لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ He does not guide those whose transgression is already in the knowledge of Allah.

(Tafsir Mazhari)

It is said that that time is worth mentioning when Hazrat Musa (AS) said to his people: O my people! Why are you hurting me? Although you know that I have come to you as a messenger from Allah, those persecutions were different. Some of them are mentioned in the Holy Qur'an, especially in Surah al-Baqarah, and the achievement is rebellious and contrary to all. Then, even with this understanding, those people remained crooked and did not come to the path, and Allah twisted their hearts. That is, the substance of opposition and disobedience increased as it is a rule that by persisting in sin, the inclination of the heart towards Allah and the spirit of obedience to Him decreases. It is Allah's custom that He does not allow such disobedient people to be guided. In this way, these people hurt the Messenger of Allah ﷺ by opposing him in various ways. That is why their perversity and depravity are increasing, and there is no hope of reformation, so they ordered a fight to stop their evil.

(Tafsir Maarif al-Qur'an)

6.0 – Sick Heart

In the Quran, there are seven occurrences where Allah discusses sick hearts.

6.1 فِي قُلُوبِهِمْ مَّرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ۝

(Surah Al Baqarah - 10)

In their hearts, there is a sickness, so Allah has made them grow in their disorder, and for them, there is a grievous punishment because they have been lying.

Imam ul Mafasereen Hafiz Ibne Kathir (ra) discussed the diseases of Munafiqeen:

The Meaning of 'Disease' in this Ayat:

Allah said in their hearts is a disease, and Allah has increased their disease. A painful torment is theirs because they are used to telling lies.

Disease here refers to doubt. Hazrat Ibn Abbas (RA), Hazrat Ibn Masood (RA) and a few Companions (RA) narrated this from Hazrat Mujahid (ra), Ikramah (ra), Hasan Basri (ra), Abul Aaliya (ra), Rabi bin Anas (ra), Qatadah (ra). Hazrat Ikramah (ra) and Taos (ra) have interpreted it as Riya and Ibn Abbas (RA) have hypocritically interpreted it. Zayd Bin Aslam (ra) says here religious and spiritual illness is meant and not physical. They had a disease of doubt in Islam and Allah Ta'ala increased their measure. As mentioned in the Qur'an, Allah Ta'ala is mentioned in another place. The verse

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَن يَقُولُ أَيْكُمُ زَادَتْهُ هَذِهِ آيَاتُنَا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ۝ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ ۖ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ۝

(Surah At Taubah: 124 – 125)

And whenever there comes down a Surah (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice. (124) But for those whose hearts are a disease (of doubt, disbelief, and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief, and doubt, and they die while they are disbelievers. (125)

That is, it strengthens the faith of the believers, and they celebrate happiness. But it increases the impurity and filthiness of the sick; that is, his eternal misguidance increases. This retribution is precisely by their actions. Just like that, this verse is also a verse.

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ (١)

(Surah Muhammad – 17)

Meanwhile, for those who accept guidance, He increases their guidance and bestows on them their piety.

He increases those who are guided in guidance and bestows their piety. Both these traits were in them, and they denied them. Why did the Messenger of Allah (ﷺ) not kill some hypocrites even though he knew them well? It is the same as in the narration of Bukhari and Muslim that the Prophet (ﷺ) said to Hazrat Umar (RA): I dislike that people talking about Muhammad (ﷺ), the Messenger of Allah, killing his companions. This means that the Arabs who are around will not know that they have been killed because of the hidden disbelief of these hypocrites. Their eyes will only be on appearances when it becomes known among them that the Holy Prophet (ﷺ) kills his companions, so there is a fear that they may stop accepting Islam. Qurtubi (ra) says that this is also the opinion of our scholars and others. In the same way, Prophet ﷺ used to give wealth to those whose hearts were inclined towards Islam, even though he ﷺ knew that their beliefs were terrible.

Hazrat Imam Malik (ra) also explains the exact reason for not killing the hypocrites. As narrated by Muhammad Bin Jahm (ra), Qazi Ismail (ra), and Abri (ra). According to Ibn Majshun (ra), a reason has also been quoted from Hazrat Imam Malik (ra) that it was so that his ummah would know that a ruler cannot make a decision based on his knowledge alone. Al-Qurtubi (ra) says that scholars may differ on all issues but agree that a judge cannot kill anyone based on his personal information only. Hazrat Imam Shafi'i (ra) has also described another reason. He says that the reason why the Prophet (ﷺ) stopped killing the hypocrites was because he revealed Islam through his tongues. The Prophet ﷺ knew that their hearts were against them, but the visible word contradicted this first point. In support of this, this hadith of Bukhari, Muslims, and others can also be presented, in which it is said that I have been ordered to fight people. Even if they say (La ilaha illa Allah) when they say it, they ask me for the safety of their lives and wealth.

They will come, and they are accountable to Allah Almighty. It means that as soon as he says this (Kalema) word, the visible commands of Islam will be released on them. If their faith is also according to it, it will be the cause of salvation on the last day. Otherwise, there will be no benefit, but in this world, the orders of Muslims will continue on them as if it will be seen here in the ranks of the Muslims and their list. But in the Hereafter, they will be taken away from them on the road, and they will call the Muslims in a loud voice while being surprised and worried in the darkness and say, "Were we not with you?" But they will get the answer that they were, but they fell into temptations, remained waiting, and fell into the cycle of their arbitrary desires. Even the divine order reached them. In the hereafter, those who are interested will continue to lie behind the Muslims. But finally, they will be separated, and their hopes will be dashed. They will want to prostrate with the Muslims but will not be able to prostrate. As detailed in the hadiths. The researchers said that the reason why they were not killed was that their evil deeds could not be carried out in the presence of the Messenger of Allah (ﷺ). Allah protected Muslims from their evil deeds through His revelation. But after the Holy Prophet ﷺ, if Allah forbid, there will be such people, their hypocrisy will be exposed, and the Muslims will find out well, then they will be killed.

The fatwa of Hazrat Imam Malik (ra) is that hypocrisy existed in the time of the Prophet ﷺ, but today it is irreligion and heresy. Will they be distinguished between the two or not? And this apostasy happened many times, so is this a ruling, or only once? Then there is also a difference in whether bringing Islam and returning to Islam is from his side or this is the order after he has been dominated. Therefore, there is a difference in these things. But instead of its statement, they are books of rulings, not commentaries. Rasool Allah (ﷺ) had absolute knowledge of the hypocrisy of fourteen people. These were the malicious people who had consulted in the battle of Tabuk and decided to betray the Holy Prophet (ﷺ) and conspired to kill him. It was agreed that in the darkness of the night, when the Holy Prophet (ﷺ) approached such and such a gorge, his camel would run away, and the Prophet (ﷺ) would fall into the valley. Allah Ta'ala sent a revelation to His Prophet (ﷺ) at the same time and gave him the knowledge of this evil conspiracy in the Qur'an. The Holy Prophet (ﷺ) called Hazrat Huzaifah (RA) and informed him of this incident and also mentioned the names of these traitors, then he did not issue orders to kill them because he (ﷺ) did not know their names and the hypocrites. So, the Quran says

وَمِنْ حَوْلِكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَىٰ النَّفَاقِ لَا يَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ
سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ (٥)

(Surah At Taubah – 101)

And among the Bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and after that, they shall be brought back to a great (horrible) torment.

Allah Almighty says!

لَسَّ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا (٥٠)

(Surah Al Ahzab – 60)

If the hypocrites, and those in whose hearts is a disease and those who spread false news among the people in Al Madinah, stop not, We shall certainly let you overpower them; then they will not be able to stay in it as your neighbors but a little while.

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسَيِّئِهِمْ ۚ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ (٥٠)

(Surah Muhammad – 30)

Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allah knows (all) your deeds.

We can show them to you if we want, but you will recognize them only by their signs and suppressed language. The most famous of these hypocrites was Abdullah bin Abi bin Salol. Hazrat Zayd bin Arqam (RA) testified before the Prophet (ﷺ) about his hypocritical traits, yet when he died, the Prophet (ﷺ) led his funeral prayer and attended his burial. In the same way and with the Muslim Companions, when Hazrat Umar bin Khattab (RA) reminded the Prophet (ﷺ) firmly, he (ﷺ) said! I do not want people to gossip that Muhammad ﷺ killed his companions. And it is in the correct narration that I have been given the option to ask for forgiveness or not. So, I liked Istighfar. In another hadith, "If I knew his forgiveness even in asking for forgiveness more than seventy times, I would certainly have asked for forgiveness more than that."

(Tafsir Ibn Kathir)

Qazi Sanaullah Panipati (ra) has explained it in Tafsir Mazhari.

"A disease in their hearts then Allah increased their disease and for them is a painful punishment because they used to tell lies."

Here, the disease is not the disease that affects the body and removes it moderately and weakens it to the point of death, and the disease is also applied to mental disorders. Such as ignorance, envy, disbelief, bad faith, etc., because all these diseases prevent the acquisition of virtues and perfections and lead to eternal death. They were suffering from the worst of these diseases. They felt unfortunate to see the sun of their state and politics going down and the glory of the believers rising. Allah increases their evil diseases by darkening their hearts, sealing their ears and hearts, and reciting the Qur'anic verses. By helping the Messenger of Allah (ﷺ) and humiliating the hypocrites, he increases their disease. In other words, because of denying the Prophet ﷺ in separation, they are entitled to painful punishment.

Summary commentary:

Some people say we believe in Allah and the Last Day, although they are not believers at all. Instead, they deceive Allah and those who have believed; they are unaware of it and do not mislead anyone except themselves. In other words, the end of this trick must be borne by oneself. There is an excellent disease in their hearts, so Allah increased their disease even more. In this disease, their misbelief and burning with jealousy after seeing the progress of Islam and Muslims and the worry and anxiety of showing their disbelief all the time are included. It is obvious that their disease is envious and increases due to the advancement of Muslims, and for them, it is a painful punishment because they used to tell lies. (That is, they used to make false claims of faith). Illness is a condition that causes a person to deviate from his normal function and disrupt his functions, the final result of which is destruction and death.

In the terms Qur'an and Hadith, these psychological conditions are diseases that interfere with the human soul's perfection. Due to this, the human being is deprived of his human activities, the final result of which is spiritual death.

Hazrat Junaid al-Baghdadi (ra) said that heart diseases are caused by following the desires of the soul (Nafs), just as the intemperance of human beings causes the diseases of the human body. In those hearts, hidden disbelief has become a spiritual and physical significant disease. There is a spiritual disease; first, it is ingratitude to the Creator and disobedience to His commandments, called

disbelief. It is the most significant disease for the human soul and the worst stain on human dignity. To keep hiding it for the shameful purposes of the other world and not even dare to reveal the words of your heart. The second is regret, a significant soul disease (Nafs).

Being a physical disease of hypocrisy is because there is always a fear in the heart of a hypocrite that my actual condition may not be revealed. Worrying about it day and night is itself a physical disease. Apart from this, the inevitable result of this disease is jealousy, and the hypocrite will be enraged by seeing the progress of the Muslims. But that poor man cannot even express his heartache. These causes also become their physical diseases. What he said was that Allah made his disease worse. This means that these people are burning with the progress of Islam and Muslims, and Allah Ta'ala gives them progress, and it is observed all the time, so their disease continues to increase.

(Tafsir Maarif al-Qur'an)

6.2. اِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

(Surah Al Anfal – 49)

When the hypocrites and those who have a disorder in their hearts say, the belief of these people has deluded them. And whoever trusts Allah (becomes victorious because) Allah is Mighty and wise.

In the commentary of this, Ayat Moulana Ibne Kathir (ra) says:

When the hypocrites and those whose hearts were a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever trusts Allah, and then indeed, Allah is All-Mighty, All-Wise.

The Position of the Hypocrites in Badr:

When the hypocrites and those whose hearts were a disease (of disbelief) said: "These people (Muslims) are deceived by their religion."

Ali bin Abi Talhah (RA) said that Ibn Abbas (RA) commented, "When the two armies drew closer to each other, Allah made the Muslims look few in the eyes of the idolaters and the idolaters look few in the eyes of the Muslims. The idolaters said that these people (Muslims) were deceived by their religion because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allah said, but whoever trusts Allah is All-Mighty, All-Wise.

Qatadah (ra) commented,

"They saw a group of believers who came to defend Allah's religion. We were informed that when they saw the Prophet Muhammad (ﷺ) and his Companions, Abu Jahl said, 'By Allah! After this day, they will never worship Allah!' He said this in viciousness and transgression." Amir Ash-Shabi said, "Some people from Makkah were considering embracing Islam, but when they went with the idolaters to Badr and saw how few the Muslims were, they said, (These people (Muslims) are deceived by their religion)."

Allah said next, but whoever puts his trust in Allah and relies on His grace, then indeed, Allah is All-Mighty, and indeed, those who take His side (in the dispute) are never overwhelmed, for His side is mighty, powerful, and His authority is All-Great,

All-Wise. In all His actions, He places everything in its rightful place, giving victory to those who deserve it and defeat to those who deserve it.

(Tafsir Ibn Kathir)

When the hypocrites and those who have a disorder in their hearts say, the belief of these people has deluded them. And whoever trusts Allah (becomes victorious because) Allah is Mighty and wise.

إِذْ يَقُولُ الْمُنَافِقُونَ Remember when the hypocrites were saying in Medina. The hypocrites saw that some three hundred and ten Muslims had left Madinah, and they also heard that Abu Jahl had left Makkah with a force of one thousand to fight the Muslims. They have gone to fight with those who do not have the strength to fight them.

وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ And those who had disease in their hearts were also saying. For those whose faith was not pure and firm, doubts remained in their hearts. According to some people, polytheists are meant by (وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ). Some said that the hypocrite is meant, but since their two situations were different (hypocrites also had concerns in the hearts of Islam).

Baghwi (ra) has written that those with a sick heart are those who remained there after becoming Muslims (could not migrate) due to weakness. Their relatives did not allow them to migrate. When the Quraysh went to Badr, they took by force with them. On reaching Badr, these people saw the number of Muslims, so they doubted the authenticity of Islam and started saying that they had become apostates.

غَرَّهُمْ دِينُهُمْ These Muslims were deceived by their religion.

All of them were killed in the Battle of Badr. Qais bin Waleed bin Mughirah Makhzoomi, Qays bin Faqah bin Mughirah Makhzoomi, Harith bin Zamiya bin Aswad bin Matal, Ali bin Umaiya bin Khalaf Jahmi and Aas bin Mamba bin Hajjaj were among those people. Tabarani (ra) has quoted the saying of Hazrat Abu Huraira (RA) with weak evidence that this was said by Utbah bin Rabiya and his companions, who were polytheists. In response, Allah said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ And whoever puts his trust in Allah (will not be humiliated), then surely Allah is Mighty and Wise.

Under the influence of His wisdom, He does something that the intellect considers far-fetched. That is why He did that deal with the infidels that were not even thought of by the man. (Tafsir Mazhari)

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ in this verse, a common saying of the hypocrites of Madinah and the polytheists of in whose hearts Islam had not been firmly established, has been quoted, which reflects the goodwill of the Muslims and on them. It has been said out of pity. (عَرَاهُوا لَأَدْرِيَهُمْ) These poor people have been driven mad by the religious zeal that a handful of Muslims have come out to fight against the heavy and armed army of Quraish. Their destruction in this battle is inevitable. Perhaps this Prophet (ﷺ) has cast such a spell on them that their intellect has gone mad.

In Tafsir Ibn Abi Hatim (ra), Hazrat Abdullah bin Abbas (RA) says that when the army of the Muslims came close to the army of the infidels, Allah showed the Muslims less in the eyes of the infidels and the infidels were less in the eyes of the Muslims. So, the polytheists said that these Muslims are proud of their religion and have come out to fight despite their small numbers. In response, Allah Almighty said!

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ That is, remember that the person who makes a total of Allah is never humiliated because Allah Almighty is over all.

“ذلِكَ بَانَ اللَّهُ لِمَنْ يَكْ مَغِيرًا نَعْبَةً أَنْعَبَهَا عَلَى قَوْمٍ -- الخ” That is, unless a nation makes itself completely undeserving of Allah's blessings, Allah does not deprive it of His blessings.

(Jamalain fi Sharah Jalalain)

When the hypocrites from Madinah and those from Makkah who had the disease of doubt in their hearts saw the Muslims fighting unprovided and turning into infidels, they used to say that these Muslim people had been made to oblivion their religion. They were in such danger of the trust of the truth of his religion. Allah answers, and whoever trusts in Allah is often victorious. Because without a doubt, Allah Ta'ala is Mighty, so He overcomes the one who trusts in Him, and if such a person is defeated, there is some benefit in it. They are also wise because no one else can depend on external goods and lack of goods.

(Grand Mufti of Pakistan Mufti Muhammad Shafi (ra))

**It is not only the sincerity of intention that is necessary for success
but the path must be straight before it:**

Most of the reason that people indulge in disbelief, polytheism, or other illegal acts is that Satan makes their evil deeds appear beautiful and beneficial and directs their hearts and minds to turn away from truth and correct results. They start considering their falsehood as right and wrong as good, ready to give life to their falsehood like the people of truth. That is why the Quraish army and its commanders, when they were leaving the House of Allah, went in front of the House of Allah praying with these words: (اللَّهُمَّ انصُرْ أَهْلَ الطَّائِفَتَيْنِ) means O Allah! Let us help and give victory to the one more guided by both parties. These ignorant people, coming under the devil's deception, considered themselves to be more guided and righteous and sacrificed their lives and property in support and support of their falsehood with complete sincerity.

From this, it became clear that there is no sincerity unless the course of action is correct. A common saying of the hypocrites of Madinah and the polytheists of Makkah was quoted about the Muslims as if they had said out of pity for them that this handful of Muslims would not have faced such a heavy and powerful army in the field of Badr. These poor people have been deceived by their religion and have been given to death.

Allah Almighty said in response to them! وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

That is, whoever trusts Allah should remember that he is never humiliated. Because Allah Ta'ala is supreme over all, everyone's wisdom is kept in front of His wisdom. It means that you people only know and trust in matter and materiality. You do not know the hidden power in the treasures of the creator of matter and materiality that happens to these people—those who have faith and trust in Allah Ta'ala. Even today, seeing the pious and forgetful Muslims, many claimants of wisdom say that these people are from the next time, don't say anything to them. But no harm can come to them if they have faith and trust in Allah.

(Tafsir Maarif al-Qur'an)

6.3 وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ○

(Surah At Taubah – 125)

As for those who have sickness in their hearts, it adds further impurity to their (initial) impurity, and they die infidels.

Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion.

Allah said, and whenever there comes down a Surah, then among the hypocrites are, some of them say: "Which of you has had his faith increased by it!"

They ask each other, which among you had his faith increased by this Surah (from the Qur'an)? Allah the Exalted said, as for those who believe, it has increased their faith, and they rejoice.

This Ayat is one of the mightiest pieces of evidence that faith increases and decreases, as is the belief of most *Salaf* and later generations of scholars and *Imams*. Many scholars said that there is a consensus on this ruling. We explained this subject in detail at the beginning of the explanation of Sahih Al-Bukhari. May Allah grant him His mercy.

Allah said next, but as for those in whose hearts is a disease, it will add *Rijs* to their *Rijs*.

The Surah increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allah said in another Ayat,

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ٨٢

(Surah Bani Israel – 82)

And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimeen (polytheists and wrong-doers) nothing but loss.

Allah Almighty says!

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَبِيًّا لَّقَالُوا لَا فُصِّلَتْ آيَاتُهُ ۖ أَعْجَبِيٌّ وَعَرَبِيٌّ ۚ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ

وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ ۚ

(Surah Fussilat – 44)

If we had sent this as a Qur'an in a foreign language (other than Arabic), they would have said: "Why are its verses not explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).

This indicates the misery of the hypocrites and disbelievers since what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food and they die while they are disbelievers.

(Tafsir Ibn Kathir)

But as for those in whose hearts is sickness, a weakness of faith, it only adds abomination to their abomination, that is, [it only adds] disbelief to their disbelief, since they disbelieve in it, and they die while they were disbelievers. (Tafsir Jalalain)

The explanation for dying in disbelief is that faith is a God-given thing. The work of verses is not giving faith. If Allah does not give faith, the verses are useless. Mujahid (ra) said that this verse proves that faith increases and decreases (i.e., faith is compound, and its components increase and decrease). Hazrat Umar (RA) used to pray by holding the hand of one of his companions. Let us improve our faith (i.e., if any modern verse or surah has been revealed, go and listen to it so that our faith increases). Hazrat Ali (RA) said faith appears in the heart as a white dot: the more faith increases, the more whiteness increases. Even the whole heart turns white. Hypocrisy appears in the form of a black dot in the heart, and then, as the hypocrisy increases, the blackness increases until the whole heart becomes black. Wa-Allah, if you tear the heart of a believer, you will find it white; if you pull the heart of a hypocrite, you will find it black.

(Tafsir Mazhari)

Those who deny will die in disbelief; those who have been killed in them will die as disbelievers, and those who persist in the same insistence will die as disbelievers. The Qur'an certainly has the property of promoting faith, but it also can accept it, and if evil is already established, it will be further strengthened. Don't they see that once or twice every year, these people are caught in some calamity? But still, they do not desist from their evil actions, nor do they understand anything from which there is hope of stopping in the future. In other words, they wanted to take a lesson from these incidents and reform themselves by taking a lesson. Next is the statement of hatred that used to be issued by him in the Assembly of the Prophet (ﷺ). Thus, it is said that when a modern Surah is revealed, they start looking at each other and talking to each other by pointing out that if a Muslim sees you, he should not see you get up and go and tell the Holy Prophet (ﷺ). Then they talk in gestures and get up from there. Why did these people go away from the Prophet's Masjid? Allah Almighty has turned their hearts away from faith because they are just foolish people who run away from their profit. (Tafsir Maarif al-Qur'an)

6.4 لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ

وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ۝

(Surah Al Hajj – 53)

(All this is allowed to be done) so that He may make what Satan casts a trial for those in whose hearts there is a disease and whose hearts are complex, and indeed, the wrongdoers are in the utmost antagonism__

That He (Allah) may make what is thrown in by Satan a trial for those in whose hearts is a disease and whose hearts are hardened. And indeed, the wrongdoers are in an opposition far-off (from the truth).

He (Allah) may make what Satan a trial throws in for those in whose hearts is a disease, meaning doubt, Shirk, disbelief, and hypocrisy.

Ibn Jurayj (ra) said: "Those in whose hearts is a disease," "The hypocrites, and "And whose hearts are hardened". means the idolaters."

"And certainly, the wrongdoers are in an opposition far-off." This means far away in misguidance, resistance, and stubbornness, i.e., far from the truth and the correct way. (Tafsir Ibn Kathir)

That He may make what Satan has cast a trial, a test, for those in whose hearts is a sickness, debate, and hypocrisy, and those whose hearts are hardened, namely, the idolaters, [set] against acceptance of the truth. For indeed the evildoers, the disbelievers, are [steeped] in extreme defiance, [in] a protracted feud with the Prophet (ﷺ) and the believers, for his tongue, uttered mention of their gods in a way that pleased them, and yet this was later nullified. (Tafsir Jalalain)

And O Muhammad (ﷺ)! These people quarrel with you because of Satan's deception. This is not a new thing, but We did not send any messenger or any prophet before you who did not have this story that when he recited some of the commandments of Allah, then Satan cast doubt in the hearts of the disbelievers in repeating it. The disbelievers argued with the prophets (AS) by presenting the same doubts and objections.

As stated in the second verse.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا
وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ۝

(Surah Al Anaam – 112)

And so, We have appointed for every Prophet enemies - Shayatin (devils) among humanity and jinn, inspiring one another with adorned speech as a delusion (or by deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

(Surah Al Anaam – 121)

And indeed, the Shayatin (devils) do inspire their friends (from humankind) to dispute with you, and if you obey them, then you would undoubtedly be Mushrikun (polytheists)

Then Allah destroys the doubts Satan casts with clear answers and arguments. It is evident that after the correct answer, the objection is removed, so Allah strengthens the subjects of His verses. He was also stable, but this stability became more evident in response to the complaints. And Allah is All-Knowing and All-Wise.

This whole story has been narrated so that Allah may make the doubts cast by Satan a test for such people. Those who have doubts in their hearts and those whose hearts are so complex that they believe in falsehood more than doubt, but the test is that after seeing the answer, they still follow the doubts or understand the answer. Accept the truth. Indeed, these unjust people, i.e., those of doubt and false belief, are in significant opposition. Despite the truth, they do not accept it simply because of their stubbornness. The provision of whispering to the devil was given to be a test.

(Tafsir Maarif al-Qur'an)

In Tafsir Anwar al-Bayan, Mufti Muhammad Ashiq Elahi (ra) states:

The devils and their friends do not stop their actions, do not accept Islam, and spread doubts about Islam. Those who are guided by Allah Ta'ala and are guided by the guidance become stronger in their religion despite the doubts cast by Satan. Allah makes His verses stronger and firmer, and those whose hearts are diseased are affected by Satan's doubts and Nafs's doubts. That means there is hypocrisy and those whose hearts are hard. That is those infidels who did not accept Islam even with a false mouth. What Sheitan casts from the Waswasah becomes a means of testing these people. And these cruel people, i.e., the age of doubt, are stuck in opposition because they do not accept the truth even though it is clear. Those whose nature is filled with anger and anxiety are strengthened by Satan's intention, due to which they follow the devil, and those who have been given knowledge believe.

6.5. وَأَذِيقُوا الْمُنَافِقِينَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝

(Surah Al Ahzab – 12)

(Remember) when the hypocrites and those having sickness in their hearts were saying, Allah and His messenger (ﷺ) did not promise us but deceitfully;

And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger (ﷺ) promised us nothing but delusion!"

Hafiz Ibne Kathir (ra) described the sickness of the heart of *Munafiqeen*:

How the Believers were tested, and the Position of the Hypocrites During the Battle of Al-Khandaq:

Allah says the believers were tried and shaken there with a mighty shaking. Allah tells us what happened when the confederates surrounded Al-Madinah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allah (ﷺ) in their midst. They were tried and tested and were shaken with a mighty shaking. At this time, hypocrisy emerged, and those whose hearts were a disease spoke about their feelings.

And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger (ﷺ) promised us nothing but delusion." Their hypocrisy became apparent, while the one whose heart was doubt became weak, and he expressed the ideas in his heart because of the weakness of his faith and the difficulty of the situation. And other people said as Allah tells us:

And when a party of them said: "O people of Yathrib..." meaning Al-Madinah, as it was reported in the Sahih:

I was shown in a dream the place to which you will migrate, a land between two lava fields. At first, I thought it was Hajar, but it was Yathrib.

According to another narration (Al-Madinah).

It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-Amaliq whose name was Yathrib bin Ubayd bin Mahlayil bin `Aws bin Amlaq bin Lawudh bin Iram bin Sam bin Nuh.

This was the view of As-Suhayli. He said:

"And it was narrated from some of them that he said, 'It is given eleven names in the Tourat: Al-Madinah, Taibah, Tayyibah, Al-Maskinah, Al-Jabirah, Al-Muhibbah, Al-Mahbubah, Al-Qasimah, Al-Majburah, Al-'Adhra' and Al-Marhumah.'"

There is no position for you. This means, 'Here, with the Prophet (ﷺ), you cannot stand guard,'

Therefore, go back means 'to your houses and dwellings.'

A band of them asked for permission from the Prophet (ﷺ); al-'awfi reported that Ibn Abbas (RA) said! "These were Banu Haritha, who said, 'We fear for our homes, that they may be robbed.'" Others also stated this.

Ibn Ishaq (ra) mentioned that the one who said this was 'Aws bin Qayzi.

saying: "Truly, our homes lie open." As an excuse to return to their houses, they claimed they were lying open and had nothing to protect them from the enemy, so they feared for their homes. But Allah said:

And they lay not open. Meaning it is not as they claim.

They but wished to flee. This means they wanted to run away from the battlefield.

(Tafsir Ibn Kathir)

And, mention, when the hypocrites, and those in whose hearts is sickness, namely, weakness of conviction, were saying, 'What Allah and His Messenger (ﷺ) promised us, of assistance [to victory], was [nothing] but delusion,' falsehood. (Tafsir Jalalain)

Hazrat Maulana Jalaluddin Mohali (ra) has explained the details of this verse in Tafsir Jalalain as follows.

Difficulties of Muslims in the Ghazwah Ahzab:

Some armies came and encamped in the lower part of Madinah and some in the upper part; the east side is high, and the west side is down. They are called Muala and Musfilah. Bani Asad and the tribe of Ghatfan came from Maala, and the Quraysh and Bani Kanana armies came from Musfilah. The incompatibility of the situation was that the eyes were torn, the kidneys started coming to the mouth,

and people were in different thoughts. It was neither impossible nor impossible for this to happen in such dire circumstances. The raw and weak Muslims were hesitating and celebrating their lives. The hypocrites began to say sarcastically that the situation is happening that Muslims cannot even go out for ablution and are dreaming of the royal palaces of Caesar and Kasra. These were the conditions that the believer remained steadfast in the love of Allah and attached to the Prophet ﷺ. But the hypocrites started speaking from the heart, and those showing friendship looked the other way.

The hypocrites proved to be evil spirits for the Muslims at every step:

Some said that staying on the front lines would die. Some of them came to the service of the prophet (ﷺ) and started making various excuses. They said that we have left our homes unprotected. There are only women and children. Thieves and robbers always keep us in danger. In such a case, how do we stay here? In such general chaos, even the good ones' steps are shaken. These people were already spiritually sick. Therefore, the Holy Prophet (ﷺ) allowed all such people to leave who were causing others to trample their feet. Only three hundred pious souls were left with him. Although all these excuses were false, neither the house was unsafe, nor the wife and children were in danger.

He (ﷺ) said, "Suppose these people are in the city, and some booty comes up." Then, they should demand that you fight against the Muslims and create trouble and mischief. At that time, the reality of their lies will be opened. They will immediately stand up at their voice. There will be no knock on the house and no danger of being hanged. By abandoning the outward claim of Islam, they will immediately jump into the fire of temptation. However, after the Battle of Uhud, they admitted they would not do such a thing again. Allah will question them as to where that statement went.

Fear and cowardice cannot save from death:

The point is that whoever is destined to die cannot escape wherever he goes. Divine judgment will continue to reach everywhere, and if death is not yet destined, then nothing can be done quickly. Does everyone get killed on the battlefield, and does everyone stay safe at home? So, what is the use of running away from the battlefield? And if you are prevented from running away, how many days? After all, death has to come, if not now, even after a few days, and I

don't know how harshly and humiliatingly it will come. Who can stop Allah's will? No trick or strategy can work against him, and no force can be effective. The world's evil, goodness, hardness, and softness will continue to reach. Then why did cowardness appear in their way, and why did they steal their life on time? The world's suffering cannot be removed, but the end will worsen. Therefore, a man should trust in Allah and seek His will.

The reality of the hypocrites' drum is opening:

Because of their lack of courage and nominal faith, when do they first participate in the fight? They will be punished if they become included for adding their names and are shy in the field by showing off their appearance and weaknesses. It does not happen that only Muslims get booty. They want no one to get anything. We will pack all the goods and take them. In this greed, the oppressors come and go; otherwise, where is the leisure for them to stay home and flaunt their luxury? They keep stopping the true Muslims as well and avoid supporting the Muslims in their time of need. Fear kills. Yes, after the victory, they brag and show virilities. They fall for the spoils. They do not shy away from saying hurtful things to Muslims. They say that with our help, you get the victory. However, true faith was not in them before; therefore, their outward actions and strength are not rewarded.

Although it seems far-fetched from Allah's wisdom and justice that He would waste even the most miniature goodness of someone, when in this very goodness there is an evil hidden inside, which, like a bug, keeps licking it all the time, where can that goodness remain? If there is no faith, then there is no spirit of action, and without a soul, action is dead, so where is the acceptance? That's why it's essential to work hard.

The hypocrites claim Islam only with tongues and are devoid of the reality of Islam. That is why their cowardice is the end that the army left, and this is still their lesson. They are under pressure. Do you want to go to distant villages and sit there and ask the people who come and go and listen to the news about what is the situation of Muslims and how the battle conditions? They are just talkers and thieves of character; they want to get things done by making smooth talk and zero in action.

Lataef Suluk: مَا زَاغَتْ الْأَبْصَارُ It mentions the wonder and terror and illusions of the Companions. From this, it is known that the physical non-volitional state of faith is not contrary to the perfection of religion.

هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا مَا وَعَدَنَا اللَّهُ It found the occurrence of various types of trials in which beleaguerment and other internal tricks are also included, which can be used for the test of authenticity and reliability. Therefore, the seeker must be patient and obedient in all situations because sometimes these tricks lead to knowledge development. (Kamalain interpretation of Jalalain)

وَأَذِيقُوا الْمُنَافِقِينَ And while the hypocrites were saying. These hypocrites were Muaqib bin Qusayr and Abdullah bin Abi and others.

وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ And those in whose hearts there was disease (were saying) That is, there was weakness of belief and cowardice.

وَرَسُولُهُ إِلَّا غُرُورًا مَا وَعَدَنَا اللَّهُ We did not promise Allah and His Messenger except arrogance that what Allah and His Messenger (ﷺ) promised us was just a lie.

Baghwi (ra) has written that this saying was of hypocrites. The hypocrites said that Muhammad (ﷺ) was promising us the conquest of the palaces of Syria and Persia. However, our situation is such that we cannot move from our camp due to fear. By God, this promise is just a delusion. Ibn Abi Hatim (ra) has also narrated this incident from the narration of Sidi (ra); in this narration, this saying has been described by an Ansari hypocrite, Bashir bin Mutab. (Tafsir Mazhari)

This incident happened while those hostile people were attacking you from all sides. From the upper side and lower side, that is, a tribe from the downside of Madinah and a tribe from its higher side, while the eyes were wide open with terror and extreme fear. You People were thinking differently about things with Allah, as opportunities come from other sources, naturally in intensity. And it is not a sin because it is not authorized, nor is it contrary to this saying.

This is what Allah promised and His Messenger (ﷺ) did not.

هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ

Because the word "Haza" refers to the rise of parties, it was inevitable since Allah Ta'ala gave this news. But the end of this event was not told, so there were different possibilities of victory and defeat. On this occasion, Muslims were thoroughly tested. They fell entirely and were thrown into a severe earthquake. This incident happened when the hypocrites and those who have the disease of hypocrisy and doubt in their hearts were saying that Allah and His Messenger (ﷺ) only asked us if He had promised a lie, as Mu'tab bin Quashara and his companions said. This saying was said at the time that when a hoe was struck while digging a trench, a spark of fire came out many times, and the Holy Prophet (ﷺ) said every time that I saw the palaces of Persia, Rome, and Syria in its light and Allah Ta'ala conquered them has promised. When there was trouble during the meeting of the battle, these people said that this was the state of affairs and victory over it was the tidings of Rome and Persia. This is just a lie, and they did not consider it as the promise of Allah and did not know him as a messenger.

Then saying (مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ) is either only in the status of narration and it is a duty and a mockery. This incident was at the time when some of these hypocrites said to the other participants in the battle that the people of Yathrib meant that there was no chance for the people of Madinah to stay here because to stay here is to face death. Go back to your homes except for your own. Aws bin Qaiti said this, and some people also participated in it. Some people among these hypocrites used to ask the Prophet ﷺ for permission to go back to their homes. They used to say that our houses were unsafe, meaning only women and children were left. The walls of our cottages are not satisfactory and should easily be broken. This was the opinion of Abu Arabah and some others from Bani Haritha. Although they are not insecure, they have no fear of theft, and the intention of not returning is that they will return after having managed them satisfactorily. They only want to run away, and their condition is that if an army of infidels were to attack them from all sides in Madinah while they were in their homes. Then, if they are requested to fight against the Muslims, they should immediately accept this rebellion. Stay at home very little, so long that someone asks them, and they approve it. After that, they will directly get ready and go to confront the Muslims and not think about any houses because they go and loot others. Why not stay at home now? It is clear from this that they have hatred towards Muslims and love towards infidels. That's why they don't like the support of Muslims. There is an excuse for the rest of the houses, although these people had promised Allah before that they would not turn their backs against the enemy. This pledge was made when some of the hypocrites were left to participate in Badr, so some of them said it was a pity we did not participate. (Tafsir Maarif al-Qur'an)

Hypocrites throw taunts at Muslims for believing in their Prophet's (ﷺ) promises.

At that time, the hypocrites who were part of the digging operations of the trench started asking other Muslims, 'It is strange that you people are not surprised at what Muhammad (ﷺ) is telling you. Is it not that he is making all those baseless promises to you in the depth of this trench being dug in Yathrib, where he claims to be seeing the palaces of *Hirah* (in the South) and *Madain* (in the North)? And on top of it all, he is telling you that you people will conquer them! Just look at yourself. Here you are, digging and digging, forgetful of all your needs. Frankly, you do not have time to take care of your human compulsions. Still, is it you who are going to conquer the countries of Cyrus and others?' Thereupon, it was about this very event that, in the verse cited above, it was revealed:

(And (remember) when the hypocrites and those having sickness in their hearts were saying, "Allah and His messenger (ﷺ) did not promise us but deceitfully.

In this verse, by saying: (and those having sickness in their hearts), reference is being made to the state of the same hypocrites hidden in whose hearts there was that disease of hypocrisy.

Just imagine the kind of time it was; it was a severe trial. At stake was the very faith of Muslims, for they had to believe in the word of the Holy Prophet (ﷺ) with the full backing of their mind and hearts despite being threatened by disbelievers from all sides. They had no servants to dig their trench for them. They were doing this hard work with their hands, braving the lashing winter: the unfriendly weather, the approaching enemy factor, and a general climate of fear. In such a situation, it wasn't easy to be sure of even one's defense and survival within whatever means were available. How could they go on from here and start believing in the good news of the conquests of the great kingdoms of Byzantine and Persia? But, the value of Iman. (Faith) is the highest of all deeds for the reason that they, even when facing very contrary causes and conditions, did not have the slightest doubt of conscience about what the Holy Prophet (ﷺ) had told them. (Tafsir Marif ul Quran)

6.6 لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ

لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ۝

(Surah Al Ahzab – 60)

If the hypocrites and those having maladies in their hearts and the ones who spread rumors in Madinah do not stop (their evil deeds), We will undoubtedly stir you up against them. Then they shall no longer live in it as your neighbors, but for a little while,

Hafiz Ibne Kathir (ra) defined this Ayat as follows:

If the hypocrites, those whose hearts are a disease, and those who spread false news among the people in Al-Madinah do not stop, We shall certainly let you overpower them. Then they cannot stay in the city as your neighbors for a little while.

A Stern Warning to the Evil Hypocrites:

Allah says: If the hypocrites and those in whose hearts is a disease,

Allah issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief (those in whose hearts it is a disease). Ikrimah (ra) and others said that this refers to adulterers in this instance.

And those who spread false news among the people in Al-Madinah. This means those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

We shall certainly let you overpower them,

Ali bin Abi Talhah (RA) reported that Ibn Abbas (RA) said, "We will give you power over them." Qatadah (ra) said: "We will incite you against them." As Siddi (ra) said: "We will inform you about them."

Then they will not be able to stay in it, which means in Al-Madinah, but for a little while.

Accursed...

`this describes their state in Al-Madinah for this short time before they are expelled and sent far away.'

They shall be seized wherever found, which means, 'they will be attacked because they are so weak and so few,' and killed with a (terrible) slaughter.

Then Allah says: That was the way of Allah in the case of those who passed away of old. This is how Allah dealt with the hypocrites when they persisted in hypocrisy and disbelief and did not give it up; He incited the believers against them and caused them to prevail over them.

And you will not find any change in the way of Allah. This means that how Allah deals with this does not alter or change.

(Tafsir Ibn Kathir)

Allama Jalaluddin Mohali (ra) said:

If (كَيْنَ, the *lam* is for oaths) the hypocrites do not desist from their hypocrisy, and likewise those in whose hearts had sickness, [in their urge] to fornicate, as well as the scaremongers in the city, who alarm the believers by saying [to them things like], 'Your enemy is here, and your raiding parties have been massacred!', or [they say to them], 'They have been defeated!'. Assuredly, We will urge you [to take action] against them. We will give you command over them. Then, they will not be your neighbors. They will not dwell near you, in it except for a little [while], after which they will depart. (Tafsir Jalalain)

Explain it as follows in Tafsir Jalalain:

Two immoralities of Munafiqeen and their remedy:

It is in the narrations that after this verse about the women, Muslim women used to go out with their bodies and faces covered. Only one eye would be open to see. It was learned that a woman should also cover her face at the time of temptation. However, since the head of the slave girls is not mandatory to protect and they have room to open their faces also due to necessity. Otherwise, there will be a big problem in the work. So, in this way, free women will be discriminated against by enslaved people. By this, Shariat's order will be obeyed, and they can stay safe from the wicked. However, if something is lacking or careless in removing this veil and veiling unintentionally, Allah Almighty is Merciful. Hope and forgiveness should be kept. In the future, the threat of general harassment, whether from Azad (Free) or from an enslaved person, so far these people have been walking around under the guise of hypocrisy. But now that they will do such actions openly, they will

remember that they will be punished. They will be expelled from Madinah in a few days and remain humiliated for as long as they stay. So, the Jews were removed, and the hypocrites corrected their attitude. Therefore, they were spared from punishment, and suppression of sedition and rebellion was done, which was the real purpose.

Similarly, the freed women and enslaved people had a sigh of relief, and the punishment was not exclusive to those rebels. Allah has already made those who did evil against the Prophets to the point of disbelief. The same order is recorded in the old books that the wicked should be treated this way. It was possible that if this constitution had not been in place earlier, they would have found the punishment to be tyrannical, or later, they would have been satisfied with the change in the sentence by Allah's will. But now, by saying Sunnah of Allah, he ruled out the pre-occurrence of the possibility, and he made it possible, and he ordered the management of the enslaved people to be done. The result of this is that there will be no protection for the enslaved people due to the Hijab of the free women. They do not need to leave their original state of hijab and jilbab, but their safety is also accessible in this, but the safety of the enslaved people will be done in another way. This verse is clear about not opening the face of a woman.

A problem and a doubt:

The suspicion that this order was due to temporary expediency was not permanent. The answer is that its purpose was to prevent temptation. Therefore, opening the face where there is temptation will be forbidden. The characterization of a particular temptation is not valid. That is why older women are exempted. However, it is Wajib for married couples for another reason. (Kamalain translation and interpretation of Jalalain)

The hypocrites and those in whose hearts there is a disease (of weak faith) and those who spread false news in Madinah do not desist despite being forbidden. That is, if the hypocrites do not stop their hypocrisy and teasing women and those who have a disease of weak faith in their hearts, they should not give up their religious independence or evil deeds. And the sensationalists in Medina did not stop spreading their sensational fake news. When the Messenger of Allah (ﷺ) used to send troops (to and fro among the tribes), some hypocrites used to spread false news in Madinah. Sometimes, it is said that those sent were killed or defeated and fled. Sometimes, they say that soon, the enemy is going to attack the Muslims in

Madinah. Kalbi (ra) said that they wanted something terrible to spread among Muslims. They used to spread false news.

لَنُغْرِيَنَّكَ بِهِمْ If you disobey them, We will surely make you hate them. That is, we will command you to fight them and exile them, or we will command something that will make them want to be deported, or we will impose you on them.

ثُمَّ لَا يُجَاوِزُكَ فِيهَا إِلَّا قَلِيلًا Then they will not be able to live with you in Madinah, but after a while, they will have to leave the city or be killed.

(Tafsir Mazhari)

A warning was given to those who molested the slave girls and also to those who were guilty of another misdeed and who wanted to trouble the Muslims by spreading false rumors against them. This particular original hypocrite and ordinary hypocrite said that those people whose hearts have sex disorder due to lust, because of which they tease and disturb the maidservants. Among these hypocrites are those who spread false and disturbing rumors in Madinah. We will impose you on them if these people do not resist their actions. That is, they will be ordered to leave Madinah, and then after this order, these people will be able to stay with you in Madinah for very little. They were also dispersed from all sides, i.e., to prepare for leaving Madinah, they will remain here for a short period, and during this period, they will also be humiliated by all sides and then expelled. There will be no peace after the expulsion and during this period, but there will be beatings wherever you meet. The reason for this is that this was the reason for the disbelief of these hypocrites. But they have found shelter under the guise of hypocrisy. When they openly start making such opposition, that obstacle will be removed, so it will be a case with them also according to the actual conditions of disbelief that their expulsion, imprisonment, and killing are all permissible. If a certain period is fixed for the evacuation, it will be allowed within that period due to the contract. The hypocrites were threatened with gambling and arranged to molest the maids.

If these people publicly stop opposing the rulings and actions against Muslims, even if they do not engage in hypocritical tricks behind their veils, then this punishment will not be continued. Otherwise, they will enter the order of common infidels and become entitled to punishment, and punishing riots is not exclusive to them. On the contrary, Allah Ta'ala has continued this same constitution among the corrupt people who have passed before them by punishing them in heaven or punishing them through Jihad at the hands of the Prophets. So, if this had not happened earlier, there could have been some doubt about such a punishment, and now there is no room for it. You will not be able to change the constitution of Allah Ta'ala by any person if Allah wants to issue a command, and someone can

stop it. In the Sunnah of Allah, it is expressed that no one can do anything without Allah Ta'ala's will.

وَلَنْ تَجِدَ لِسُنَّتِهِ اللَّهَ تَبْدِيلًا that when Allah Ta'ala intends something, no one can stop it.

The second harassment was that these people always spread such false news that now, so-and-so Group is going to invade Madinah, and they will destroy everyone. The quick and easy way to protect the freed women from the hypocrites and those from the mischief of the hypocrites could have been that these people did not dare to tease them because of their family's justification and support. Sometimes, suspecting the maids, they were also molested. If they were recognized, this situation would not have happened, so it was necessary to make a unique distinction between them so that, at least, ladies would be protected immediately from the mischief of these wicked men. Another arrangement could be made for the concubines.

(Tafsir Maarif al-Qur'an)

Mufti Muhammad Shafi (ra) said:

The hypocrites caused two kinds of pain to all Muslims and the Holy Prophet (ﷺ). Preventive measures against these have been provided in the verses cited above. As a result, a few additional injunctions in a certain congruity will be unfolded later. One of these two kinds of pain caused was at the hands of vagabonds from among the general run of hypocrites who used to molest bondwomen from Muslim homes when they came out to take care of family chores. Then, on occasions, they would mistreat free women under the impression that they were bondwomen because of which pain was caused to Muslims at large and to the Holy Prophet (ﷺ).

On the other hand, the Shari'ah of Islam has maintained a difference between free women and bondwomen in the matter of Hijab. The limits of hijab prescribed for bondwomen are the limits observed by the free women 'before their mahram (marriage with whom is forbidden); for example, leaving the face open before their mahram is permissible for free women. The same was acceptable for bondwomen even when they left their homes because their job was to serve their masters, who repeatedly took them out of their homes, making it challenging to keep their faces and hands hidden. This is contrary to the case of free women who, even if they have to go out for some need, would be doing so rarely, an eventuality in which the observance of full Hijab should not be difficult. Therefore,

the command given to free women was that the long sheet with which they cover themselves when going out should be pulled from over their head downwards before their face so that it is not exposed before male strangers. Two things were accomplished thereby. It made their hijab come out ideally while covering their faces, which served another purpose of distinguishing them from bondwomen, because of which they automatically became safe from being teased by wicked people. As for the arrangements made to keep bondwomen protected, the hypocrites were served with a warning to the effect that, should they fail to abstain from their low behavior (the torment of the Hereafter aside), Allah Taala would have them punished at the hands of His Prophet (ﷺ) and Muslims in this world as well.

The words used in the command about the Hijab of free women in verse under study appear as follows: the word (yudnina) has been derived from (idea), which means to draw, pull, or make come closer. The second word ('alaihinn) means 'on' or 'over themselves' (hanging as a screen for the face). The third word (Galabib) in Galabibihinn) is the plural form of (jilbab), which is the name of a particular long sheet.

Syedna Ibn Mas'ud (RA) identified the form of this sheet as the one that is worn over the scarf (Ibn Kathir), and Syedna Ibn 'Abbas (RA) described its form in the words given below:

"Allah Taala commanded women of the believers that, when they go out of their homes to take care of some need, they hide their faces with the long sheet (hanging down) from over their heads, leaving only one eye open (to see the way)." – (Ibn Kathir)

Imam Muhammad Ibn Sirin (ra) says: 'When I asked 'Ubaidah Salmani (RA) about the meaning of this verse and the nature of the Hijab, he demonstrated it by hiding his face with the long sheet pulled from the top of his head and left to hang in front of it. Thus, keeping his left eye open, he practically explained the idea of the words (bring close) and jilbab (long sheet or shawl). 'To have the long sheet come from over the head and hang on or in front of the face,' which appears in the statement of Syedna Ibn 'Abbas (RA) and 'Ubaidah Salmani (RA) is the explanation (Tafsir) of the Quranic word: ('alaihinn: over them). The sense of bringing the sheet close over them is to let it come from over the head and hang on, or in front of, the face.

This verse commands the hiding of the face with ample clarity, comprehensively supporting what has been stated under the commentary on the first verse of the Hijab appearing earlier. There, it was said that, though the face and the palms of

the hands are not included under star, hiding these too is necessary under the apprehension of fitnah. Only situations of compulsion stand exempted.

A necessary point of clarification:

This verse instructs free women to observe the Hijab in a particular manner. They should hide their face by bringing the sheet from over the head to hang on, or in front of, the face to be recognized as distinct from bondwomen in general and thus stay protected from the fitnah of wicked people. The statement referred to immediately earlier has already made it very clear that it never means that Islam has allowed some difference to exist between free women and bondwomen in the matter of protecting virtue and honor and has protected free women and left bondwomen (to fend for themselves). Instead, the truth of the matter is that these wicked and low people themselves made this difference, as they did not dare act high-handedly against free women but chose to tease bondwomen.

The Shari'ah of Islam took a functional advantage of this difference and put it into practice by ordering the free women to distinguish themselves so that most women become automatically protected through their standing conduct. As far as the matter of bondwomen is concerned, the protection of their innocence and honor is as much necessary in Islam as that of free women. But it could not be carried out except by using the legal authority. So, the following verse spells out that those who violate the law will not be forgiven -as and where they are found will be caught and killed. This also provided a security shield for the purity and honor of bondwomen.

This submission clarifies that the interpretation offered in this verse by 'Allamah Ibn Hazm (ra) and others - as different from most scholars and to escape the doubt mentioned above – is unnecessary. A doubt could have arisen only when no arrangement was made to protect bondwomen.

(Tafsir Marif ul Quran)

6.7 أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ۖ

(Surah Muhammad – 29)

Do those having sickness in their hearts think that Allah will never expose their grudges (against Islam)?

Recognize a hypocrite by their facial expression:

That is, the hypocrites think that Allah will not show their hypocrisy to the Muslims, right? This idea needs to be corrected. Allah Ta'ala will clarify their tricks so that every wise person can recognize them and avoid their evil intentions. His stories have been described in Surah Braat, and many of his hypocritical traits have been mentioned. Even the second name of this surah was given as Fazehah. That is, the one who slanders the hypocrites and they say the heart envy and hatred. After that, Allah Almighty says: O Prophet (ﷺ)! If We wish, We can show you their existence so you can know them openly. But Allah Almighty did not do this; he did not talk about all these hypocrites that a veil is placed on them, their faults are hidden, and the inner reckoning is in the hands of the one who knows the outer and the inner. But yes, you can recognize them by the way they talk and the way they speak. Ameer-ul Momineen Hazrat Uthman bin Affan (RA) says that whoever hides something, Allah will reveal it on his face and his tongue. In the Hadith Sharif, whoever hides a secret, Allah will show to him that he is better and worse. A group of hypocrites has been identified in the hadith.

There is a narration in Musnad Ahmad that Rasulullah ﷺ said in one of his sermons after praising Allah! Some people among you are hypocrites, so let him stand up for what I do. O so-and-so stood up until the thirty-six people were named and then said! You or those of you are hypocrites. So, fear Allah. After that, Hazrat Umar (RA) passed before one of those people, wrapping his face in a cloth. He knew him well and asked what it was. He narrated the above hadith of Prophet ,ﷺ and he spoke! May Allah spoil you. Then he said that we would test you ourselves by giving orders and restraining you and find out who among you are, Mujahideen. And who are the patients? And we will test your condition. This is known to every Muslim that even before appearing, this sign of the unseen knows everything about every person and their actions, so the meaning here is to open up to the world and see and show this situation. That is why Hazrat Ibn Abbas (RA), on occasions like this, used to mean (*lannalim*) so that we could see. (Tafsir Ibn Kathir)

Do those whose hearts are diseased think that Allah will never reveal their enmities in their hearts, and if We willed, We would have told you their full address? So, you would recognize them by their dress, and you would recognize them by their style of speech.

Disease refers to hypocrisy. That is, hypocrites think.

أَن لَّن يُخْرِجَ اللَّهُ أَضْغَانَهُمْ That Allah will not reveal to His Messenger and the Muslims what is hidden in their (hypocrites') hearts.

(Tafsir Mazhari)

وَاللَّهُ يَعْلَمُ أَسْرَارَهُمْ that those who have the disease (hypocrisy) in their hearts (and they try to hide it). Do these people think that Allah Ta'ala will never reveal their enmity? In other words, how did this satisfy them when the knowledge of the Almighty is proven and Muslim? We will give you their full address if you want. So, you would have recognized them by their gesture. The meaning of the full address is that they would have told the entire behavior of each one, and although We have not described them in this way, you will recognize them by the style of speech. Because their words are not based on truthfulness, and Allah Ta'ala had given you the light of truth to distinguish between truthfulness and falsehood, truthfulness had a different effect on the heart and falsehood. As it is said in the hadith, truthfulness is satisfying and lying. Creates doubt in the heart. The believers and the hypocrites gather together in the address and sound, as if they were unseen, that Allah knows the deeds of all of you, so He will reward the Muslims for their sincerity and punish the hypocrites for their hypocrisy and deception.

As He had said فَهَلْ عَسَيْتُمْ That is, We will certainly test you all by ordering such matters so that We may know and distinguish those among you who are going to wage Jihad and those who are steadfast in Jihad to test your conditions. It was extended so that in addition to the order of Jihad, other orders should also be entered, and other conditions of mujahid and patience should also be entered.

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَأَ لَهُمْ The names of the two acts attributed to Satan make an evil thing or an evil act good and beautifying in one's eyes. The second is that Satan first made their evil deeds appear excellent and beautiful in their eyes. She then confused them with such long wishes and hopes that will not be fulfilled.

It is the command of Allah Ta'ala.

أَمْرٌ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ۖ

Idhghan is the plural form of *Dhghan*. Which means hidden enmity and jealousy. The hypocrites who professed Islam and expressed their love for the Messenger of Allah ﷺ outwardly, but harbored enmity and hatred inwardly.

It was revealed about them that these people know Allah, the Lord of the Worlds, the Knower of the Unseen, and why are they not worried about the fact that Allah Ta'ala will reveal their inner secrets and hidden hostility to the people? Ibn Kathir (ra) said that Allah revealed in Surah Braat their deeds, actions, and actions by which the hypocrisy of the hypocrites can be found out and they can be recognized. Surah al-Baraat is also called Fazeah, which means disgraceful because it has revealed the particular signs of the hypocrites.

(Tafsir Maarif al-Qur'an)

Or did those in whose hearts is a sickness suppose that Allah would not expose their malice? [that] He would [not] bring to light their spite against the Prophet (ﷺ) and the believers.

(Tafsir Jalalain)

7.0 - Polytheist Heart

Allah talked about the Polytheist Hearts in four different places in the Quran.

7.1 وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ

مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ○

(Surah Al Baqarah – 118)

Those who do not know say: Why does Allah not speak to us, nor does a sign come to us? So, I told those before them as these people do. Their hearts resemble each other. We have indeed made the signs clear for the people who have certainty.

Rafi bin Harmala said to the Holy Prophet (ﷺ) that if you are truthful, then why does not Allah Himself talk to us? Let us also listen to his word from God; this verse was revealed to him. Mujahid (ra) says the Christians said this. As Ibn Jarir (ra) says, this seems to be correct. Because the verse is in the course of the statement about them, this saying is worth considering. Qurtubi (ra) asks why Allah Almighty Himself does not inform us of your prophethood. That's right. Allah knows better. Some commentators say that this saying was of the disbelieving Arabs. Similarly, ignorant people also said that they mean Jews and Christians.

There is another place in the Holy Quran.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتِيَ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۖ

سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ○

(Surah Al Anaam – 124)

And when there comes to them a sign (from Allah), they say: "We shall not believe until we receive the like of that which the Messengers of Allah (ﷺ) had received." Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.

وَقَالُوا لَنْ تُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ۝١٠

(Surah Al Asra – 90)

And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us;

And instead, He said the verse

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدْ اسْتَكْبَرُوا
فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ۝﴾

(Surah Al Furqan – 21)

And those who expect not a Meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed, they think too highly of themselves and are scornful with great pride.

And where He said the verse

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مِّنْشَرَّةٍ ۝١

(Surah Al Mudassir – 52)

Nay, every one of them desires that he should be given pages spread out (coming from Allah with writing that Islam is the right religion, and Muhammad ﷺ has come with the truth from Allah the Lord of the heavens and earth).

Every one of them wants to be given a book, etc., etc., verses that clearly show that the polytheists of the Arabs asked the Holy Prophet (ﷺ) for such things only out of arrogance and stubbornness. Similarly, this demand was also from the same polytheists. The People of the Book before them similarly meaningless questions were asked.

The verse is recommended

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ الْأَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً ۝
فَأَخَذَتْهُمُ الصَّلِيقَةُ بِظُلْمِهِمْ ۝ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ ۝
وَأَتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ۝١

(Surah Al Nisa – 153)

The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa (AS) (Moses) for even more significance than that when they said: "Show us Allah in public," but they were struck with thunderclaps and lightning for their wickedness. Then, they worshipped the calf even after clear proofs, evidence, and signs had come. (Even) so We forgave them. And We gave Musa (AS) (Moses) a clear proof of authority.

People of the Book want you to reveal a divine book to them, and they asked Hazrat Musa (AS) an even bigger question than that. They asked him to show us Allah through our eyes. And there is a saying that when you said, O Musa (AS)! We will only believe in you once we see our Lord before us. Then he said that their hearts became identical and similar. That is, the hearts of these polytheists became like the previous disbelief. And it has been said that those who passed earlier also called their prophets magicians and madmen. They also repeated the same things. Then He said: We have made our verses for those who believe in such a way that the confirmation of the Messenger of Allah (ﷺ) is explicit. Nothing else is left to be explained. These signs are enough to believe. Yes, those whose hearts are sealed, or no, there will be no benefit from any verse. As the verse said

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ()

(Surah Yunus – 96)

Truly! Those against whom your Lord's Word (Wrath) has been justified will not believe.

Those on whom the word of your Lord has been proved will not believe. May all the verses come to them until they see the painful punishment.

(Tafsir Ibn Kathir)

And those who do not know say why Allah does not speak to us or why no sign comes to us (1). Unparalleled (2) Their hearts are alike in matters (3) Verily We have made clear (Our) signs for a people who believe." (4)

Ibn Abbas (RA) says that he means the Jews (1)

Ibn Jarir (ra) and Ibn Abi Hatim (ra) narrated the exact narration as Ibn Abbas (RA). Says Rafi bin Harmala asked the Holy Prophet (ﷺ), if you are the true

Messenger of Allah, as you said yourself, then ask Allah, the Exalted, to speak to us Himself so that we may listen to His words (2).

Mujahid (ra) say they mean Christians (3).

The denial of knowledge from these two parties has been done based on their ignorance. Qatadah (ra) says that by these ignorant people, he means the uneducated among the polytheists of Arabs (4).

The hearts of their ancestors are similar in their stubbornness and blindness. We have made clear Our signs for those who seek certainty in what is right with Allah. Allah Almighty has specifically mentioned the believers here because the benefits of the verses are only for them and not for those who quarrel because of disobedience and stubbornness.

(Tafsir Mazhari)

Summary commentary:

Some ignorant Jews, Christians, and polytheists say against the Messenger of Allah (ﷺ) that why does not Allah speak to us even without angels? Like talking to the angels, themselves, or through the angels, like saying to the prophets as revelations. And in this word, either tell us the rules so that we don't need another messenger, or at least tell us that Muhammad (ﷺ) is our messenger, then we will be convinced of his prophethood and follow him. I began to obey. Or if He doesn't speak, we will have another proof of Prophethood.

First, Allah Almighty explains that it is a foolish custom that even those ignorant people who have passed before them used to say their exact silly words. So, it is known that this saying is not based on any value or subtlety. Secondly, he explains the purpose and reason for this, saying that the previous ignorant people's hearts are similar in their misunderstandings, so everything was born in the same way. Then they answer this saying, and since the first part of this saying was simply stupidity, we did not want to be made angels and prophets because of our merit, which is entirely absurd. Therefore, by ignoring this stupid thing, the answer to the second part only says that you are going for an argument. But they can be helpful and sufficient for those who want certainty and satisfaction. Since their intention is only obstinacy and stubbornness, they disapprove of research from the view of right-seeking.

The Jews and the Christians were people of the Book; among them were also people of knowledge, despite what Allah the Almighty made them ignorant,

because even though definite and national arguments were established in abundance, even then, those who were being denied were rejected. If not ignorance, what else was there? And this will be called the talk of the ignorant, so Allah the Exalted also called them naive. (Tafsir Maarif ul-Qur'an)

And they, that is the disbelievers of Makkah, who do not know, say to the Prophet (ﷺ): 'Why does Allah not speak to us? [to say] that you are His Messenger(ﷺ); Why does a sign not come to us?', of the sort we have requested to show your sincerity. So, in the same way, that these [disbelievers] has spoken, spoke those before them, from among past communities, to their prophets, the like of what they say, in [their] obstinacy and demand for signs; their hearts are much alike, in terms of unbelief and stubbornness: this is meant as a consolation for the Prophet (ﷺ). Yet We have made clear the signs to a particular people, [a people] who know that these are [Allah's] signs, and so they believe in them, for to request other signs would be obduracy. (Tafsir Jalalain)

7.2 وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ

مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ○

(Surah Al Zumr – 45)

When Allah is mentioned alone, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those (whom they worship) other than Him are mentioned, they become happy forthwith.

And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice!

There is no Intercession except with Allah, and how the Idolaters are filled with Disgust when Allah is mentioned alone;

Allah says, have they taken as intercessors besides Allah? Say: "Even if they have power over nothing whatever and have no intelligence!" Say: "To Allah belongs all intercession.

Allah condemns the idolaters for taking intercessors besides Allah, namely the idols and false gods whom they have taken based on their whims, with no evidence or proof. These idols cannot do anything; they have no minds to think, and they cannot hear or see. They are inanimate and are much worse off than animals.

Then Allah says: `Say -- O Muhammad (ﷺ)-- to these people who claim that those whom they have taken as intercessors with Allah, that mediation is of no avail except for the one with whom Allah is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ

Who is He that can intercede with Him except with His permission! (2:255)

His is the sovereignty of the heavens and the earth. This means that He is the One Who is in control of all that.

Then to Him, you shall be brought back. This means, 'on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.'

Then Allah condemns the idolaters further:

And when Allah Alone is mentioned, it means, when it is said there is no (true) God except Allah Alone, the hearts of those who believe not in the Hereafter are filled with disgust.

Mujahid (ra) said, "Their hearts are filled with disgust means they recoil in horror." This is like the Ayat:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ()

(Surah Saffat – 35)

When it was said to them: La ilaha ill Allah "(none has the right to be worshipped but Allah)," they puffed themselves up with pride (i.e., denied it).

Which means they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot get goodwill takes evil.

Allah says: And when those besides Him are mentioned, meaning, the idols and false gods -- This was the view of Mujahid (ra)

Behold, they rejoice! This means they feel happy. (Tafsir Ibn Kathir)

When Allah alone is mentioned, the hearts of those who don't believe in the Hereafter shrink from you, and when others are noted, they open up with joy. That is, liars are very happy with the mention of gods and idols.

Al-Baghwi (ra) has written according to Mujahid (ra), Muqatil (ra), and Ibn al-Munzir (ra) also related this saying to Mujahid.

This happiness happened to the disbelievers when the Messenger of Allah (ﷺ) recited Surah Al-Najm, and Sheitan added this word in front of وَمِنَ الْغَائِلَةِ الْآخِرَى in the recitation of the Prophet (ﷺ) (تلك الغرائيق العلى وان شفاعتهن لترتجى).

Badawi (ra) has written that both the words اِشْمَازَات اور يَسْتَبِشْرُونَ indicate an extreme state. اِشْمَازَات (opening of the face) occurs when the heart is so filled with joy and happiness that its signs appear on the face, and اِشْمَازَات occurs when the heart is filled with grief and anger so much that the skin of the face shrinks and wriggles. (Tafsir Mazhari)

Hazrat Maulana Jalaluddin Sayuti (ra) says about this verse.

Opponents are not happy with the mere mention of Allah:

In the verse اِذَا ذَكَرَ اللّٰهَ, there is a description of the character and nature of the disbelievers, even though sometimes the name of Allah appears on their tongues. But their hearts are not happy with the mention of Allah alone. People start jumping for joy when their deities are praised, and signs of happiness begin to be felt on their faces. So, when quarrels started even in such thick matters, and the dignity of Allah did not remain in the hearts, then pray that O Allah! Now, the cry is from you. It would be best if you made a practical decision on these disputes. On the Day of Judgment, when the judgment of these differences is pronounced, those unjust people who used to belittle the glory of Allah will be in terrible condition. On that day, they will have all the earth's treasures, so they will want to give them all and somehow redeem themselves. All the bad things done in the world will be revealed individually, and they will taste horrible punishments they have never imagined. Therefore, the calamity of what they used to make fun of pure monotheism and true religion will continue to fall on them, and the punishment they used to make fun of will be reversed.

And Allah is remembered in times of trouble:

In Ayat فَاِذَا مَسَّ الْاِنْسَانَ, this characteristic of the wicked people is mentioned that when any calamity befalls them, at that time they remember the same God (Allah). The mention of which used to tire their hearts, and the deities who used to be happy with their mention are entirely forgotten. But when a blessing and relief reaches them, their eyes go to their merits.

No one's worth is of any use unless there is Allah's grace:

But Allah's favors and graces are not ignored. Such people think that since we have merit, we know the means of acquisition, and Allah knows our ability, we should have received this blessing. Although this is not the case, the fact is that the blessing is a test from Allah on how far the servant recognizes the true blessing and is grateful for it, as the first criminals were plagued by their misdeeds. It will also fall on the present wicked. Allah can do everything by some plan, and the fact that someone is rich or poor in the world cannot be a reason for making someone acceptable or damn.

“Getting sustenance is not dependent on some intelligence and knowledge.”

See how many fools or scoundrels are blowing luxurious lives and how many wise and virtuous people are starving. It is in the hands of Allah under the wisdom and practicality of the system of distribution of sustenance. We see two people have the same sense, wealth, knowledge, and experience; one is generous, and the other is tight.

If it is said that the reason for the difference is that one of them succeeds and the other fails, then it is also wrong. Why did he not choose it if it was within the other's power to become that? If it is not within the power, then our hope has been proved that the idleness and distress of man are not optional. Because when its base is not optional, its branches are also not optional. It is known that in the employment system, man is working under the guidance of Allah.

Lataef Suluk: From the general words, it is known that those who claim false Wilayat and dismiss the Shariat as a mere shell are also included in the same meaning.

وَحَدَّهُ اشْمَازَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

Similar to this is the state of the ignorant Sufis who mention the verse وَإِذَا ذُكِرَ اللَّهُ when the power and majesty of Allah alone and the limitlessness of His attributes are described, their faces start to show signs of distress, but when their favorite person is mentioned. And when his false virtues are described in detail, the faces open up, and the emotions in the hearts become happy. On the other hand, sometimes the one who tells the pure and pure Tauheed is considered a deviant saint by them.

The error of those people who consider Kashf to be the goal in comparison to actions and Mujahida is becoming clear from the آیت ... وبدالهم. If Kashf was perfect, why would the disbelievers get it?

The evil of such people is known in آیت ... ثم اذا حولناه, who consider the fruits of Tariqat as a reward from Allah instead of viewing them merely as a result of their actions and Mujahida.

(Kamalyan Terjuma and Sharah Tafsir Jalalain)

These people have given the name of Allah to others who will recommend them. As the polytheists used to say about their idols (هُوَ لَا إِلَهَ إِلَّا هُوَ يُشْفَعُ عِنْدَ اللَّهِ), you should say that even if these intercessors you have fabricated do not have any power and do not have any knowledge. Do you still think that they will recommend you? Don't you even understand that knowledge and its appropriate power are necessary for intercession? What is missing in them here? Some polytheists could say that these carved stone idols are not our purpose, but these statues and figures are of angels or jinn; they are also souls. They also have power and knowledge. That's why his answer was taught that you should also say that mediation is entirely in the power of Allah. No angel or mortal can recommend anyone without his permission. There are two conditions for Allah's permission to intercede. An intercessor is acceptable to Allah. Second, the one who intervened should be forgiving. Now understand that the polytheists have adopted the forms of idols; if they are jinn and devils, then both conditions are missing; neither the intercessors are acceptable to Allah, nor are these polytheists worthy of forgiveness. And if these forms have been declared as the forms of angels or prophets, then the condition for the popularity of intercessors has been met. But the second condition is missing: these polytheists cannot forgive. It is the glory of Allah Almighty that to Him belongs the kingdom of all the heavens and the earth. Then you will return to Him. That is why, fear Him and worship Him, despite the clear evidence of monotheism, the condition of the disbelievers is that when only Allah is mentioned, they are blind to the black and white of all other worlds. If the owner is sovereign and dispossessed, the hearts of these people become narrow. Those who do not believe in the Hereafter, and when other than Him are mentioned, even if only they are mentioned, or they are mentioned along with the mention of Allah, then at that time they are happy.

(Tafsir Maarif al-Qur'an)

7.3 قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ

تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

(Surah Al Hujuraat – 14)

The Bedouins say: We have come to believe. Say, you have not come to think; instead, you (should) say, 'We have surrendered', and the belief has not entered your hearts. If you obey Allah and His Messenger (ﷺ), He will not curtail (the reward of) any of your deeds in the least. Indeed, Allah is Most-Forgiving, Very-Merciful.

Hafiz Ibne Kathir (ra) discusses the difference between believers and Muslims:

Those who profess faith, examine yourselves:

As soon as some Arabs entered Islam, they began to exaggerate their faith, although, in reality, the roots of religion were not yet firm in their hearts. Allah prevents them from this claim. They used to say that we believed. Allah commands His Prophet (ﷺ) to tell them that faith has not yet entered their hearts. Please do not say that they have thought, but say that they have become Muslims. In other words, the circles of Islam have come to obey the Prophet ﷺ. Faith is specific to Islam, such as the religion of Ahl as-Sunnat Wal-Jamaat. The hadith of Gabriel (peace be upon him) also indicates this. They asked questions about Islam, faith, and kindness, so they went up from the general to the special and then from the special to the specificity.

It is in the Musnad of Ahmad (ra) that the Holy Prophet (ﷺ) gave donations and rewards to a few people and did not give anything to one person. Hazrat Saad (RA) said! O Messenger of Allah ﷺ, you gave so-and-so to so-and-so and left so-and-so ultimately, even though he is a Momin. Prophet ﷺ said: Muslim? Three times in a row. This is what Hazrat Saad (RA) said, and the Prophet ﷺ also gave the same answer and then said! O Saad (RA), I present to people and don't deliver to the one dear to me. Fear this so that they don't fall unthinkingly into the fire. This hadith is also in Bukhari and Muslim, so in this hadith, the Holy Prophet (ﷺ) made a distinction between a Momin and a Muslim, and it became clear that faith is more unique than Islam. We have mentioned it with evidence in Sahih Bukhari's Kitab al-Iman, Alhamdulillah. In this hadith, it is also implied that this person was a Muslim. They were not hypocrites because Rasool Allah (ﷺ) did not give them any donation and entrusted them to their Islam.

So, it is known that these Arabs who are mentioned in this verse were not hypocrites; they were Muslims, but their faith had not been adequately established in their hearts, and they had already claimed to have reached this high position. That is why they were taught manners. This is the meaning of the words of Hazrat Ibn Abbas (RA), Ibrahim Nakhai (ra), and Qatadah (ra), and this is what Imam Ibn Jarir (ra) has adopted. We had to say all this as Hazrat Imam Bukhari (ra) says these people were hypocrites who pretended to believe but were not believers. It should be remembered that the difference between faith and Islam is when Islam is not proper to its reality. When Islam is accurate, then Islam is faith, and at that time, there is no difference between faith and Islam. There are many solid arguments for this. It has been stated in Sahih Bukhari in Kitab al-Iman and proves these people are hypocrites. Allah knows

Hazrat Saeed bin Jubayr (RA), Hazrat Mujahid (ra), and Hazrat Ibn Zayd (ra) say that what Allah Ta'ala said, "Rather you say (اسلمنا), it means that we have submitted to avoid being killed and imprisoned." Hazrat Mujahid (ra) says this verse about Banu Asad bin Khaimah was revealed. Hazrat Qatadah (ra) says it was revealed about those who claimed to believe even though they had not reached it. So, they were taught manners and told they had not yet reached faith. If they were hypocrites, they would be reprimanded and humiliated. For example, the hypocrites were mentioned in Surat al-Baraat, but they were only taught manners here. Then He says, "If you obey the commands of Allah and His Messenger (ﷺ), then the reward for any of your actions will be severe."

As He said! The verse

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ ؕ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ شَيْءٍ ۖ
كُلُّ أَمْرٍ ۖ بِمَا كَسَبَ رَهِيْنٌ ۖ
(Surah At Tur – 21)

And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

We have not diminished anything in their deeds. Then he said: Whoever turns to Allah and turns away from evil, Allah will forgive his sins and look upon him with merciful eyes. Then he says that the only people who have perfect faith are those who believe in Allah and His Messenger ﷺ from their hearts, then they do not doubt, nor do they ever have any evil thoughts in their hearts. Instead, they remain

steadfast upon confirmation of the same idea and complete belief. They spend the wealth of their souls and hearts, but also their lives in Jihad, in the way of Allah. These are real people. Some can say that we have believed, unlike those who claim faith only with their tongues.

In the Musnad Ahmad, the Prophet ﷺ says that there are three types of believers in this world.

(1) He who believes in Allah and His Messenger (ﷺ) and does not doubt his life and his property and did Jihad in the way of Allah?

(2) Those who have found peace do not kill anyone or do not steal anyone's property.

(3) Those who look at greed, they remember Allah Almighty.

Then he says: Do you show Allah your heart's belief and religion? He is such that no particle of the earth and sky is hidden from Him. He is the knower of everything. Then he said, "Tell those Arabs who are burdening you with the favor of bringing them to Islam and do not show the favor of bringing them to Islam. If you accept Islam, obey my commands, and help me, you will benefit from it." Instead, Allah's grace gives you the wealth of faith. Suppose you are faithful in your claim. Now consider whether the favor of bringing Islam to the Messenger of Allah (ﷺ) was actual Muslims. Their Islam was not based on reality, and these words also mean that faith has not entered their minds until now, and unless Islam is based on fact, it is certainly not faith. But when it is true in its true sense, faith in Islam is the same. However, the guidance of faith is Allah's favor to them. Therefore, by placing the favor of Islam there, your guidance is a subtle indication of the unity of faith and Islam.

Therefore, Allah Ta'ala guiding someone to the path of faith is a favor to him. As the Messenger of Allah ﷺ said to the Ansar on the day of Hunain, I did not find you in a state of error. Then Allah agreed between you; you were poor, and because of me, Allah made you rich. Whenever the Holy Prophet (ﷺ) would say something, they would say, "Surely Allah and His Messenger (ﷺ) are more benevolent than that." It is in Bazzar that Banu Asad came to the Messenger of Allah ﷺ and said: O Messenger of Allah ﷺ, we have become Muslims. The Arabs kept fighting with you, but we did not fight with you. Prophet ﷺ said that they have very little understanding. Satan is speaking on their tongues.

And this verse was revealed.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامُكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِسْلَامِ إِنْ كُنْتُمْ صَادِقِينَ ١)

(Surah Al Hujuraat – 17)

They regard it as a favor to you (O Muhammad ﷺ) that they have embraced Islam. Say: "Count not your Islam as a favor to me. Nay, but Allah has conferred a favor upon you, that He has guided you to the Faith if you are authentic.

Then Allah, the Exalted, explained His extensive knowledge and actual knowledge and awareness of the actions of the creatures, that the unseen of the heavens and the earth are visible to Him, and He is aware of your actions.

(Tafsir Ibn Kathir)

These Bedouins say that we have faith. Tell them. You have not yet believed, but say: We have abandoned opposition and submitted, and faith has not yet entered your hearts, and if you obey what Allah and His Messenger (ﷺ) say, Allah will not diminish your deeds even a little. Allah is Forgiving and merciful.

Sidi (ra) said that this verse was revealed in favor of the Bedouins, whom Allah has mentioned in Surah Al-Fath. These village tribes belonged to Jahnia, Mazinaw, Aslam, Ashja, and Ghaffar, who used to say in their tongues, "Amana" to keep their lives and property safe. Still, when the Messenger of Allah (ﷺ) wanted to take them to Hudaybiyah, they ran away.

قُلْ لَمْ تُؤْمِنُوا Say, O Muhammad ﷺ, you are not mine! Say that you people have not believed yet. Faith is a particular state of the heart. This is called cardiac verification. Confession of faith with the tongue is an additional element for issuing Islamic commands. Confession is also required when one is not forced to believe or deny.

The Messenger of Allah (ﷺ) said: Faith is that you believe in Allah and His angels, His books and His messengers, and the Day of Resurrection, and affirm excellent and lousy destiny, that is, verify with your heart that everything in the world good fortune happens according to Allah's plan. Allah has determined every good and bad thing in the first place. This is what the Prophet ﷺ said in response to Gabriel's question.

وَلَكِنْ قَوْلًا أَسْلَمْنَا But we became followers of Islam. Salam means to obey outwardly.

وَلَمَّا يَدْخُلِ الْإِنْسَانُ فِي قَدْحِكُمْ His grace is not on you. This phrase expresses the hope of not having faith in the past and becoming faithful in the future. There was no expression of any intention to be accurate in the future. Only in the past was the negation of being honest.

(Tafsir Mazhari)

Summary commentary:

Some Bedouins of Bani Asad and others come to Rasool Allah (ﷺ) who claim to believe. It consists of many sins, a lie that, without confirmation, the heart says with the tongue that we think. You (ﷺ) should say that you did not know because it is based on the confirmation of the heart, and it does not exist as it comes soon.

(وَلَمَّا يَدْخُلِ الْإِنْسَانُ) But say yes, we gave up opposition and became obedient, and obedience means giving up opposition only outwardly. It becomes deserving even from attitudes and the rest. Faith has not yet entered your hearts. So, only claim faith if you have yet to believe. But even now, if you believe in what Allah and His Messenger (ﷺ) say in everything, which includes believing with your heart, then Allah will forgive your deeds that will happen after faith, just because of the disbelief and falsehood of that time. In terms of the past, it will not decrease in the slightest. Instead, He will give a complete answer to all. Indeed, Allah is Forgiving and merciful.

Who are the perfect believers? If you want to be a believer, then be like that. Then complete believers are those who believe in Allah and His Messenger (ﷺ) and then remain steadfast in their faith. He never doubted throughout his life and worked hard with his wealth and life in the way of Allah, that is, for religion. In which jihad and non-violence have all come, then these people are genuine, that is, entirely true, and even if there is only confirmation, the self will be accurate. Contrary to you, confirmation is the lowest level of faith, which is not attained, and they claim to have perfect faith. So, an ugly thing came out of them, that is, telling a lie, Allah said,

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا إِلَى قَوْلِهِ مَا هُمْ بِمُؤْمِنِينَ،

what they said," and the second thing that is ugly is that

(يُخَدِّعُونَ اللَّهَ) They deceive. Said: Allah is with you. So, you (ﷺ) ask them whether you are informing Allah that you have accepted your religion. That is, Allah Almighty

knows that you have not got faith; despite what you claim to buy, you must be saying something to Allah Almighty against the knowledge of Allah. However, this is impossible because Allah knows all things in the heavens and the earth (so what can anyone explain to Him). From this, it is known that what Allah Almighty knows about you that you do not believe is correct, and the third command. The abomination of which they are guilty. It is that these people have the kindness to bring their Islam, which is very arrogant to see that we did not fight and became Muslims and other people became Muslims by disturbing you.

So, you (ﷺ) say, tell me not to show me the favor of bringing you to Islam. If you had been truthful, you would have benefited in the hereafter, and even if you were a liar, you would have helped in this world because you were saved from being killed and imprisoned. So, to be kind to me is just ignorance, but Allah is forgiving to you because He guided you to faith. By supposing you are faithful in this claim of faith. Because faith is a great blessing, and without education, guidance, and truth, there is no luck. So, it is Allah's mercy that He has given such a great blessing. So, stop cheating and benevolence. And remember that Allah Ta'ala knows all the hidden things of the heavens and the earth; because of this knowledge, He also knows all your actions. And He will reward you according to them, so what is the use of making things in front of Him?

But say, وَلَٰكِنْ قَوْلًا أَسَنَّآءَ since there was no faith in their hearts, they were making false claims based only on outward actions, so the Qur'an explained the negation of their faith and the invalidity of their claim of faith and said that your saying ``Aamina" is a lie. Yes, you can say as much as *Aslamna*. Because the literal meaning of Islam is to obey in outward actions, these people may be correct to say Islam in terms of the literal meaning of proving their faith claim to be true.

Are Islam and faith the same, or are there some differences?

In this verse, the literal meaning of Islam is meant. The term meaning is not meant at all. Therefore, from the verse, there can be no proof of the difference between the term Islam and faith, and although the term faith and the term Islam are different in terms of meaning, faith is the name of the heart's confirmation in the term Shariah. That is, he believes in the truth of the monotheism of Allah and His Messenger (ﷺ) from his heart, and the name of Islam is to obey Allah and His Messenger (ﷺ) in outward actions. But in Shari'ah, the confirmation of the heart is unreliable until its effect reaches the deeds and actions of the body. The lowest level of which is to confess the word of Islam with the tongue. In the same way,

Islam is the name of outward deeds, but it is not valid in Shari'ah until it is confirmed in the heart. Otherwise, it is hypocrisy. In this way, Islam and faith are different from the point of view of beginning and end, that faith starts from the inner and heart and reaches the outward actions, and Islam starts from the external actions and reaches the confirmation of the inner. But from the point of view of the example, both of them are inseparable; faith is not valid without Islam, and Islam is not reasonable without faith. In Shariat, it cannot be that a person is a Muslim but not a believer or a believer but not a Muslim. But this word is in terms of faith and Islam. A person may be a Muslim but not a believer. As with all religious scholars, they were called Muslims based on outward obedience to the commandments. But they were not believers due to a lack of faith in their hearts. And Allah (Subhan wa Ta'ala) knows.

(Tafsir Maarif al-Qur'an)

7.4 وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَيْهِ مَا فِي قَلْبِهِ ۚ وَهُوَ أَلَدُّ الْخِصَامِ ۝

(Surah Al Baqarah – 204)

Among men, there is one whose speech, in this life, attracts you; he even makes Allah his witness to what is in his heart while he is highly quarrelsome.

According to Tafsir by Hafiz Ibn Kathir (ra):

Hearts of wolves and skins of men:

Sidi (ra) says this verse about Akhnas bin Shireeq al-Thaqafi was revealed. He was a hypocrite person; outwardly, he was a Muslim, but inwardly, he was an opponent. Ibn Abbas (RA) says that it was revealed about the hypocrites who did evil to Hazrat Khabib (RA) and his companions who were martyred in Raji. So, the verse was revealed in praise of these martyrs, and the verse was revealed regarding the condemnation of these hypocrites. Some say this verse is general about all the hypocrites and praises all the believers. This is the opinion of Qatadah (ra), and some others said this is correct. Hazrat Nauf Baklai (ra), a scholar of Tourat and the Gospel, says that I find the evils of some people of this Ummah in the book revealed by Allah Ta'ala. It has been written that some people earn the world on the pretext of religion; their tongues are sweeter than honey, but their hearts are more bitter than aloes. People wear goatskins, but their hearts are like wolves. Allah Ta'ala says: Do they dare me and deceive me? I swear I will send a trial on them that even the tolerant people will be surprised. Qurtubi (ra) says: I looked carefully and realized that this is a description of hypocrites and is also present in the Qur'an.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَيْهِ مَا فِي قَلْبِهِ ۚ وَهُوَ أَلَدُّ الْخِصَامِ Among men there is one whose speech, in this life, attracts you; he even makes Allah his witness on what is in his heart, while he is extremely quarrelsome.

When Hazrat Saeed (RA) also explained this concerning the books, Hazrat Muhammad bin Ka'b (RA) said the same thing that it is also in the Holy Qur'an and recited the same verse. Hazrat Saeed (RA) said, I know about whom this verse was revealed. He spoke! Listen, the verse may be about someone from the perspective of revelation, but it has become general in terms of command. The meaning would be that the witness may not say anything with his tongue, but the condition of his heart is well known to Allah.

As elsewhere, the verse

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ۝
(Surah Al Munafiqun – 1)

When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allah (ﷺ)." Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.

That is, the hypocrites come to you and testify to your prophethood. Allah knows that you are His Messenger, but Allah bears witness that these hypocrites are indeed liars. They hide their treachery in front of people, but the hypocrisy of their hearts is evident in front of Allah.

As elsewhere, the verse

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۖ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ۝
(Surah Al Nisa – 108)

They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge) when they plot by night in words that He does not approve, And Allah ever encompasses what they do.

That is, they hide from people but cannot hide from Allah. Ibn Abbas (RA) explained the meaning of Islam in front of the people, and by swearing in front of them, they believe that what is on their tongue is what is in their hearts.

As in another place, there is the verse,

فَاَنبَايَسْرَنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ۝
(Surah Maryam – 97)

So, We have made this (the Qur'an) easy in your tongue (O Muhammad ﷺ), only that you may give glad tidings to the Muttaqeen (pious and righteous persons) and warn with it the Luda (most quarrelsome) people.

This is the condition of the hypocrite: he lies in his evidence and deviates from the truth, abandons straight talk, slanders, and abuses. There are three signs of a hypocrite in the Sahih Hadith: When he talks, he tells lies; when he promises, he betrays; when he quarrels, he abuses.

In another hadith, the evillest person in the sight of Allah is the one who quarrels fiercely. There are many proofs of this. Then it would be said that it is the one with bad words. In the same way, the actions are also the worst, so the word is this, but the action is entirely against it. Belief is wrong.

More introduction to hypocrites:

Because these hypocrites intend to spread mischief in the land, to destroy agriculture, the production of the land, and the generation of animals, this meaning is also narrated by Mujahid (ra) that Allah stops the rain because of the hypocrisy of these people and their flawed characters, which causes damage to crops and animals. Allah Ta'ala dislikes such people who are the founders of mischief. When these evil-doers are understood using caution, they become enraged and are tempted to commit sins in the spirit of opposition.

Allah says:

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ
آيَاتِنَا قُلْ أَفَأَنْبِيئُكُمْ بِشَرٍّ مِنْ ذَلِكَُمُ النَّارُ وَعَذَابُ اللَّهِ الَّذِينَ كَفَرُوا وَبَشَسِ الْمُصِيرُ ()

(Surah Al-Hajj – 72)

And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised to those who disbelieved and worst indeed is that destination!"

That is, when the verses of the words of Allah are recited in front of them, the power goes up to the mouths of the disbelievers, and they attack the reciters. Listen, listen more than that. Our decree for the disbelievers is Hell, which is the worst place. He also said that Hell is enough for them without putting the worst covering on them.

Who is the believer?

By describing the objectionable traits of the hypocrites, the believers are now being praised. This verse was revealed in favor of Suhaib bin Sinan Rumi (RA). He had become a Muslim in Makkah, and when he wanted to migrate to Madinah,

the infidels told him that they would not let you go with your wealth. If you want to leave your wealth, then you have the option. He parted with all his wealth, and the infidels took possession of it, and he migrated. Upon the revelation of this verse, Hazrat Umar bin Khattab (RA) and a large group of his companions came to Hura to welcome him and congratulate him for doing great business. After hearing about the trade of great profit, he started saying, May Allah not make your trades also unprofitable. Finally, tell me what these congratulations are. These elders said! This verse was revealed to the Prophet ﷺ about you. Quraish had told you that when you came to Makkah, you had no wealth; you earned all this wealth here; now, we will not let you go with this wealth. So, you gave up your wealth and joined the service of the Messenger of Allah (ﷺ). It is also said in a narration that when he (RA) left with the intention of migrating and the infidels of Makkah came to know about it, they all came and surrounded him. He took an arrow from his quiver and said: People of Makkah! You know very well what kind of person I am. I do not miss a single shot until these arrows are exhausted. I will pierce you and then fight you with the sword. And in this, I am not less than any of you when the blade is broken into pieces. Then you can come to me, do whatever you want, and if it is acceptable, then Bismillah. Otherwise, listen, I will give you all my wealth; take it all and let me go. They agreed to take the property, and thus, he migrated. This verse had been revealed thereby revelation before it reached the Holy Prophet (ﷺ). Seeing him, the Prophet ﷺ congratulated him. Most commentators also say that this verse is familiar: every mujahid is the glory of Allah.

As elsewhere there is a verse

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقٌّ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبَشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝﴾

(Surah At Taubah – 111)

Verily, Allah has purchased the lives and properties of the believers for (the price) that theirs shall be paradise. They fight for Allah's Cause, so they kill (others) and are killed. It is a promise in truth binding on Him in the Tourat (Torah), the Injeel (Gospel), and the Qur'an. And who is more faithful to his covenant than Allah?

Then rejoice in the bargain which you have concluded. That is the supreme success.

They do Jihad in the way of Allah. They also kill and become martyrs. This true promise of Allah Almighty is present in Tourat, Injeel, and the Qur'an. Who else is more truthful than Allah? You are honest! Be happy with this buying, selling, and bartering; it is a great success. When Hazrat Hisham bin Aamir (RA) penetrated both ranks of the infidels and attacked them alone, some people considered it against Shariah. But Hazrat Umar (RA) and Hazrat Abu Hurairah (RA) made it sound and recited the same verse.

(Tafsir Ibn Kathir)

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ --And some people are such that you like their words. In other words, they have come to know that Akhnas is good. Ibn Jarir (ra) interpreted this verse from Siddi (ra) similarly. Ibn Abi Hatim (ra) and Ibn Ishaq (ra) have narrated from Ibn Abbas (RA) that a small army was sent by the Messenger of Allah (ﷺ) somewhere. Asim (RA) and Mursad (RA) were in it. Incidentally, when this army was defeated, two of the hypocrites said that these people were also unlucky. Neither did they stay with their families peacefully, nor did they carry out the message of their leader, the Messenger of Allah (ﷺ). They revealed the verse.

فِي الْحَيَاةِ الدُّنْيَا (in the life of the world) is either related to يعجبك then it will mean that you like this person in the world. Because the speech is eloquent and sweet and is undesirable in terms of the hereafter, because eloquence and shame are its end, or it is related to ياقوله in this case, it will mean that he who loves claims for the sake of the world and shows Islam, this is what you like. (As eloquence and sweetness).

وَيُشْهِدُ اللَّهَ (and he makes Allah a witness) means this hypocrite swears by Allah and makes Allah a witness.

عَلَىٰ مَا فِي قَلْبِهِ (by what is in his heart) means he swears by what is in my heart according to the language and says: By Allah, I am a believer in you and from you. I love.

وَهُوَ الدُّرُؤُوسُ even though he is a fierce contender. In other words, even though this hypocrite has kept extreme enmity and enmity with Muslims. It is narrated from Hazrat Aisha Siddiqah (RA) that the Messenger of Allah (ﷺ) said! The most hated person in the sight of Allah is the person who is the الدُّرُؤُوسُ (bellicose). Qatadah (ra) says that whoever is amid sin and has a solid inclination to fly on falsehood, his words should be wise, and his actions should not be good.

فِي الْحَيَاةِ الدُّنْيَا, it can also be related to "Quol". That is, all these flattering talks are for worldly purposes.

(Tafsir Mazhari)

The difference between falsehood and truth:

Worldly pride in the world prevents a person from worshiping Allah and righteousness, and when he gains power, he does everything that an unjust person can do in selfishness. On the other hand, those who are true worshipers of Allah and people of truth have the pleasure of Allah instead of selfishness. A worldly person sacrifices everything for himself. But the seekers of Allah's pleasure sacrifice their own lives in the path of the Lord. When the followers of temporal power are told to fear Allah, their pride and arrogance prompt them to do more oppression and rebellion. But drunken with the divine wine, the drunkards lose everything and gain success in the quest to find the One.

(Kamalain Sharah Tafsir Jalalain)

The verse refers to a hypocrite, Akhnas ibn Shireeq, known for his eloquence. He would come to the Holy Prophet (ﷺ) and try to impress him with his sworn allegiance to Islam, but no sooner did he walk out of his company than he would get busy with his anti-Muslim

Mischief-making, any effort to make such a person fear Allah, takes him to the other extreme when he pleases his pride through sin. So, 'the Hell is enough for him.'

(Tafsir Marif ul Quran)

8.0 – Senseless Heart

Allah mentioned senseless hearts in Surah Al-Baqarah and Surah Al-Aaraf in the Quran.

8.1 إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

(Surah Al Baqarah – 6)

Indeed, for those who have disbelieved, it is all the same whether you warn them or warn them not: they do not believe.

Hafiz Ibn Kathir (ra) says:

Unlucky people:

That is, those who are used to concealing the truth, and it is in the fate that it is not beneficial to scare them. They will never confirm the revelation of Allah that has been revealed to you. As the verse said elsewhere,

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ (۱) وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ (۲)

(Surah Yunus: 96 – 97)

Truly! Those against whom your Lord's Word (Wrath) has been justified will not believe. (96) Even if every sign should come to them until they see the painful torment. (97)

He said the same about rebellious people of the book.

Allah says in the Holy Quran.

وَلَيْنِ أَتَيْنَا الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ

قِبْلَةَ بَعْضٍ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ (۱)

(Surah Al Baqarah – 145)

And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah

(prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zalimeen (polytheists, wrong-doers.)

We will not accept your Qiblah even if you bring all the arguments to the People of the Book. That is, these unlucky people will not get happiness. Where to guide these misguided? So, O Prophet (ﷺ), don't feel sorry for them. Your job is only to fulfill and convey the right of Prophethood. Those who believe they are lucky will be rich, and if someone does not think, even if your duty has not been fulfilled, we will take account of them ourselves. You are just an alarmist. Allah is the guardian of everything.

Hazrat Abdullah bin Abbas (RA) says that the Prophet (ﷺ) was very keen that all people become believers and accept the guidance, but Allah said that this happiness is not in everyone's share. This blessing has been divided; the one who falls to his share will obey him, and those who are unfortunate will not bend towards obedience. So, it means that there is no point in scaring those who do not accept the Qur'an and say that we believe in the old books. Because they don't believe in their book, because there is a promise to believe in it, then when they don't believe in this book and the advice of Rasool Allah (ﷺ), which they have confessed to think. So, what will they believe in your words? Abu al-Aliyyah (ra) says that this verse was revealed about the leaders of the Ahzab war who are obeyed. The verse

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾

(Surah Ibrahim – 28)

Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islam) and caused their people to dwell in the house of destruction?

Qazi Sanaullah Panipati (ra) says in Tafsir Mazhari.

"Indeed, it is the same for those who disbelieve. Whether you warn them or not, they will not believe."

In the dictionary, disbelief is called the hiding of blessings, and in Shariat, it is said to be the opposition to faith and the hiding of Allah's blessings. (Tafsir Mazhari)

As for the disbelievers, the likes of Abu Jahl, Abu Lahab, and such alike, it is for them whether you have warned them or not warned them, they do not believe. Allah knows very well that I do not hope they will accept.

(Read **ءَاذَنُرْتَهُم** pronouncing both hamzas, or by not pronouncing the second, making it an *alif* instead, and inserting an *alif* between the one not pronounced and the other one, or leaving [this insertion]; *al-indhār* ['warning'] is to give knowledge of something, and simultaneously instill an element of fear).

(Tafsir Jalalain)

(Former Mufti e Azam of Pakistan) Mufti Muhammad Shafi (ra) has written the commentary of this Ayat in his Tafsir:

After affirming the Holy Qur'an as the Book of Guidance and as being beyond all doubt, the first five verses of the present Surah refer to those who derive full benefit from this Book and whom the Holy Qur'an has named as *Mominun* (true Muslims) or *Muttaqun* (the Allah-fearing), and also delineate their characteristic qualities which distinguish them from others. The following fifteen verses speak of those who refuse to accept and oppose this guidance out of sheer spite and blind malice. In the time of the Holy Prophet (ﷺ), there were two distinct groups of such people. On the one hand, some came out in open hostility and rejection and whom the Holy Qur'an has termed as *Kafiroon* (disbelievers). On the other hand, those who did not, because of their moral depravity and greed, even dared to speak their minds and express their disbelief clearly but adopted the way of deceit and duplicity. They tried to convince the Muslims that they had faith in the Holy Qur'an and its teachings, that they were as good a Muslim as anyone else was, and would support the Muslims against the disbelievers. But they nursed denial and rejection in their hearts and would, in the company of disbelievers, assure them that they had nothing to do with Islam but mixed with Muslims to deceive them and to spy on them. The Holy Qur'an has given them the title of *Munafiqun* (hypocrites). Thus, these fifteen verses deal with those who refuse to believe in the Holy Qur'an - the first two are concerned with open disbelievers, and the other thirteen with hypocrites, their signs and characteristics, and their ultimate end.

The Holy Qur'an has, on the one hand, pointed out to us the source of guidance, which is the Book itself, and, on the other, divided humankind into two distinct groups based on their acceptance or rejection of this guidance. On the one side are those who have chosen to follow and to receive guidance and are hence called *Mominun* (true Muslims) or *Muttaqun* (the Allah-fearing); on the other side

are those who reject the advice or deviate from it and are hence called *Kafiroon* (disbelievers) or *Munafiqun* (hypocrites). People of the first kind are those whose path is the object of the prayer at the end of the Surah Al-Fatihah. "The path of those on whom You have bestowed Your grace," and people of the second kind are those against whose path refuge has been sought. "Not of those who have incurred Your wrath, nor of those who have gone astray."

This teaching of the Holy Qur'an provides us with a fundamental principle. To be meaningful, dividing humankind into different groups must be based on differences in principle, not on considerations of birth, race, color, geography, or language. The Holy Qur'an has given a transparent verdict in this respect:

هُوَ الَّذِي خَلَقَكُمْ فِيْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ وَاللّٰهُ بِمَا تَعْمَلُونَ بَصِيْرٌ (١)

(Surah At Taghabun – 2)

He is Who created you; then, some of you are disbelievers, and some of you are believers. And Allah is All-Seer of what you do.

As we have said, the first two verses of this Surah speak of those disbelievers who had become so stubborn and obstinate in their denial and disbelief that they were not prepared to hear the truth or to consider a clear argument. In the case of such depraved people, the usual way of Allah has always been, and is, that they are given a certain kind of punishment even in this world. That is to say, their hearts are sealed, and their eyes and ears stopped against the truth, and as far as truth is concerned, they become as if they have no mind to think, no eyes to see, and no ears to listen. The last phrase of the second verse speaks of the grievous punishment reserved for them in the other world. It may be observed that the prediction: "they shall not believe" is specifically related to those disbelievers who refused to listen to the Holy Prophet (ﷺ) and who, as Allah knew, were going to die as disbelievers. This does not apply to disbelievers in general, for many later accepted Islam.

(Tafsir Marif ul Quran)

8.2 وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا

يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

(Surah Al Aaraf – 179)

Indeed, We have created for Hell many people from among Jinn and humankind. They have hearts wherewith they do not understand, eyes wherewith they do not see, and ears wherewith they do not hear. They are like cattle. Instead, they are much more astray. They are heedless.

Allah is All-Knowing:

Many people and jinn are going to hell, and they do the same deeds. How will any of the creatures' act? Allam-ul-Ghayub knows before their birth, so according to His knowledge, he wrote in his book fifty thousand years before the birth of the heavens and the earth. At the same time, His throne was on the water. So, in a hadith of Sahih Muslim, it is said that the Holy Prophet (ﷺ) was called to the funeral of an Ansari immature child, so a companion said, "Congratulations to him. He is a bird of paradise and has no time for evil." Allah Ta'ala has created Paradise and the people of Paradise and appointed them as Paradise. However, they were still on their fathers' backs. In the same way, He has created hell and created its inhabitants. They have been appointed for this reason while still behind their fathers.

There are hadiths of Bukhari and Muslims, and the issue of fate is not a trivial issue to be fully explained here. The point here is that such unfortunate people do not benefit from anything. All the limbs are there, but the powers are taken away from all. The blind, deaf, and dumb spend their lives in the pit. Allah would have narrated His words to them if any good were left in them, but they are entirely devoid of sound. Not only the eyes, but the eyes of the heart have become blind. The punishment for turning away from the remembrance of Rahman is that one has become the brother of Satan and has strayed from the right path. But they understand that they are on the right path. There is no difference between them and four-legged animals. They do not look at the truth, do not look at guidance, do not think about the words of Allah. Animals also bring themselves to the work of the world. In the same way, these thoughts are also dumb and blind.

As it is said. The verse

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ١٧١

(Surah Al Baqarah – 171)

And the example of those who disbelieve is that of him who shouts to those (flock of sheep) that hear nothing but calls and cries. (They are) deaf, dumb, and blind. So, they need help understanding.

An example of those who disbelieve is someone who gives voice to something that is nothing but a call and a voice. They cannot hear (they are) deaf, they are dumb, they are blind, they cannot understand (something).

The example of these disbelievers is like that of the person following him, who is not even listening to the truth, but only noise falls into his ears. You can hear the sound, but what did you say? Think of it as their calling. Then he says, "This tyrant is from cattle."

They are also the worst in that they think they are fools, but they turn a deaf ear to sound. They act on gestures. They do not even understand their master. They have not known the purpose of their birth till today. When they disbelieve in Allah and worship other than Allah. On the contrary, a person who obeys Allah is better than an angel who obeys Allah, and animals are better than a suspicious person. Such people are completely oblivious.

Disbelief and the Divine Decree:

Allah said! And indeed, We have created for Hell. We made a share in the Fire for many of the Jinn and humankind; We prepared them for it by their performance of the deeds of its people.

When Allah intended to create the creation, He knew what their work would be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth.

Muslim recorded that Abdullah bin `Amr (RA) narrated that the Messenger of Allah (ﷺ) said! Verily, Allah decided the destination and due measurement of the creation fifty thousand years before He created the heavens and earth, and His Throne was over the water.

There are many Hadiths on this subject, and indeed, the matter of Al-Qadar is of utmost importance, yet this is not where we should discuss it.

Allah said they have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. This means they do not benefit from these senses that Allah made for them as a means of gaining guidance.

Similarly, Allah said,

وَلَقَدْ مَكَّنَّهُمْ فَيَسَّاءِ إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ
وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ()
(Surah Al Ahqaf – 26)

And indeed, We had firmly established them with that wherewith We have not found you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes). Their hearts availed them nothing since they used to deny the Ayat (Allah's Prophets (AS) and their Prophethood, proofs, evidences, verses, signs, revelations) of Allah, and they were completely encircled by that which they used to mock at!

Allah also said about the hypocrites,

صُمُّ بُكْمٌ عُمْىٰ فَهُمْ لَا يَرْجِعُونَ
(Surah Al Baqarah – 18)

They are deaf, dumb, and blind, so they return not (to the Right Path).

and about the disbelievers,

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ()
(Surah Al Anfaal – 23)

Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَرُ وَلَكِن تَعْصَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ()
(Surah Al Hajj – 46)

Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but the hearts in the breasts that grow blind.

وَمَنْ يَعْمَسْ عَنِ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ۖ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ۝

(Surah Al Zukhruf: 36 – 37)

And whosoever turns away blindly from the remembrance of the Most Gracious (Allah) (i.e., this Qur'an and worship of Allah), We appoint for him Sheitan (Satan devil) to be a Quarin (an intimate companion) to him. (36) And verily, they (Satan/devils) hinder them from the Path (of Allah), but they think that they are guided aright! (37)

Allah's statement, they are like cattle, means those who neither hear the truth, understand it, nor see the guidance are like grazing cattle that do not benefit from these senses, except for what sustains their life in this world.

Allah further described them, nay even more astray, than cattle because cattle still respond to the call of their shepherd, even though they do not understand what he is saying.

As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allah alone in *Tawhid*, but he disbelieved in Allah and associated others in His worship. Therefore, those people who obey Allah are more honorable than some angels, while cattle are better than those who disbelieve in Him. So, Allah said; They are like cattle, even more astray; those! They are the heedless ones.

(Tafsir Ibn Kathir)

"And verily We have created for Hell many jinn and men (1) They have hearts, but they do not understand, and they have eyes, but they do not see with them, and they have ears, but they do not understand." They do not listen to them (2), and they are like animals (3) but are even more misguided than they are (4). These are the ignorant people. (5)

(1) We created most of the jinn and humans for hell—those who insisted on disbelief according to the knowledge of Allah Ta'ala. Hazrat Aisha Siddiqa (RA)

narrates from the Messenger of Allah (ﷺ) that Allah, the Exalted, created Paradise and created the people of Paradise while they were amid their abode. He created Hell and made the people of Hell while they were among their forefathers on their backs. (Muslim)

On the authority of Abdullah bin Amr bin Al-Aas (RA), he said: The Messenger of Allah (ﷺ) came, and he had two books in his hands. He said, "Do you know what books these are?" We said, O Messenger of Allah ﷺ, we do not know, except that you ﷺ tell us. The Prophet (ﷺ) said, "What is in my right hand is the book from the Lord of the Worlds, which contains the names of the people of Paradise." And there are the names of their ancestors and the names of their tribes. Then, a total has been added at the end of them. Now, they will never decrease. Then he said, "What is in my left hand is a book from the Lord of the Worlds, in which the names of the people of Hell, their fathers' names, and the names of their tribes are recorded. Then, at the end, the calculation has been made; now, there will be no increase or decrease in them." The Companions asked, O Messenger of Allah ﷺ, what is the use of the action if you have been freed from this matter? You (ﷺ) said! Do good deeds. Because the end of a person in Paradise will be due to the actions of the people of Paradise, even if he continued to do the same actions before, and the end of a person in Hell will be due to the actions of Hellish, even if he continued to do the same actions. Then the Messenger of Allah ﷺ gestured with his hands and swept them away. And he said, Your Lord is finished with the servants' decision. One side is in heaven, and one side is in hell. This hadith has been narrated by Imam Tirmidhi (ra). There is an apparent contradiction between this verse and

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and humankind but that they should worship

In this verse, the creation of the majority is to make the fuel of hell. In the second verse, the goal of the jinn and the human beings is to worship them as the original wisdom in creating the self and the world; Jinn and humans are for worship. Still, their adoption of disbelief was not considered in divine knowledge. And He created many jinn and humans for hell. In this, the knowledge of Allah Ta'ala is believed that they will disbelieve.

This word of Allah is true.

لَا مَلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

Hell will not be filled with jinn and all people

So, there is no conflict between the two positions. Some scholars say that

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and mankind but that they should worship

Although the wording is general, the meaning is unique. According to Allah's knowledge, He has created those who will accept obedience and faith for worship.

(2) they have hearts but cannot think about the arguments of the truth and the knowledge of the truth. They have eyes, but they do not see with them the bright arguments of the truth. They have ears but must listen more carefully to the Qur'anic verses and sermons.

(3) The ignorant are like animals lacking insight and hearing; all their powers and abilities are devoted only to pursuing food, drink, intercourse, and other means of luxury.

(4) Rather, they are even more misguided than animals because animals also distinguish between beneficial and harmful things with some validity. That's why they devote all their efforts to gain profit and avoid loss.

(5) Some disbelievers are engrossed in moving towards the Eternal Fire. Although they also know about death and destruction.

As Allah Ta'ala says.

يَعْرِفُونَ كَمَا يَعْرِفُونَ آبْنَاءَهُمْ وَجَعِدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ وَعُلُوًّا

They know their own way as they know their sons, and they have slandered him, and they have made themselves certain of them.

Some disbelievers become enemies of their intellect, engage in meaningless actions, and waste the ability of intellect and consciousness that Allah has given

them. So, how can a responsible employee and a person without intellect and a disabled person be equal?

(Tafsir Mazhari)

We have created many jinn and humans to live in hell, who have hearts, but those who do not understand the truth, and those who have eyes, but some do not understand the truth. They do not see anything, and those who have ears, but some are attracted by it and do not listen to the truth, so these people are like cattle in being heedless of the Hereafter. On the contrary, since cattle have not been made obligated to look towards the Hereafter, it is not sinful for them not to look. And they are commanded by it, yet they do it in vain, so these people are even more misguided than these cattle. Because these people are oblivious to the hereafter even though they are paying attention, that's why he said.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا
وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا

Indeed, We have created for Hell many people from among Jinn and humankind. They have hearts wherewith they do not understand, eyes wherewith they do not see, and ears wherewith they do not hear.

We have created many jinn and humans for Hell whose signs are that they have hearts to understand, eyes to see, and ears to hear. If they use them correctly, they will keep the straight path and understand the profit and loss. But their condition is that they do not understand with their hearts, nor do they see the things that can be seen with the eyes, nor do they hear the things that can be heard with the ears.

In it, it was revealed that divine destiny is a secret that no one knows about. But something can be inferred from its symptoms. The sign of the people of Hell is that they do not use the powers given by Allah in their proper actions, for the correct knowledge Allah Almighty has given the intellect, eyes, and ears. They invest in useless things and ignore the real purpose through which eternal comfort and wealth could be obtained.

On what fact is the negation of seeing and hearing from disbelievers in the verse which seems to be contrary to observation:

These people's understanding, sight, and hearing have been wholly denied, and they neither understand, see, or hear any words. Although the fact and observation are that people are crazy and do not listen to anything, the observation is that in the affairs of the world, they seem to be cleverer than most people.

The point is that Allah Almighty has placed within each of His creations, according to its need and purpose of life, intelligence, and consciousness, which we call and understand as mindless, insensible, and unconscious. They are also not devoid of sense, perception, intellect, and consciousness, but these things are in them in the same amount that the amount is sufficient to fulfill their purpose and existence. The lowest intelligence, consciousness, and sense of inanimate objects, i.e., clay, stone, etc., which do not have anything to grow or move out of their place, are so rare that it is tough to recognize the signs of life in them. There is more than that in plants, whose purpose is to grow and flourish. He was given appropriate wisdom and courage.

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

They are like cattle. Instead, they are much more astray. They are heedless.

After that, there is the number of animals whose goal is to increase. To walk, get food by walking, escape from dangerous and deadly things, and breed. That is why they have more intelligence and consciousness than Men and others, but only so much that they can manage their food, drink, sleep, wake up, and other things and save their lives from the enemy. After all, there are several men whose purpose, above all else, is to bring their creator to the recipient. Follow His will. Avoid things He dislikes. Look at the facts of all beings and work with them. And of everything, understand the consequences and implications. Read the good and the bad. Let them adopt good things from bad things.

The characteristic of humankind is that it has a large field of development that is not available to other species. As it progresses, it ranks ahead of the ranks of the angels. The characteristic of this is that there is punishment for his actions. That's why he has more intelligence and consciousness than all other species of creatures so that he can rise above the level of ordinary animals and realize the purpose of his existence. He should use Allah's specific intelligence and consciousness and the sight and hearing he has shown in this work. When this fact came out, the understanding, seeing, and hearing of a human being must be different from the understanding, seeing, and hearing of other animals. Suppose he also applied his intellect and the powers of sight and listened only to things

other animals use and the work reserved for man to watch the results and consequences of everything and adopt the good from the bad. In that case, if he did not pay attention, he would be called foolish despite having intelligence, blind despite being sighted, deaf despite being a listener.

That is why the Holy Qur'an has called such people

(صُمٌّ بُكْمٌ عُمْيٌ) in other places, i.e., deaf, dumb, blind.

It does not state that he should live with his food and drink. They understand the need to sleep and wake up or that they do not see and hear the things related to them, but the Holy Quran says a place about these people.

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفُولُونَ That is, these people know the visible world very well. But they are oblivious and ignorant of the hereafter.

It was said about Pharaoh and Haman and his nations!

وَكَانُوا مُسْتَبْصِرِينَ means these people were very enlightened. But since all the consumption of their wisdom was as much as that of ordinary animals to serve their bodies. They did not think or see anything about the service of the soul and its comfort, so no matter how much they progress in economics and sociology, they will conquer the moon and Mars. Fill the world's atmosphere with satellites. But all this service is only for the structure of the body and the stomach, not beyond that, which becomes a source of constant anxiety and relief for the soul. That is why the Holy Qur'an calls them blind and deaf, and this verse negates their ability to understand, see, and hear. It means those people did not understand what they should have understood, did not see what they wanted to see, or heard what they should have listened to. And what I understood, saw, and heard were things of the level of ordinary animals, in which the donkey, horse, ox, and goat all participate.

That's why he said about these people at the end of the mentioned verse!

أُولَٰئِكَ كَالْأَنْعَامِ It is the reward of the saints that these people are like four feet animals, that they are only engaged in the service of the present structure of the body, bread, and stomach are the last ascension of their concern. Then he said: بَلْ هُمْ

أَضَلُّ Nay, these people are more foolish than cattle and animals. The reason is that Shariah rules do not bind animals. There is no punishment for them. Their aim is correct if it is only for the correctness of the present life and its structure. But man has to account for his actions and will be punished. That is why it is more foolish

than animals to think of these actions as their goal. Apart from this, they serve their lord masterfully, and the disobedient man commits a sin in serving his lord and master, so he is more foolish and oblivious than the animals.

That's why he said! **أُولَٰئِكَ هُمُ الْغَافِلُونَ** They are the heedless.

(Tafsir Maarif al-Qur'an)

A Question and its Answer:

A question may be asked about the above Quranic verses. The Holy Qur'an has negated their hearing, seeing, and understanding qualities. On the other hand, we see that in real life, they are not blind, deaf, or insane. Like other human beings, they see, hear, and understand things around them. How can this negation be reconciled with the fact?

The answer requires refreshing our usual knowledge about things and living beings around us. Everything created has an amount of sensibility equal to the need for its purpose of existence. The things we call inanimate are not devoid of sensibility or life. The stones and the earth which are not assigned with the duty of growth or movement have so little an amount of sensitivity that can hardly be detected.'

The vegetable Kingdom comes next in this series. The purpose of their existence requires growth and nourishment. The amount of perception or life given to them is more significant in degree and is equal to their requirements. Next, we come to the animal kingdom, where we find a more elaborate and complex life form. In addition to growth and nourishment, the animals have to move on the earth from one place to another. They have to seek their food to maintain their existence. They are required to protect themselves from dangers, and above all, they are needed to reproduce their children. The amount of life given to them is more significant and evident than the others discussed. They are, however, equipped with as many powers as needed to assist them in feeding and protecting themselves from dangers and enemies.

Last but not least, he is a human being who, in addition to and more prominent of all the functions discussed above, has the duty of recognizing his Creator and the Lord of the universe and seeking His pleasure by following His commandments and avoiding doing things disliked by Him. He must contemplate and give due thought to the creations and use his faculty of reason to distinguish right from wrong, abstain from evil, and do good to please his Lord. Another distinction of a human being from other creatures is that he has been provided with vast

opportunities to make progress in making his life more purposeful and more elevated in position. When he comes to make progress, he can attain a higher rank than the angels can. He is accountable for his acts and is promised eternal peace and comfort for his good actions and everlasting punishment and distress for his evil deeds. He has been, therefore, trusted with the highest and the most perfected degree of life so that he is engaged in doing things that are proper for the aim of his life. He expects to use his special faculties of understanding, hearing, and seeing to achieve only material things like animals.

Keeping the above points in view, the human faculties of understanding, hearing, and seeing should essentially be distinct from those of the animals. If he did not make particular use of these faculties, like distinguishing right from wrong, doing good, and keeping away from evil, he would be rightly considered among those who have eyes but do not see, have ears but do not listen, have mind and heart but do not understand. Therefore, The Holy Qur'an has termed them "deaf, dumb and blind".

The verse therefore has not negated their physical ability of seeing, hearing and understanding. Rather, the Holy Qur'an has affirmed their knowledge about worldly things in the following words,

يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ (١)

(Surah Ar Rum – 7)

They know only the outside appearance of the life of the world (i.e., the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِّن مَّسْكِنِهِمْ ۚ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ

عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ (١)

(Surah Al Ankabut – 38)

And 'Aad and Thamud (people)! And indeed (their destruction) is apparent to you from their (ruined) dwellings. Sheitan (Satan) made their deeds fair-seeming to them and turned them away from the (Right) Path, though they were intelligent.

The people of 'Aad and Thamud, being allured by satanic influences, involved themselves in evil deeds, which led them to their destruction. That is to say, they kept using their capabilities limited to abject worldly gains, like serving their physical needs, and remained heedless to their spiritual demands. No matter their significant advances in science and technology, they may conquer space,

explore the moon and other planets, make the world full of sophisticated satellites, and tame the natural forces to serve their varied needs. Still, all such efforts are no more than serving their physical and material life. It does not go beyond to seek spiritual peace and comfort. This achievement of the science and technology of man is undoubtedly confined to serving his physical life only, which does not make him distinct from the animals in technicality. It is why the Holy Qur'an calls them deaf, dumb, and blind because they heard, saw, and understood things that belonged to this world only. They did not correctly use these functions, which could lead them to eternal success and peace. The last phrase of this verse says that they are like cattle, investing all their effort in serving their bodily desires.

Next, the verse added, "Rather they are much more misled." that is. They are far more unwise than the cattle because the animals are not bound to follow the laws of the Shari'ah. They have no reward or punishment for their acts. They are required only to serve their physical needs, which they are efficiently doing, contrary to human beings who are accountable for everything they do in this world. They will be punished or rewarded according to their performance. If they confine their effort only to seeking material gains and incorrectly use their faculties, they are more imprudent and unwise than animals.

(Tafsir Marif ul Quran)

And We have indeed urged unto Hell many of the jinn and humankind, having hearts wherewith they do not understand, the truth, and having eyes wherewith they do not perceive, the proofs of Allah's power with a perception that entails reflection, and having ears wherewith they do not hear, the signs or the warnings, in a way to reflect and take heed. They are like cattle in failing to understand, perceive, or listen. Nay, instead, they are further astray than cattle because [at least] they [cattle] seek what is beneficial to them and stay away from what is harmful to them: these individuals, on the other hand, are proceeding towards the Fire, out of [sheer] obstinacy. These — they are the heedless.

(Tafsir Jalalain)

9.0 – Arrogant Heart

Allah revealed arrogant hearts in the Quran in six different locations.

9.1 أَفَتَطْبَعُونَ أَنْ يُؤْمِنُوا بِالْكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ

مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ○

(Surah Al Baqarah – 75)

(O Muslims) do you still fancy that they will believe you, although a group of them used to hear the word of Allah and then, having understood it, used to distort it knowingly?

According to Ibn Kathir (ra):

Jewish Character:

With the faith of this misguided nation of Jews, Allah is disappointing His Prophet ﷺ and his Companions. After seeing such great signs, these people made their hearts as hard as a stone after listening to and understanding the words of Allah, they still distorted and changed it, then what hope do you have from them? He said exactly like this verse in another place

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ۝

(Surah Al Maidah – 13)

So, because they breached their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and abandoned most of the messages sent to them. And you will not cease to discover deceit in them, except for a few. (For when we broke their covenant, we cursed them and We made their hearts hard)

(Surah Al-Maida: 13)

Hazrat Ibn Abbas (RA) says here that Allah Ta'ala told us to listen to the word of Allah. This means that when Hazrat Musa (A.S.) reached the mountain and fell in

prostration, Allah Almighty made him hear His speech. When they came back, and Prophet Musa (AS) began to explain this word of Allah to the children of Israel, these people started to distort and change it. Sidi (ra) says that these people distorted the Torah. This is the general meaning that those people will also join other Jews with this lousy character.

In the Qur'an, if one of the polytheists seeks refuge with you, he should seek refuge with you. Even if he hears the word of Allah, it does not mean that he hears the word of Allah with his ears, but if he listens to the Qur'an, here also the word of Allah means the Torah. These distorters and concealers were their scholars. The words of the Holy Prophet (ﷺ) were in his book, and all of them had removed the original meaning by adding conciliations. In the same way, they used to write the halal as haram, the haram as halal, the right as false, and the wrong as correct.

There is a verse in the Quran

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَكُفُّواْ أَعْيُنَهُ لَتَنَّاهُمْ وَيَرْجِعُونَ ﴿١٠﴾

(Surah Ale Imran – 72)

And a party of the people of the Scripture says: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.

A group of People of the Book said, "Believe in what has been revealed to the believers at the beginning of the day, but disbelieve in the end, so that the believers themselves may turn away from this religion." These people wanted to find out the secrets of this place and tell them to their people and also wanted to mislead the Muslims, but this trick did not work, and Allah revealed this secret. When they were here and showed their faith and Islam, the Companions would ask them if there were no tidings of the Prophet (ﷺ) in their book. And they would confess. When they went to their elders, they scolded them and asked them why they were giving their weapons of opposition in their hands by telling them their words.

Mujahid (ra) says that the Prophet (ﷺ) stood under the fort of the Jews on the day of Qurayza and spoke! O monkeys and pigs and brothers of the worshipers of diabolicalness! So, they said among themselves, who told them about our inner news? Beware! Do not give them the news of each other; otherwise, they will have arguments against you before Allah. Allah Almighty said that nothing could be hidden from Me even if you hide. You who secretly tell yourselves not to convey your words to them and hide the words of your book. So, I am well aware of your

evil deed—you who express your faith. I am also well aware of the truth of your statement. (Tafsir Ibn Kathir)

**There was little Hope that the Jews who lived during the Time of the Prophet
could have believed**

Allah said, do you covet, (O believers),

That they will believe in your religion, meaning that these people would obey you? They are the deviant sect of Jews whose fathers witnessed the clear signs, but their hearts became hard afterward.

Allah said next, Spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (*the Tourat*), then they used to change it, meaning, distort its meaning, after they understood it, they understood well, yet they used to defy the truth, knowingly.

They were fully aware of their erroneous interpretations and corruption. This statement is similar to Allah's statement. Qatadah (ra) commented on Allah's statement (Then they used to change it knowingly after they understood it)

"They are the Jews who used to hear Allah's Words and then alter them after they understood and comprehended them."

Also, Mujahid (ra) said, "Those who used to alter it and conceal its truths; they were their scholars." Also, Ibn Wahb (ra) said that Ibn Zayd commented (that they used to hear the Word of Allah (*the Tourat*), then they used to change it),

"They altered the *Tourat* that Allah revealed to them, making it say that the lawful is unlawful and the prohibited is allowed and that what is right is false and that what is wrong is right. So, when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allah, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right nor offering them a bribe, then they urge righteousness on him. This is why Allah said to them.

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾

(Surah Al Baqarah – 44)

Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people, and you forget (to practice it) yourselves. At the same time, you recite the Scripture [the Tourat (Torah)]! Have you then no sense?

The Jews knew the Truth of the Prophet (ﷺ) but disbelieved in Him:

Muhammad bin Ishaq (ra) reported that Ibn `Abbas (RA) commented, (And when they (Jews) meet those who believe (Muslims), they say, "We believe"),

"They believe that Muhammad (ﷺ) is the Messenger of Allah, `But he was only sent for you (Arabs).'" they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord."

However, when they meet each other, they say, "Do not convey the news about this Prophet to the Arabs because you used to ask Allah to grant you victory over them when he came, but he was sent to them (not to you)."

Allah then revealed, and when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord."

meaning, "If you admit to them that he is a Prophet (ﷺ), knowing that Allah took the covenant from you to follow him, they will know that Muhammad (ﷺ) is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him."

Al-Hasan Al-Basri (ra) said, "When the Jews met the believers, they used to say, 'We believe.' When they met each other, some of them would say, 'Do not talk to the companions of Muhammad (ﷺ) about what Allah has foretold in your Book, so that the news (that Muhammad (ﷺ) is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.'"

Have you (Jews) then no understanding? Allah said, know they (Jews), not that Allah knows what they conceal and what they reveal.

Abu Al-Aliyah (ra) said about Allah's statement,

"Meaning their secret denial and rejection of Muhammad (ﷺ), although they find his coming recorded in their Book." This is also the Tafsir of Qatadah (ra). Al-Hasan (ra) commented (That Allah knows what they conceal),

"What they concealed refers to when they were alone with each other away from the Companions of Muhammad (ﷺ). Then they would forbid each other from conveying the news that Allah revealed to them in their Book to the Companions of Muhammad (ﷺ), fearing that the Companions (RA) would use this news (about the truth of Muhammad (ﷺ)) against them before their Lord."

(And what they reveal) meaning, when they said to the Companions of Muhammad (ﷺ), آمَنَّا (We believe), as Abu Al-Aliyah (ra), Ar-Rabi (ra) and Qatadah (ra) stated.

(Tafsir Ibn Kathir)

Allama Sayuti (ra) said:

Are you then so eager, O believers, that they, the Jews, should believe you, seeing there is a party of them, a group of their rabbis, that heard Allah's word in the Torah and then tampered with it changing it, and that, after they had comprehended it, [after] they had understood it, knowingly?, [knowing full well] that they were indulging in mendacity (the hamza [at the beginning of the verb افْتَظَمُوا a-fa-tatma'un] is [an interrogative] for rejection, in other words, 'Do not be so eager, for they have disbelieved before'). (Tafsir Jalalain)

The details of this article have been described in Tafsir Mazhari as follows.

He said, "O Muslims! Do you expect that (these Jews) will believe in what you say, although there was a group among them who listened to the word of Allah and then changed it after understanding it well."

There is an address to the believers and the Holy Prophet ﷺ. Although a group of them listens to the words of Allah at night, then they deliberately change the words without any doubt as they hide the perfections and attributes of the Holy Prophet ﷺ and distort the verse of Rajam. Although they knew they were liars. This is the opinion of Mujahid (ra) Qatadah (ra), Ikrimah (ra), Sidi (ra) and a group of scholars.

وَقَدْ كَانَ فَرِيقٌ refers to the group of their predecessors who heard the Words of Allah and then distorted it. This is the opinion of Hazrat Ibn Abbas (RA). He says this verse was revealed in favor of the seventy men Hazrat Musa (AS) chose to fulfill his promise to his Lord. When they heard the words of Allah and returned to their people, they were truthful among the youth, and they narrated what they had

heard. But a group of them said, "We heard from Allah Almighty that if you can afford to follow these commandments, then do it. If you don't want to do it, then don't do it." This is their distortion even though they knew the truth.

(Tafsir Mazhari)

Summary commentary:

The Muslims, who were trying to make the Jews believers and were working hard in this, ended the hopes of the Muslims by telling and listening to the conditions and events of the Jews. This verse rejects it.

O Muslims! After hearing all these stories, do you still believe that these Jews will believe in what you say? However, more than all these stories, they used to listen to it, and then they used to do something about it, and after understanding it, they used to do it, and the funny thing is that they also knew that we were doing bad things. It means that people who are so bold and captive to selfish motives will stop listening to someone and will attend to someone.

The words of Allah refer to either the Torah, and the hearing relates to the words of the Prophets (AS), and the distortion refers to changing some of its words or interpretations or both, or the word refers to the words that the seventy men gave as a confirmation of Moses (AS). They heard the Prophet directly, and by سماع means now, and by distortion, it means to convey to the people that in the end, Allah the Almighty also said that the order that you cannot fulfill is forgiven. The leaders of any of the matters mentioned above did not happen to the Jews who were present during the time of the Prophet (ﷺ). But because even these people did not hate the actions of their ancestors. That's why it happened the same way.

(Tafsir Maarif al-Qur'an)

The Muslims used to take great pains in trying to make the Jews accept Islam. Having recounted so many stories of the perversity of the Jews, the Holy Quran points out to the Muslims that they cannot expect such people to be sensible and asks them not to worry much about them. Some of the Jews have been committing an even more heinous sin - they used to change and distort the Words of Allah despite knowing the disgrace of such a deed. So, the Holy Qur'an wants Muslims to realize that men who are so enslaved to their desires and so shameless in their pursuit of evil cannot be expected to listen to anyone.

The "Word of Allah" mentioned in the verse refers to the Torah, which the Jews had "heard" from the prophets (AS), and the distortion pertains to the changes made in the words themselves or in the sense of both. Or it refers to the words of Allah, which the seventy men had heard directly on Mount (Sinai). They had gone to seek divine confirmation of what Hazrat Musa (Moses AS) had been telling; the distortion pertains to their declaration before their people that Allah had promised to forgive them if they could not act upon specific commandments. The Jews who were the contemporaries of the Holy Prophet (ﷺ) may not have themselves been involved in some of these transgressions. Still, since they did not dislike the misdeeds of their ancestors, they are to be considered as their counterparts.

(Tafsir Marif ul Quran)

9.2 أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ

فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ۝

(Surah An Nisa – 63)

Those are the ones Allah knows what is in their hearts. So, ignore them, give them good counsel, and speak to them about themselves in appealing words.

Chastising the Hypocrites:

Allah said! How, then, when a calamity befalls them because of what their hands have sent forth? How about it if they feel compelled to join you because of disasters they suffer due to their sins? Then they will need you. They come to you swearing by Allah, "We meant no more than goodwill and conciliation!"

They apologized and swore they only sought goodwill and reconciliation when they referred to others other than the Prophet for judgment, not that they believe in such alternative judgment as they claim.

Allah describes these people to us further in His statement,

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسِرُّونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ كَٰذِبِينَ ۝

(Surah Al Maidah – 52)

And you see those whose hearts there is a disease (of hypocrisy) hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Allah may bring a victory or a decision according to His Will. Then, they will regret what they have kept a secret.

At-Tabarani (ra) recorded that Ibn Abbas (RA) said,

"Abu Barzah Al-Aslami used to be a soothsayer who judged between the Jews in their disputes. When some Muslims came to him to judge between them,

Allah sent down;

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَكَّمُوا إِلَى الظَّالِمِينَ
وَقَدْ أُمرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا (٥٠)

(Surah Al Nisa - 60)

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taught (false judges) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ أَرْدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا (٦١)

(Surah Al Nisa - 62)

How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than goodwill and conciliation!"

Allah then said! They (hypocrites) are those of whom Allah knows what is in their hearts. These people are hypocrites, and Allah knows what is in their hearts and will punish them accordingly, for nothing escapes Allah's watch.

Consequently, O Muhammad (ﷺ)! Let Allah be sufficient for you because He has perfect knowledge of their apparent and hidden affairs.

This is why Allah said; So, turn aside from them (do not punish them), meaning, do not punish them because of what is in their hearts. But admonishing them means advising them against the hypocrisy and evil in their hearts. And speak to them an adequate word to reach their inner selves. Advise them, between you and them, using good words that might benefit them.

(Tafsir Ibn Kathir)

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ These are the people in whose hearts Allah knows the hypocrisy. Solemn oaths can do them some good besides making them hell-bound.

فَاعْرِضْ عَنْهُمْ So, you (ﷺ) ignore them.

وَعِظْهُمْ And advise them to turn away from hypocrisy and become Muslims with a sincere heart.

وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا And say something effective to them, especially about their self, that is, something that will go down into the hearts of them.

Hazrat Hasan Basri (ra) said that the eloquent saying is to speak to the hypocrites that they will be killed for this hypocrisy. This will have an impact on their hearts. Some scholars said that قَوْلًا بَلِيغًا means to warn of Allah's punishment. The verse can also mean that it is expedient to keep the hypocrites. At least the apparent number of Islam increases, which affects the infidels. Therefore, please do not focus on punishing them. Admonish them with the tongue and give practical guidance in solitude. The advice of solitude is more effective.

(Tafsir Mazhari)

In Tafsir Jalalain, its description is described as follows.

A hypocrite quarreled with a Jew over something because the hypocrite was wrong. Therefore, he wanted to take the case to Ka'b bin Ashraf for decision. But the Jews hoped to get justice, so he tried to present the incident in the service of the Holy Prophet (ﷺ). Therefore, the Jew's effort was successful, and the case was raised in the service of the Prophet (ﷺ), the result of which was in favor of the Jew. The hypocrite thought that Hazrat Omar (RA) was very strict towards the infidels and very kind towards the Muslims. My case will flourish there, and my winning will

be done. So, I went to Farooq Azam (RA) and appealed. The Jew was satisfied because Hazrat Umar (RA) may be violent, but at the same time, he is firm on the truth. That's why the Jew was ready and submitted with the complaint that first, this case was before the service of the Prophet ﷺ, and the decision was made in my favor, but the man was not satisfied. That is why it is appealing to you. Hazrat Umar (RA) asked for confirmation from the hypocrite, so he confirmed it. Say stay! After saying that I was coming now, Farooq Azam (RA) went inside and brought a sword and killed the hypocrite and said that whoever is not satisfied with the decision of the Messenger of Allah (ﷺ) is the decision for him.

Protests and claims against Farooq Azam's (RA) decision shed blood:

There was a big riot among the heirs of the hypocrite; they wanted to claim revenge and bloodshed on Farooq Azam (RA) by presenting interpretations of the words and actions of the hypocrite. But Almighty Allah opened the truth in these verses, which rejected their demand.

فَأَعْرِضْ عَنْهُمْ The command to tolerate and overlook them has been given for the purpose that since the disbelief of the hypocrites was not completely exposed, in such a situation, if they were to be denounced by Jihad, those who stayed away from their secret plots and mischief would not be aware of it. If they were not aware and their killing was done openly, the result would be that public opinion would be against Islam and become fierce. People would be forced to understand that there is civil war, chaos, and disorder in Islam, and those who seek refuge in it are the same. They are suffering from such evils, which would have dealt a severe blow to Islam and would have stopped all its progress. Therefore, the saying of the Prophet ﷺ sheds light on this expediency.

دعه فإن الناس يتحدثون ان محمد ا يقتل اصحابه

let go! People will say that Muhammad (ﷺ) started killing his friends.

He was a hypocrite because he was not a respectable person but a criminal. That is why his blood was shed, and Hazrat Umar (RA) was considered innocent of retribution or bloodshed.

Another doubt cleared:

There is no doubt that there is a bad name for Islam in this, too.

The answer is that there was another great expediency given that he was considered a hypocrite because he was a Muslim, and on the other hand, he was an infidel. So, in this free and impartial matter, when he would have seen that Islam does not make any concessions to himself in the face of justice, what would be the expression of this righteousness in front of his fellow worshipers and fellow citizens? From which the coin of Islamic justice and justice must have settled on their hearts that in Islam, they do not care about saving lives by shedding the blood of justice. Because of this exceptional practicality, it has been made specific from this general rule.

(Kamalyan Terjuma and Sharah Tafsir Jalalain)

Those — Allah knows what is in their hearts, in the way of hypocrisy and the deceit of their excuses; so, turn away from them, with forgiveness, and admonish them, make them fear Allah, and say to them regarding the issue of, their souls penetrating words, affecting them, in other words, reprimand them so that they repent of their unbelief. (Tafsir Jalalain)

It says Allah knows the disbelief and hypocrisy rooted in their hearts. All their interpretations are false, and their oaths are an exercise in lying.

So, the Holy Prophet (ﷺ) is being asked to ignore their excuses and reject their charge of excess against Syedna 'Umar (RA) as the disbelief of this particular hypocrite had become manifest.

The Holy Prophet (ﷺ) has been asked to give good counsel to the rest of the hypocrites as well, in a way that may touch their hearts. That is, tell them to fear what lies beyond the present life and invite them to follow the path of Islam sincerely or remind them of their likely worldly punishment in the event they stick to their hypocrisy, which might be exposed sometimes. They might as well meet the same fate as Bishr, the hypocrite.

(Tafsir Marif ul Quran)

9.3 كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ

وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ

(Surah At Taubah – 8)

How (can they have a treaty) if they overcome you, they will not observe any bond or treaty with you? They want to please you with (words of) their mouths, but their hearts refuse. Most of them are sinners.

How when if they overpower you, they regard not the ties, either of kinship, or covenant (ذِمَّةً)! With their mouths, they please you, but their hearts are averse to you, and most of them are rebellious.

Allah encourages the believers to show hostility to the idolaters and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace because of their *Shirk* in Allah and disbelief in Allah's Messenger (ﷺ). If these disbelievers have a chance to defeat Muslims, they will cause great mischief, leave nothing unharmed, and disregard the ties of kinship and the sanctity of their vows. Ali bin Abi Talhah (RA), Ikrimah (ra), and Al-Awfi (ra) narrated that Ibn Abbas (RA) said, "Ill means kinship, while ذِمَّةٌ means covenant." Ad-Dahhak (ra) and As-Siddi (ra) said similarly.

The enmity of infidels:

Allah Ta'ala informs the Muslims about the malicious deception of the Furies and their heartfelt hostility so that they do not keep their friendship in their hearts nor be satisfied with their words and decisions. Their disbelief does not allow them to keep their promises. They are waiting for the time; they will chew you raw. Do not see kinship or keep promises. Take whatever pain you can from them and be happy. The same has been narrated from Hazrat Ibn Abbas (RA), and the same meaning has been given in the poetry of Hazrat Hassan (RA) that he will not consider Allah or anyone else during his domination. The same word has become "El" in Gabriel, Mikael, and Israfil; that is, it means Allah, but the first word is prominent and well-known, and this is also the opinion of most commentators. Mujahid (ra) says that the meaning of the pledge is Qatadah's (ra) saying that it means oath.

(Tafsir Ibn Kathir)

كَيْفَ How can the repeated expression of surprise means the expression of surprise, that is, how can these people stick to the covenant or how can these people be ordered to fulfill the covenant. Although their condition is that

وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَقْبُضُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً. If they dominate you somewhere, then they should not pass the kinship or the opinion about you.

يُرْضَوْنَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ Please them with their mouths and repent their hearts and most of them are sinners.

These people are persuading you with their words; their hearts do not believe in them, and many wicked people are among them.

That is, as hypocrisy and deceit, they talk about faith, obedience, and faithfulness to the covenant so that you will be satisfied and keep disbelief and enmity hidden in their hearts so that if they succeed and gain control, they will start going against the words spoken with their tongues. Most of them are disobedient. The above verse refers to transgression. Some polytheists were firm in their promises and contracts. They hated breaking promises. Not all were traitors. That is why he called most of them transgressors. All was not declared a breach of covenant.

(Tafsir Mazhari)

How can they have a pact if they get the better of you, [if] they have the upper hand over you, they do not respect, [they do not] take into consideration any bond, kinship, or treaty, pact, about you. But will instead harm you as much as they can (the conditional sentence ['if they ...'] is [also] a circumstantial qualifier), pleasing you with their tongues, with charming words, while their hearts refuse to be true to these [words]; and most of them are wicked, violators of pacts.

(Tafsir Jalalain)

How will their covenant be negotiable? That is, when will they stick to their covenant, even though they are in such a state that if they dominate you somewhere, they will not pass your kinship, words, and confessions? Because this peace of theirs is due to compulsion and fear of Jihad and not from the heart, these people only convince you with their words, and their hearts do not believe them. So, when there is no commitment from the heart to fulfill this pledge, what will be fulfilled, and there are many wicked people among them who do not want

to meet the promise? And even if one wants to fulfill half of it, when do one or two act in front of more? The reason for their wickedness is that they have adopted the world's unsustainable pleasures instead of Allah's commandments.

As is the state of the disbelievers who leave the religion and prefer the world to it when the world is more beloved. If it happens, when it is seen that the worldly purpose is achieved in breaking the promise, there will be nothing wrong with it.

(Tafsir Maarif al-Qur'an)

Mufti Muhammad Shafi (ra) said:

It was said in the Surah Al-Tauba that a general amnesty was granted to all polytheists and disbelievers of Makkah and its environs soon after the Conquest of Makkah. But, given their dismal record of betrayal and breach of trust, it was decided that no treaty would be signed with them in the future. Despite this policy decision, injunctions to honor the treaty – made with these people earlier and which they had never contravened - were revealed, whereby they were required to fulfill the treaty's terms until it expired. As for those with whom there was just no treaty or treaty with a fixed duration, they were also granted suitable concessions. Rather than being ordered to leave Makkah immediately, they were allowed a respite of four months so that, during this period, they could arrange to leave Makkah and go wherever they deemed fit, with convenience and in peace. Or, if the truth of Islam had become apparent to them in the meantime, they were welcome to become Muslims.

The outcome of these injunctions was that the sacred site of Makkah was to be vacated by all treacherous disbelievers. The evacuation was being implemented without any intention to retaliate. It is enforced in self-defence because of consistent experience. Therefore, the door to a promising future for them remained open. This has been mentioned in the verse, the substance of which is: If someone from among the disbelievers seeks asylum with you, then you should grant it so that he could come close to you, listen to the Word of Allah, and understand the integrity of Islam. Then, your responsibility does not end with granting him temporary asylum. The truth is that as soon as he has done what he had come for. It is the responsibility of Muslims that they should escort him under full protective arrangements to the place where he considers himself safe and happy. It was said that the particular injunction had been sent because these people were unaware. By coming close, they could know things better.

Proving the Veracity of Islam is the Duty of Muslim Scholars

1. First of all, this verse confirms that if a disbeliever asks Muslims to explain the integrity of Islam to him with valid proof, then it becomes their duty to accede to his demand.

2. Secondly, it is obligatory on Muslims that they should allow and protect anyone who comes to them to learn more about Islam. Causing any hurt or harm to such a person is not permissible. According to Tafsir al-Qurtubi, this injunction is operative only when the visitor wants to listen to the Word of Allah and know more about Islam. If the visitor's objective is business or some other pursuit, it would depend on the discretion of relevant Muslim officials who decide what is best in Muslim interests. Should they deem it fit, they may permit it, and should they think otherwise, they can act at their discretion.

3. The third ruling stipulates that a non-Muslim at war, with whom Muslims have no treaty, should not be allowed to stay any longer than necessary - because, in the cited verse, a limit of stay and protection has been set by saying: (until he listens to the Word of Allah).

4. According to the fourth element of guidance embedded here, a Muslim ruling authority must remain aware of the progress of the mission undertaken by any non-Muslim at war once he has entered the Muslim country with valid permission (visa) and purpose. As soon as he has completed his job in the country, it is also the Muslim Amir's (ruler) duty to arrange his safe return.

The wisdom behind the proclamation of withdrawal is stated in the verses mentioned in the initial verses of Surah Al-Taubah. Here, by referring to the inherent meanness of pledge-breaking disbelievers whose malice and hostility against Muslims knew no bounds, it was advised that entertaining any hope from such people that they would ever abide by their pledge was wrong, to begin with. It was said in the text: Except for some people with whom Muslims had entered into a treaty near the masjid al-haram, how could any pledge given by these disbelievers be credible before Allah and His Messenger (ﷺ)? The fact was that they were a set of people who, if given the slightest opportunity, would not blink about any relationship that they had with them or bother to honor the word of promise given by them. The simple reason was that these people did not intend to keep the treaty even when signing it. Their sole purpose was to appease them. With their hearts set elsewhere, most were sinners, compulsive breakers of pledges, and practitioners of treachery.

Uphold truth and commit no excess or injustice, even against disbelievers is the teaching of the Qur'an

This statement of the Qur'an guides Muslims in the belief that they should never surrender truth and justice, even when confronting enemies. Whenever they have to take up an issue with them, they are required not to slip into taking exaggerated approaches and stances against them. This is demonstrated in these verses, where full consideration has been given to the case of the disbelievers of Makkah. The fact was that most of them had broken their pledge. Naturally, when something like this happens in that setting, people tend to make sweeping allegations against everyone. But, the Holy Qur'an, by saying: (except those with whom you made a treaty near al-masjid-al-haram), has exempted those who had not broken their pledge. It has ordered that Muslims stay firm on their commitment as long as others remain committed and faithful to their pledge. The breach of trust committed by other people should in no case influence their stance, whereby they may be led to become breakers of the promise given to them.

Earlier, when it said that disbelieving people had nursed betrayal in their hearts right from the beginning and had no intention of staying faithful to their pledge, an exception was also granted. Similarly, when the text says: (وَأَكْثَرُهُمْ فَاسِقُونَ) Most of them are sinners, it hints that not all of them were like that. There were some friendly people among them, too, who wanted to stand by their commitment, but they were not heard before others.

This is the same subject; the Holy Qur'an takes up elsewhere saying in very clear terms.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۚ
أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللّٰهَ ۚ إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ (١)

(Surah Al Maidah – 8)

O you who believe! Stand out firmly for Allah as just witnesses, and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to righteousness, and fear Allah. Verily, Allah is Well-Acquainted with what you do.

After that, why were these Mushrik so chronically treacherous, and what was it that ailed them? Thus, they, too, were given a prescription of hope to ponder so that they could still correct themselves if they chose to. At the same time, Muslims at

large were also served with a warning that they should take their guard against the pitfall of treachery and disobedience that had sucked these people in and make a total abstention from this behavior to model their distinct lifestyle. The reason is their relentless love of the material. The desire to acquire, possess, and expend this world's limitless range of things had closed their eyes to the limit that they would not hesitate to sell off the very Words of Allah and their faith in exchange for paltry gains. This character is, to make an understatement, evil. Moving on, the text describes the extreme crookedness of these people by saying: (They do not observe, in the case of a believer, any bond or treaty). The sense is that this was no isolated case of disbelieving people acting treacherously against Muslims, to whom ties of kinship and treaty obligations bound them. Disbelieving people were a lot who would never consider kinship or pledge as valid grounds when dealing with Muslims.

Given the previously mentioned behavior pattern of disbelieving people, it could have been but natural for Muslims to have become disillusioned with them forever and refuse to have any brotherly relationship with them under any condition; therefore, as the Quranic, justice, and equity would have it.

Three Conditions of Entry into the Islamic Brotherhood

This verse makes it clear that there are three conditions for entry into the Islamic Brotherhood:

- (1) Taubah or repentance from Kufr and Shirk,
- (2) Establishment of Salah
- (3) Payment of Zakat - because 'Iman (faith) and Taubah (repentance) are concealed matters.

Common Muslims cannot find out their reality. Therefore, two of their outward signs were mentioned: Salah and Zakat.

'Abdullah 'ibn 'Abbas (RA) said: 'This verse has made the blood of Muslims, who qualify as 'the people of *Qiblah*,' unlawful (haram).' In other words, people who establish Salah, pay Zakat, and have said or done nothing against Islam as proved against them shall be taken as Muslims in the matter of all religious injunctions – even though they may not have proper 'Iman (faith) in their hearts, or have hypocrisy (*Nifaq*).

This is the verse Syedna Abu Bakr (RA) quoted in support of his declaration of Jihad against those who had refused to pay Zakat after the passing away of the Holy Prophet (ﷺ). The noble Companions before whom he had made this assertion were satisfied with his approach. (Ibn Kathir) (Tafsir Marif ul Quran)

9.4 إِلَهُكُمُ اللَّهُ وَاحِدٌ ۚ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُم مُّنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ۝

Surah Al Nahel – 22)

Your God is One Allah. As for those who do not believe in the Hereafter, their hearts are defiant, and they are arrogant.

None is to be worshipped except Allah.

Allah says: Your God is one Allah. Allah says there is none to be worshipped besides Him, the One, the Unique, the Lone, and the Self-Sufficient. But for those who believe not in the Hereafter, their hearts are in denial. And He says that the hearts of the disbelievers deny that and are astonished by that:

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ۝

(Surah Saad – 5)

"Has he made the ilaha (gods) (all) into One illa (God - Allah)? Verily, this is a curious thing!"

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ۝

(Surah Az Zumr – 45)

And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah and when those whom they obey or worship) besides Him [like all false deities other than Allah, it may be a Messenger, an angel, a pious man, a Jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others] are mentioned, behold, they rejoice!

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ۝

(Surah Ghaffir – 60)

And your Lord said: "Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness (Islamic Monotheism)] will surely enter Hell in humiliation!"

So here, Allah says, Certainly, meaning truly, Allah knows what they conceal and what they reveal. Meaning He will require them for that in full. Indeed, He does not like the proud. (Tafsir Ibn Kathir)

إِلَهُكُمْ إِلَهُ وَاحِدٌ is your God, which means that it has been proved by proofs that your God is one. He has no partner. For those who do not believe in the Hereafter, their hearts are in denial.

فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ So those who do not believe in the Hereafter, their hearts deny (Allah's innumerable blessings). The thing is that Allah has deprived their hearts of the light of knowledge, and that is why they have become devoid of insight and blind. Hazrat Abdullah bin Umar (RA) said: I heard the Messenger of Allah (ﷺ) saying that Allah created the creatures in darkness. Then he cast his light on them. The person on whom some part of the light fell, he found the way, he was guided, and the one on whom it did not fall, he went astray and was not conducted. That is why the pen (divine) has become dry on the knowledge of Allah. That is, the one who was to be shown in the knowledge of Allah was shown, and the one who was to be misled in the understanding of Allah was fooled. (Translator)

(Narrated by Ahmad and al-Tirmidhi)

وَهُمْ مُسْتَكْبِرُونَ And they are arrogant. And they are proud of accepting the truth; that is, they are pleased with worshiping Allah and denying the blessings of Allah. Therefore, they do not know Allah as worthy of worship, and the followers are proud of the Messenger. If they had acknowledged the blessings of Allah and had known Allah as deserving of worship, and they believed in the end and believed in the rewards and punishments of the hereafter and did not turn away from following the Messenger of Allah ﷺ. (Tafsir Mazhari)

When it has been proved that Allah is the Creator of the things mentioned above and that He is unique in that, then will the one who creates, that is, Allah the Almighty, become like the one who cannot make so that you both start to consider them as gods. It is an insult to Allah Ta'ala that he has been equated with idols. Then don't you understand that much? If you start counting these blessings of Allah, you will never be able to trust them, but the polytheists do not appreciate them. This crime was so great that it would not be forgiven by asking for forgiveness, nor would the future receive these blessings if it was insisted on. But truly Allah is the Most Forgiving, Most Merciful. If someone indulges in *Shirk*, he is forgiven; if he does not, all the blessings are not cut off until the end of life. Because of the blessings there, one should understand that there will never be punishment, but there will be punishment hereafter because Allah Ta'ala knows all your hidden and visible circumstances. So, they will be punished according to them.

Those whom these people worship apart from Allah cannot create anything, and they are creatures. The general rule has been proved that non-creator and creator are not equal, so how can these deities be worthy of worship when those deities are dead and lifeless? So, what would the creator be? These gods do not even know when the dead will be raised in the resurrection. Some do not have the knowledge, and some do not see the determination and want knowledge for the sake of Allah. Especially on the Day of Resurrection, there will be a reward for worship and non-worship, so the knowledge of it is very suitable for Allah. So, what will be equal to God in knowledge? This speech proved that your God is the only true God (Allah). So those who do not believe in the Hereafter do not fear accepting monotheism. It is known that their hearts are so intractable that they are denying reasonable things, and it is known that they are proud of accepted truth. It is essential that Allah knows all of them, hidden and visible, and it is also certain that Allah does not like the arrogant. So, when their arrogance is known, they will also be disliked and punished.

Verses appearing immediately earlier described the many blessings of Allah Taala in detail, proving that He alone is their Creator and establishing that He is unique in this matter. Now, in the present verses, there comes a warning against the failure of people to recognize that there is a fact behind the statement describing all these blessings –Tauhid, the Oneness of Allah Taala, except whom there is none worthy of worship. Therefore, it was said: When it stands proved that Allah alone made the heavens and the earth, made the mountains and rivers, vegetation and animals, trees and plants with their fruits and flowers, how can that most sacred being that is the Creator of all these things become, for no reason, like idols and icons which cannot create anything? Why would you not understand something so elementary? (Tafsir Marif ul Quran)

9.5 أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ

أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ○

(Surah Al Hadeed – 16)

Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allah and for the truth that has descended (through revelation)? They must not be like those to whom the Book was given before, but a long period passed on them (in which they did not repent). Therefore, their hearts became burdensome, and (thus) many of them were sinners.

Hazrat Ibne Kathir (ra) said:

Has the time yet come for the believers to be humble in their hearts in remembrance of Allah? And that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them, so their hearts were hardened. And many of them were rebellious.

Encouraging Khushu` and the Prohibition of Imitating the People of the Scriptures

Allah asks,

Has the time yet come for the believers to be humble in their hearts in remembrance of Allah? And that which has been revealed of the truth, Allah asks, `Has not the time come for the believers to feel humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Qur'an, so that they may comprehend the Qur'an, abide by it, and listen and obey.

Imam Muslim (ra) recorded that Abdullah bin Mas`ud (RA) said,

"Only four years passed since our acceptance of Islam and the revelation of this Ayat, in which Allah subtly admonished us. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah."

This is the narration Muslim (ra) collected just before the end of his book. An-Nasa'i (ra) also collected this Hadith in the Tafsir of this Ayat.

Allah's statement! Lest they become as those who received the Scripture before, and the term was prolonged for them, and so their hearts were hardened,

Allah is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed their Book of Allah and sold it for a small, miserable price. They also abandoned Allah's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allah, making their rabbis and priests into gods beside Allah. Consequently, their hearts became burdensome, and they would not accept advice; their hearts did not feel humbled by Allah's promises or threats,

And many of them were rebellious. meaning, in action;

Therefore, their hearts are corrupt and their actions are invalid, just as Allah the Exalted said,

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ^١ وَنَسُوا حَظًّا مِمَّا
ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ قَاغُفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (١)

(Surah Al Maidah – 13)

So, because they breached their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and abandoned most of the messages sent to them. And you will not cease to discover deceit in them, except for a few. But forgive them and overlook (their misdeeds). Verily, Allah loves Al-Muhsineen (good-doers).

Meaning their hearts became corrupt, they hardened, and they learned to change Allah's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allah forbade the believers from imitating them in any way, be it basic or detailed matters.

Allah the Exalted said that Allah gives life to the earth after its death! Indeed, We have clarified the Ayat to you, if you understand.

This Ayat indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allah brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidence of the Qur'an. The light (of faith) would have access to the hearts again after they were closed; consequently, no guidance could reach them.

All praise is due to Him, Who guides whomever He wills after they were misguided, Who misguides those who have led right before. Indeed, He does what He wills, and He is the All-Wise, the Most Just in all He does, the Most Subtle, the Most Aware, the Highest, the Proud.

Question to the believers:

The Lord Almighty says, has not the time come for the believers that their hearts become waxed by listening to the remembrance of Allah and the warning of Allah, the Qur'anic verses, and the hadiths of the Prophet? Listen and obey the commandments and avoid the prohibitions. Ibn Abbas (RA) says that thirteen years had not passed since the Qur'an's revelation that the Muslims' hearts complained about the delay in turning to it. Ibn Masoud (RA) says that four years have passed since we received this punishment. (Muslim)

The Companions of the Prophet (ﷺ) were upset that they said to the Holy Prophet (ﷺ) that he should explain something, so he revealed this verse.

(نحن نقص عليك احسن القصص)

Once, after a few days, the same is recited, and the verse is repeated. (Allah sent down Ahsan al-Hadith) Then, after a while, they say the same and the verse.

(المريان) is revealed. Rasulullah (ﷺ) says the first good that will arise from my ummah will be humility. Then he said, "Do not be like the Jews and Christians who changed the Book of Allah and sold it for a small price." So, they left the Book of Allah behind and read it based on opinions and speculations. They started believing in self-invented sayings and started imitating others in the religion of Allah. Enter the undocumented words of your scholars and dervishes into religion.

In punishment of these evil deeds, Allah hardened their hearts. No matter how much you recite the words of Allah, their hearts do not soften. No praise or advice affects them. No promises can turn their hearts towards Allah; instead, most of them became transgressors and open evildoers. There are also raw hearts and raw actions.

As in another verse (فهلألقصهم ميثاقهم لعنهم)

We cursed them and hardened their hearts because of their lousy covenant. They distort the words from their place and need to remember our advice. In other words, their hearts became corrupt; they started changing the words of Allah, and

they left the good deeds and became involved in evil deeds. That is why the Lord of the worlds is warning this Ummah that, remember, Allah revives the dead earth. It indicates that after hardening hearts, Allah can soften them. Even after going astray, Allah guides you to the right path; just as the rain moistens the dry land, the Book of Allah revives the dead. In the hearts, when the dark darkness has gone well, the light of Allah's book illuminates it. Allah's revelation is the key to every lock. The actual guide is the one who guides after going astray, the one who does whatever he wants, the wise one and just, the one who is subtle and kind, the glorious one, the one who is the highest, and the one who is the best.

(Tafsir Ibn Kathir)

Mentioned in Tafsir Mazhari:

Has not the time come for the believers that their hearts bow down to the advice of Allah and the religion of truth that Allah has revealed and not become like those who were given the Book before them, and then time passed? Their hearts became very hard, and (today) many of them are disbelievers.

Ibn Abi Shaybah (ra) narrated in Al-Musanaf from the narration of Abdul Aziz bin Rawad (ra), and Ibn Abi Hatim (ra) related from Muqatil bin Habbab (ra) that some of the companions were more accustomed to laughter and joking and used to joke a lot about this verse.

المريان -- Arabs say when the time comes for some work

أَتَى الْأَمْرُ ---...The time has come for this work.

تَخَشَّعَ ... Be soft and bow down.

It is narrated by Baghwi (ra) that Hazrat Abdullah Bin Masoud (RA) said that only four years had passed between our becoming Muslims and the revelation of this verse that Allah reprimanded us in verse. Hazrat Ibn Abbas (RA) said that the hearts of the Muslims had become hard because Allah condemned them at the end of the thirteen years of the revelation of the Qur'an. Mubarak (ra) narrated in Al-Zuhd, according to Sufyan (ra), that Amish (ra) said that the Companions were in great distress and suffering in their place before the migration. When they migrated to Madinah, they found peace and rest there; that's why some of them became lazy in their minds, and the verse mentioned above was revealed.

Ibn Abi Hatim (ra) has stated concerning Sidi (ra) that some of the companions of the Messenger of Allah (ﷺ) had become somewhat lazy, so Allah sent down Ayat
اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ -- الخ

Then, after some time, "Izmahalal" was born, so they asked the Messenger of Allah (ﷺ) requested that someone recite a hadith so that this decaying state of our hearts could be removed (الْعَمِيَانِ لِلَّذِينَ آمَنُوا). Baghwi (ra) has quoted the statement of Kalbi (ra) and Muqatil (ra) that a year after the migration, the verse was revealed in favor of the hypocrites because some people requested Hazrat Salman Farsi (RA) one day that there are strange things in the Torah. Explain something. The verses (نحن نقص عليك احسن القصص) were revealed on them. After hearing this answer, the questioner stopped asking repeated questions for some time. After some time, the hypocrites again asked Hazrat Salman Farsi (RA) about the same thing, and Ayat اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ -- الخ was revealed on them. Hearing this, the questioner stopped asking more questions for a while. After some time, he again asked the same question that there are strange happenings in the sand, tell us something about it, and then this verse was revealed. For this reason, based on revelation, the interpretation of the verse will be in such a way that people have believed through the tongues. Isn't it time for them to bow their hearts to the remembrance of Allah? وَمَا نَزَلَ مِنْ الْحَقِّ What is meant by the revelation of the Holy Qur'an is the remembrance of Allah, and the remembrance of Allah also refers to the Qur'an itself as if these two attributes of the Qur'an are the remembrance of Allah and the truth from Allah. It may also be that dhikr refers to the dhikr of Allah in addition to the Qur'an.

كَالَّذِينَ أُوتُوا الْكِتَابَ Who are the Jews and Christians

فَطَالَ عَلَيْهِمُ الْأَمَدُ means the people of faith do not enter into this matter like the former people of the book.

الْأَمَدُ refers to a long life spent in disbelief and sin

فَاسْقُون means those who are out of the religion and abandon the commandments of their book.

(Tafsir Mazhari)

Allama Jalaluddin Mohali (ra) said:

Is it not time for those who believe — this was revealed concerning the matter of the Companions [of the Prophet ﷺ] who had been overindulging in jest, that their hearts should be humbled to the remembrance of Allah. And [to] what has been revealed (read as *nuzzle*, or read *masala*, '[what] has come down') of the truth, the Qur'ān, and that they should not be (*lā yakūnū* is a supplement to *rakshasa*, 'be humbled') like those who were given the Scripture before? Namely, the Jews and the Christians. For the period, the interval [extending] from them [back] to [the time of the sending of the last of] their prophets were too long for them, and so their hearts became hardened, unyielding to the remembrance of Allah, and many of them are immoral. (Tafsir Jalalain)

He commands the Muslims that those who believe must fall short in obedience, as is the case with sinful Muslims. So, has it yet to come for them that their hearts bow before the advice of Allah and the true religion that Allah has revealed, that the same advice is Allah-given? That is to say, decide from the heart to obey the necessary obedience and avoid sin, and the meaning of peace should humble it. Therefore, it is said that the state of the heart is to remain at the desired state of peace, and going towards sin is like a movement, and humbleness means to avoid delaying. They should not be like those who received the Holy Book before them. That is, the Jews and Christians also began to indulge in lust and sin instead of following their books. Then, a long time passed on them in the same state. And then, by not repenting, their hearts became so hard that there was no rebuke. His turn reached such an extent that many people are disbelievers today due to this calamity. Because insisting on wrongdoing and considering it good and enmity with the true Prophet often becomes the cause of disbelief. This means that Muslims want to repent quickly because sometimes there is no possibility of repentance, and sometimes it reaches the point of disbelief. If any defect has more or less arisen in the hearts of you people due to sin, then do not consider it a hindrance because of him and us.

This is for those who believe their hearts should be humbled by the remembrance of Allah and what has been sent down from the truth. Has the time not yet come for the believers that their hearts should bow and soften for the remembrance of Allah and the Qur'an that was revealed to them? Humility means being soft of heart and accepting and obeying advice. Humility to the Qur'an is to be ready to fully obey its commandments and not allow laziness or weakness to follow them. (Ruh al-Maani).

This is a warning to the believers. It is narrated from Hazrat Abdullah bin Abbas (RA) that Allah Ta'ala found some laziness in some believers' hearts. This verse was revealed to him (Ibn Kathir).

Imam al-Aamish (ra) said that after reaching Madinah Tayyaba, the Companions of the Prophet (ﷺ) got some economic facilities and comfort, but some of them were found to be careless in their actions, which was their habit, so this verse was revealed. (Ruh al-Maani)

In the above narration of Hazrat Ibn Abbas (RA), it is also stated that this rebuke was revealed thirteen years after the revelation of the Qur'an. (Narrated by Ibn Abi Hatim) In Sahih Muslim, it is narrated by Hazrat Ibn Masoud (RA) that four years after we embraced Islam, we were reprimanded and warned by this verse. Allah knows

The best result of this rebuke and warning is teaching the believers to be entirely humble and diligent for righteous deeds; the humility of the heart is the basis of all actions. It is narrated by Hazrat Shadad bin Aws (RA) that the Messenger of Allah (ﷺ) said that the first thing that will be lifted from people is humility. (Ibn Kathir)

(Tafsir Maarif al-Qur'an)

9.6 ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ۝

(Surah Al Hadeed – 27)

Then We made Our messengers (AS) follow them one after the other, then We sent after them Isa (AS), the son of Maryam (Jesus, son of Mary), and gave him the Injil, and placed compassion and mercy in the hearts of his followers. As for monasticism, it was invented by them. We did not ordain it for them, but (they adopted it) to seek Allah's pleasure, then could not observe it as was due. So, We gave the believers from among them their reward. And many of them are sinners.

Then, We sent after them Our Messengers (AS), and We sent `Isa (AS) the son of Maryam (as), and gave him the Injil. And We ordained compassion and mercy in the hearts of those who followed him. But the monasticism they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah

in addition to that, but that they did not observe it properly. So, we gave those among them who believed their (due) reward, but many of them were rebellious.

This Ayat criticizes them in two ways:

- First, they invented things in their religion, things which Allah did not legislate for them.
- The second is that they needed to fulfill the requirements of what they invented, which they claimed was a means of drawing near Allah, the Exalted and Most Honored.

An-Nasa'i (ra) -- and this is his wording - recorded that Ibn Abbas (RA) said, "There were kings after Hazrat `Isa (AS) who changed the Torah and the Injil when there were still believers who recited Torah and the Injil. Their kings were told, 'We were never confronted by more severe criticism and abuse than of these people.' -

They recite the Ayat,

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا
أَسْتَخْفُوا مِنَ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (٤٤)

(Surah Al Maidah – 44)

Verily, We did send down the Tourat (Torah) [to Hazrat Musa (AS) (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Tourat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses to it. Therefore, fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafiroom (i.e., disbelievers - of a lesser degree as they do not act on Allah's Laws).

They accuse us of shortcomings in our actions while still they recite. Therefore, summon them and let them recite these Ayat our way and believe in them our way.' The king called them, gathered them, and threatened them with death if they did not revert from reciting the original Torah and Injil to using the corrupted version only. They said, 'Why do you want us to do that? Let us be.' Some of them said,

'Build a narrow-elevated tower for us and let us ascend it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.' Another group among them said,

'Let us go about in the land and eat and drink like beasts do, and if you find us in your land, then kill us.' Another group among them said,

'Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you or even pass by you.'

These groups said this even though they all had supporters among their tribes. It is about this that Allah the Exalted and Most Honored sent down this Ayat,

(But the monasticism they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah in addition to that, but that they did not observe it correctly.) "" Then Allah says! So, we gave those among them who believed their (due) reward, but many of them were rebellious.

Imam Ahmad (ra) recorded that Anas bin Malik (RA) said that the Prophet (ﷺ) said, Every Prophet has Rahbaniyyah (monasticism); Jihad in the cause of Allah, the Exalted and Most Honored, is the Rahbaniyyah of this Ummah. Al-Hafiz Abu Yala (ra) collected this Hadith, and in this narration, the Prophet (ﷺ) said! Every Ummah has Rahbaniyyah; Jihad in the cause of Allah is the Rahbaniyyah of this Ummah.

Imam Ahmad (ra) recorded that Abu Sa'id Al-Khudri (RA) said that a man came to him and asked him for advice, and Abu Sa'id (RA) said that he asked the same of Allah's Messenger (ﷺ). Abu Sa'id (RA) said, "So, I advise you to

1- Adhere to the Taqwa of Allah because it is the chief of all matters.

2 - Fulfill the obligation of Jihad because it is the Rahbaniyyah of Islam.

3- Take care of remembering Allah and reciting the Qur'an because it is your closeness (or status) in the heavens and your good fame on earth." Only Imam Ahmad (ra) collected this Hadith.

(Tafsir Ibn Kathir)

فَاتَّبَعْنَا الَّذِينَ آمَنُوا It means those who believed correctly and fulfilled the requirements of monasticism and believed in the Messenger of Allah ﷺ according to the will of Jesus (AS).

مِنْهُمْ means among those who claim to be followers of Jesus.

أَجْرُهُمْ means that reward Allah will give them. Which Allah promised them according to their deeds. Whoever fulfills the requirements of monasticism with faith, Allah will reward them according to their actions. Allah will reward those who do not fully care for monasticism according to his actions.

وَكَثِيرٌ مِنْهُمْ فُسِقُونَ And many of them are transgressors, that is, most of them are outside the followers of Jesus (AS). One believed in the Trinity. Someone has made his Ulama and Mashaikh masters. Some entered the Shahi religion, and some remained against the religion of Jesus. But they refused to accept the Prophet's message.

Baghwi (ra) has written with his evidence that Hazrat Ibn Masud (RA) said: I came to the service of the Messenger of Allah ﷺ. Huzur (ﷺ) said! Ibn Mas'ud (RA), the people who passed before you, i.e., the People of the Book, were divided into better (72) sects. Of which, three sects were saved (from hell), and the rest perished, i.e., went to hell. A sect fought against the evil religious kings, fought against them, and remained on the religion of Jesus. The kings caught them and killed them, and this sect became heavenly. There was a sect that did not have the strength to compete with the kings, stand in front of the kings, and invite them to the divine and Christian religions. This sect left the country for tourism and became monks. It has said

وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ Huzur (ﷺ) said! Whoever believes in, affirms, and follows me has taken care of the religious intention. This is the successful Fatah Sect, and whoever does not believe in me is the one who will perish (i.e., Hellfire).

Baghwi (ra) has written that there is a narration that Hazrat Ibn Masud (RA) said: I was riding a donkey behind the Messenger of Allah (ﷺ). The Prophet ﷺ said: O son of Umme Abd! Do you know how the Bani Israel adopted monasticism? I said, Allah and His Messenger (ﷺ) know best. He spoke! After Jesus (AS), some powerful kings who did sinful things prevailed over the Israelites. The people of faith got angry with him and started fighting with him. The believers were defeated three times, and their numbers were reduced to very few. They said among themselves that if these people prevail over us, they will destroy us, and there will be no one left to invite religion. Therefore, let us disperse in the country until the time when the Prophet (ﷺ) is sent, whose sending was promised by Hazrat Isa (AS), that is, until the sending of the Prophet Muhammad (ﷺ). So those people left the population and went to the caves of the mountains and invented monasticism. Some of them continued to hold on to their religion, and some became infidels. After that, the Holy Prophet (ﷺ) recited the verse.

وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا
فَأْتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ

I explained the meaning that We gave them their reward for those who remained steadfast in their religious intentions. Then the Holy Prophet (ﷺ) said! Son of Umme Abd! Knowing what the monasticism of my Ummah is. I said, "Allah and the Messenger of Allah (ﷺ) know very well." He said, "My ummah's monasticism is migration, jihad, prayer, fasting, Hajj, Umrah, and saying Takbir at high places."

Baghwi (ra) has narrated on the authority of Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said that every ummah has a monasticism, and the monasticism of this ummah is to wage jihad in the way of Allah.

It is narrated by Saeed bin Jubayr (RA) that Hazrat Ibn Abbas (RA) said that after Jesus (AS), the kings (of Bani Israel) made some changes in the Torah and the Gospel. There were believers among Bani Israel who read the Bible and the Bible and invited people to the religion of Allah. (Tafsir Mazhari)

Islam forbids from Rahbaniyyah: ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِمْ

The previous Prophets followed in the footsteps of the following Prophets because, in principle, all of them had the same teaching; then, in the end, Hazrat Jesus (AS) was sent with the Holy Gospel. His followers and companions followed his way. Allah had placed gentleness in their hearts. He treated people with love and compassion and treated each other with kindness. But after walking forward, he got fed up with the godless kings, was afraid of the world's dilemmas, and took the path of monasticism. And left the cities and settled in the forests and mountains. Although Allah did not order them to do this, their intention was good. However, this self-made method can not be implemented.

Undoubtedly, it is desirable to leave the world, but it is not good to become a deserter. Arbitrary poverty has undoubtedly been the style of the Ahl al-Azimuth. But poverty becomes a prelude to immediate destruction and death. Allah's command has never been to leave the world and sit down in this way and to give up rights and become engaged in worship. However, when the Christian pilgrims put the name of the renunciation world on themselves, earning the world in this veil is a great miracle. This religious intention was a literal innovation, not a Shariah innovation. Because the righteous people of any Shariat are not the people of innovation. Therefore, in the verse, it is not for this innovation but for not observing it. He argues that this innovation was not Shariah, and such monasticism is not prohibited even in Islamic Shariah. Abandoning the halal things out of the belief

of nearness is Badaat or Rehbaniat, which is forbidden and permissible without any expediency of this belief.

There is a difference between evil customs:

Islam did not allow religious intention outside of natural moderation. However, to fulfill this passion, monasticism has kept Jihad in the way of Allah. A Mujahid truly separates himself from all fortunes and pleasures and stands out in the path of Allah.

Bedaat is an act that was not done during the period of the original Book, Sunnah, Companions, Tabeyien, Taba Tabeyien, and should be done as a work of religion and reward.

If one of the Ahl al-Haq and Ahl al-Allah commits such an act, one should not be suspicious of them. It may be a form of monasticism and not reality. Apostasy is related to the corruption of belief. Therefore, it should be avoided a lot. Contrary to customs, these are related to corrupt practices, so they should also be avoided. However, the matter of customs is less than evil. Absolute monasticism is often spoken of as illegitimate, and some narrations prohibit absolute monasticism according to this term. However, in some narrations, especially from Islam, the negation of religious intention is known. This does not mean that it was permissible in the first Shariah. Instead, it means it was more common among previous religious people but became less common among Muslims because of their civilized religion.

There are two types of Christians: believers and non-believers. Then, there were two types of followers: monks and non-monks. Then, the monks also became of two kinds: devoted and non-devout monks.

(Kamalain translation and Shareh of Tafsir Jalalain)

Commentary

We sent Noah (AS) and Abraham (AS) as prophets for the same reformation of creation in the Hereafter, and We continued prophethood and the book among their descendants. In other words, some of their descendants also became prophets, and some became book owners. So, among the people to whom this Prophet came, some were guided or persuaded, and many were disobedient. These Prophets (as) were masters of the law, and some were also masters of the book, like Moses (AS), who was among the descendants of Hazrat Noah (AS) and

Hazrat Abraham (AS). Some of them were not Deltaic of the book, such as Hazrat Hud (AS) and Hazrat Saleh (AS), but they can't be Deltaic of the book. Their Shariat was permanent. However, the Lord of the Shariat sent many prophets, and then after them, the messengers who did not have their own Shariat were sent one after the other. Just as after Moses (AS), many prophets came to obey the Torah, and after them, We sent a person of permanent law, namely Jesus (AS), the son of Mary (as), and We gave him the Gospel. There were two types of people in his ummah: one who followed him, i.e., those who believed in him, and the other who rejected him. Those who followed him, i.e., the first category, created compassion and mercy towards each other in their hearts, which is one of the best morals.

رُحَمَاءُ يَبِينُهُمْ And perhaps because Jihad was not in their Shari'ah, they did not mention the opposite attribute of أَشِدَّاءُ عَلَى الْكُفَّارِ was ordered to follow. But among these followers, some invented monasticism themselves. The attainment of monasticism is the renunciation of marriage and lawful pleasures and mingling.

It was invented because after Hazrat Isa (AS), people started not to leave Allah's commands, so some righteous people continued to express the truth. This was difficult for the greedy people, and they requested their kings to force these people to remain as our religion. When they were forced, they asked that we be allowed to have no connection with these people and live a free life either by sitting in the bush or spending our lives in travel and tourism. So, they were left on that. (Al-Dur al-Mansur)

It is mentioned at this point that they invented the religious intention. We did not make it obligatory on them, but they adopted it to preserve their religion for the sake of Allah. Then, more monks were still needed to respect this monasticism fully. That is, they did not arrange it for the purpose for which they had adopted it, and that purpose was seeking the pleasure of Allah. That is, they did not follow the original rules, but they continued to express the appearance of the monks and the rules. In this way, there were two types of people among the monks: those who obeyed the rules and those who did not follow them. Among those who were contemporaries of the Messenger of Allah ﷺ, one of the conditions for the relaxation of the rulings is that they believe in the Prophet ﷺ. Therefore, among the swans who believed in the Messenger of Allah (ﷺ) and among those who did not observe the commandments of the Holy Prophet (ﷺ), We gave them their reward as promised. But there were few, and many of them were disobedient and did not believe in the Prophet ﷺ, and since the majority were contrary, it was attributed to all of them not to make concessions (فَمَا رَعَوْهَا). His statement was brought in the last verse

فَأَتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ Even among the Christians, two types of believers and non-believers were mentioned. The order of the believers is that O you who believe in Hazrat Isa (AS)! Fear Allah and act by that fear. That is, believe in His Messenger ﷺ, Allah will give you two parts of reward by His mercy.

As in Surah Qasas. أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ Those shall receive their reward twice.

Allah will grant you Noor that you will walk with it, i.e., He will give you faith that will always be your companion. From here to the bridge of Saraat, we will forgive you. Because with Islam, all the sins of the age of disbelief are forgiven, and Allah is Forgiving and Merciful, and He will grant you these two blessings when they are given or manifested. That is, on the Day of Resurrection, at that time, the People of the Book, i.e., those who have not believed, will know that these people will not be able to access even a part of Allah's grace without thinking. And also let it be known that the Fazl of Allah is in the hands of whom He wills. Therefore, his providence related to the Muslims with his bounty, so he bestowed upon them, and Allah is the most bountiful. This means that their pride and determination should be broken, that even in the current situation, they consider themselves to be the source of grace and the palace of forgiveness. (Tafsir Maarif al-Qur'an)

Knowledge and Masail:

وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً

The people who followed Jesus or the Gospel created high character and mercy in their hearts. These people are kind and merciful to each other, or they have a relationship of compassion and mercy with Allah's people. The words Rafat and Rahmat are considered synonymous with each other. Because of the competition here, some gentlemen said that Rafat is called the intensity of mercy. As if there is more exaggeration than ordinary mercy, some noted that mercy on a person is named. Some have said that there are usually two requirements for mercy and compassion on a person. One is that if he is suffering from any pain and suffering, then his pain should be removed. This is called mercy. Second, if he needs something, it should be given to him. This is a mercy. Therefore, mercy is related to removing harm, and mercy is related to benefit. And since the prevention of damage is considered the priority in all respects, generally, when these two words go together, kindness is said to precede mercy.

Here, the companions of Jesus (AS), called the apostles, have described their unique qualities of compassion and mercy. As described in Surah al-Fatah, some of the attributes of the Companions of the Holy Prophet (ﷺ). Among them, there is also an attribute of mercy. But there, before this attribute, the unique attribute of the Companions of the Prophet (ﷺ) has also been described. The reason for the difference seems to be that the Shari'ah of Hazrat Isa (AS) did not have the rules of Jihad against the infidels. Therefore, there was no opportunity to show severity against the infidels. Allah knows.

Meaning and Essential Interpretation of Monasticism:

وَرَهْبًا نِيَّةً إِبْتَدَأَ عَنْهَا After Hazrat Jesus (AS), when Bani Israel became common, especially Rulers and elites, they started an open rebellion against the commandments of the Gospel. Those who were scholars and peace-makers among them stopped this evil practice, so they were killed. Those who were left saw no power to forbid and fight. If we continue to mix with these people, our religion will also be destroyed. It will be windy. Therefore, these people made it obligatory upon themselves to leave all the legitimate pleasures and comforts of the world, not get married, not worry about collecting food and drink, and not arrange a house and a house to live with people. Live in a remote forest or mountain or spend life in tourism like travelers to be able to freely follow the rules of religion because this was done out of fear of Allah. Such people started to be called monks, referring to them and interpreting their method as monkish intention.

Since their method was forced by circumstances to protect their religion, there was nothing sinister at all. However, after having made a thing obligatory upon oneself for the sake of Allah, neglecting and violating it is a major sin. Just like the order of vows, they are not binding on anyone. If a person makes something forbidden or obligatory by making a vow to himself, then according to the Shari'ah, its prohibition and violation become a sin. But some of them took the name of monasticism as a means of worldliness and luxury. Because the commoner believed in such people, gifts started coming.

The Holy Qur'an criticized them for the same thing, saying that they had made it obligatory upon themselves to abstain from pleasures, which was not made compulsory upon them by Allah, and when they had made it mandatory. They should have followed it, but they violated it.

These people's methods were not evil. The Hadith of Hazrat Abdullah bin Masoud (RA) is a witness to this. Ibn Kathir (ra) narrated a long hadith on the authority of

Ibn Abi Hatim (ra) and Ibn Jarir (RA), in which the Messenger of Allah (ﷺ) said that the Israelites were divided into better sects, of which only three sects were spared from punishment. Those who are cruel and oppressive kings after Hazrat Jesus (AS) and those who are rich and powerful, corrupt and wicked people. They stopped them, raised the word of truth against them, and invited them to the religion of Jesus (AS). Among them, the first sect fought them with force, but they were defeated and killed. Then, another group stood in their place. They did not have enough strength to fight but to deliver the word of truth. Because they were called to the fact without caring for their lives, they were all killed. Some were cut with saws, and some were burned alive, but they endured all these sufferings for the sake of Allah, and they were also saved. Then, a third group stood in their place, which had neither the strength of competition nor the form of living with them and practicing their religion. Therefore, these people took the path to forests and mountains and became monks. These are the people whom Allah has mentioned in this verse: وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ

From this hadith, it is known that those who adopted monasticism among the Bani Israel, who followed the essentials of monasticism and endured suffering, are also among the saved people. The monasticism initially adopted by those who adopted it was not bad, but it was not a Shariah order. The aspect of evil and condemnation started from here that some people did not live up to this charge, and because of this, the number of such people increased. Therefore, it is common practice to attribute the majority's action to the total (all). According to this rule, the Qur'an attributed to the familiar Bani Israel that they did not practice the monasticism they had imposed upon themselves and did not observe its conditions.

Said to them! فَبَارِعُوهَا حَتَّى رَعَايَتِهَا

From this, it is also known that what the Qur'an said about this monasticism is ابْتَدَعُوهَا, meaning they invented it. The term Bedat of Shariah is not implied. About which it is mentioned in the hadith كُلُّ بِدْعَةٍ ضَلَالَةٌ

Every sin is misguidance. If you consider the structure of the Holy Quran, then this becomes clear. First of all, look at this sentence.

وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۚ وَرَهْبَانِيَّةً And We have placed in the hearts of those who follow Him a merciful and merciful one and a monk. The Almighty said in connection with the expression of His blessing that We created mercy and

monasticism in their hearts. Just as high character and mercy are not reprehensible, in the same way, his chosen monasticism was not an offensive thing in itself. Otherwise, there was no reason to mention monasticism with grace and courage. The Holy Qur'an did not criticize or reject his initiation. Instead, it was charged that he did not practice this adopted monasticism. His rights and conditions were not discounted, even when it is possible that the beginning is taken in the literal sense. If it had a Shari'ah and terminological meaning, then the Qur'an would have criticized it because the terminological apostasy is a mistake. From the above hadith of Hazrat Abdullah bin Masoud (RA), it became even more clear that he considered the Jamaat who adopted this as one of the successful Jamaats. If they were guilty of heresy, they would not be counted as successful Jamaat or Fatah, but they would be counted as misguided.

Is monasticism reprehensible and illegitimate, or is there some detail in it?

The correct thing is that the general application of monasticism is for pleasure and abstinence. There are several levels of it. This is a distortion and change of religion; according to this meaning, monasticism is forbidden. And the Qur'anic verse is:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرُّوا مِمَّا حَلَّ اللَّهُ لَكُمْ
O you who have believed, do not free the good that Allah has made lawful for you.

In its example, there is a description of its prohibition and sanctity.

لَا تَحَرُّوا is telling himself that this prohibition is because it is declaring something that Allah has made halal as a matter of belief or practice as haram. Which is about changing and distorting the commands of Allah.

The second level does not define what is permissible as a belief or action. But it prohibits leaving it due to any worldly or religious necessity. The earthly necessity is to abstain from something forbidden due to the risk of disease, and the spiritual necessity is to feel that if I adopt this forbidden thing, I will end up suffering from sin. For example, to avoid lying, backbiting, etc., a person should avoid mixing with people, or to cure a mental vice, he should give up certain fights for a few days and restrict this action as a treatment and medicine until this vice is removed. The Sufis advise beginners to eat less, sleep less, and mix less. It would be a struggle to bring everyone to moderation. It is abandoned when the self is controlled, so there is no danger of reaching the impermissible. This is holiness, not monasticism, which the Din, the predecessors of the Sahaba and Tabeyien, and the Imams of the religion prove.

The third level is that he does not declare any forbidden thing as haram, but he refrains from using it as it is proven by the Sunnah, knowing that it is rewarding and better to leave it. This is a type of hypocrisy that has been forbidden by the Messenger of Allah (ﷺ) in numerous hadiths. And in the hadith, it has been mentioned, ``No intention of peace. That is, there is no monasticism in Islam. It refers to such ablutions that consider their abstinence as a virtue and reward. If monasticism, which first started among Bani Israel, was for the protection of religion, then if it entered the second type, i.e., righteousness, it was guilty of haram. Even if it continued to the third level, it became guilty of a reprehensible act. And Allah Ta'ala knows.

(Tafsir Maarif al-Qur'an)

10.0 – Doubtful Heart

Allah defined doubtful hearts in four places in the Quran.

10.1 إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ

فِي رَيْبِهِمْ يَتَرَدَّدُونَ ○

(Surah At Taubah – 45)

(To avoid jihad) Only those who ask you to be excused do not believe in Allah and the Last Day and whose hearts are in doubt; they are wavering in their doubt.

Those who ask your leave, to remain behind, without a valid excuse, those who believe not in Allah and the Last Day, they do not hope for Allah's reward in the Hereafter for their good actions, and whose hearts are in doubt, about the validity of what you brought them, so in their doubts they waver. They waver in doubt, taking one step forward and one step back. They do not have a firm stance on anything, for they are unsure and destroyed, neither belonging to these nor those. Verily, those whom Allah misguides will never find a way to guide themselves. (Tafsir Ibn Kathir)

They alone ask leave of you, to stay behind, who do not believe in Allah and the Last Day, and whose hearts are doubtful, uncertain, about religion, so in their doubt they waver, they are confused. (Tafsir Jalalain)

Those who believe in Allah and the Last Day will not ask you for permission to wage Jihad with their wealth and lives, and Allah knows best those who are pious. In other words, they will not ask for permission to leave Jihad. This means that honest people will not even ask for permission to participate in Jihad. As soon as they hear the order, they will run immediately. They will get permission to participate directly in Jihad. In the last verse, there is a testimony of the piousness of these people and a promise of reward (behind the veil). (Tafsir Mazhari)

Description of the condition of the hypocrites:

وَلَوْ ارَادُوا الْخُرُوجَ لَاَعَدَّوْا لَهُ عُدَّةً And if they intended to leave, they would be against Allah.

In this verse, Allah Ta'ala describes the hypocrites' situation, stating that these people had no intention of participating in this battle from the beginning. If they had an intention, they would have prepared something like others. After that, He said that Allah did not like the participation of these people. For this reason, Allah created cowardice and laziness in them. It was very beneficial for these people not to participate in Jihad. Because if these people had experienced the fight, instead of helping them, they would have caused mischief, frightened the Muslims, and done such things and actions that the hearts of the Muslims would have broken. They would develop cowardice and low courage. Because among them, some spy on you and convey your hidden news to the enemy. According to the words of Qatadah (ra), although some commentators have given a commentary on *وفيكم سبأعون لهم*, some people among Muslims listen to and believe the words of these hypocrites.

Hypocrites have always cheated at critical junctures:

On the occasion of the Battle of Uhud, Abdullah bin Abi, the leader of the hypocrites, brought a group of three hundred soldiers back from the field. The same Abdullah bin Abi had deceived the Ansar of his tribe on the occasion of the Battle of Bani al-Mustaliq and had said that after returning to Madinah, he would expel the Muhajireen from Madinah.

لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ -- الخ The situation of the hypocrites is also described in this verse, the summary of which is that hypocrisy is not unique with the same fight. This is their way even before when Rasool Allah (ﷺ) first came to Madinah. These people were ready for war. And they tried to harm the Muslims and Islam by colluding with the Jews of Medina.

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِي The result of the revelation of this verse described in Tabarani and Ibn Abi Hatim is that a man was the chief of the tribe of Ibn Salama in Madinah, the hypocrites. His name was Jad bin Qais, and his surname was Abu Wahib. When the Prophet ﷺ mentioned going to the battle of Tabuk and fighting the Christians, he said that I am a handsome man and the people of my nation are aware of my weakness that I cannot be patient with me in the matter of women. I get lost control. I am afraid that I may stumble at the sight of Roman

women. So don't tempt me and excuse me from participating in this Jihad. Allah Ta'ala revealed the verse mentioned above to him. He said that the biggest temptation is hypocrisy. They are saying such things because of the temptation in which they are lying. This spoofing may benefit the world; after all, the abode of such people is hell.

ان تُصِيبَكَ حَسَنَةٌ تَشُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ -- الخ In Tafsir Ibn Abi Hatim, from the Narration of Jabir bin Abdullah (RA), the result of the revelation of these verses is that Abdullah bin Abi and other hypocrites. If the Muslims were victorious in this battle and got the booty, it would have been disastrous for these hypocrites in two ways. One is because they had hostility towards the Muslims in their hearts, so they did not like the victory and rule of the Muslims. Second, they regretted that we did not participate. We would also have wealth in our hands, and if the Muslims were harmed in any battle, these hypocrites would say without knowing their foresight and wisdom. They said we did not participate by making an excuse in advance to avoid harm; otherwise, we would have been in this trouble.

قُلْ انْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ In Tafsir Ibn Jarir, from the narration of Hazrat Abdullah bin Abbas (RA), it is known that Jad bin Qays, the chief of Banu Salama tribe, excused himself from going to the battle of Tabuk by saying that he wanted to go there to meet the beautiful Roman women. I will be tempted. Therefore, I cannot give war service, but I am ready to help financially. Allah Ta'ala revealed these verses and said that when their belief is incorrect, their financial or physical worship is unacceptable.

فَاتَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ -- الخ Arrested in the love of wealth, the hypocritical attitude they have adopted, as Jad bin Qays said, exempt me from military service, if you want, I am here for some financial help. Therefore, in these verses, he said, O Muhammad (ﷺ), do not be surprised when you see people's wealth and abundance of children. This wealth is a gift from Allah that Allah Ta'ala has taken great hardships to earn through these things. He will impose worldly and hereafter punishment on them. Thanks to this wealth, these people will always be suffering from torment and suffering that they took pain to get, and when there is any financial loss, that financial loss is also unbearable for them.

Among these hypocrites, there is a person who says to you, "Give me permission not to go to war and stay at home, and do not put me in harm's way." Understand well that these people have already fallen into trouble. Because there will be eviller than disobeying the Messenger of Allah ﷺ and disbelief, and indeed hell will surround those disbelievers in the Hereafter. And if any accident occurs, they

happily say that we had already adopted our precautionary side, so we did not battle them.

(Tafsir Maarif al-Qur'an)

Knowledge and Masail:

Subtly, in the Qur'an, there is a complaint to the Holy Prophet (ﷺ) that these hypocrites lied and showed themselves to be disabled. And you ﷺ let them go before investigating their situation and finding out the truth. Due to this, these people used to celebrate and say that we cheated the Messenger of Allah ﷺ. Allah Almighty also expressed that these people were making excuses for trickery if they had not been given permission whenever these people were not going to go. He also said that even if these people were to join this Jihad, they would not have benefited the Muslims, but their conspiracy and temptation would have been more dangerous.

But the intention is that if they were not given permission, they would not have gone, but their hypocrisy would have been exposed. And they would not have had the opportunity to taunt the Muslims that we have made them very ignorant, and the purpose is not actually to punish but rather to be aware of the tricks of these people in the future, and the Surah, which is also a kind of punishment, then how enjoyable. With the grace that the word of rebuke which begins with

لِمَ أَذْنْتُ لَهُمْ In other words, before mentioning why he allowed these people, He said عَفَاَ اللَّهُ عَنْكَ, which means that Allah has forgiven you, and the position of the Holy Prophet (ﷺ) is with Allah. Observers have said that given the relationship that the Prophet ﷺ had with Hazrat Haq Taala (ﷻ), the blessed heart of the Prophet ﷺ could not bear to ask him for an answer in any matter from the Almighty should be done. If at the beginning the words of لِمَ أَذْنْتُ لَهُمْ were mentioned in which the title of asking for an answer was said. The blessed heart of the Holy Prophet (ﷺ) would not have been able to bear it. That is why, before that, by saying عَفَاَ اللَّهُ عَنْكَ, He informed him on the one hand that something had been done that was not pleasing to Allah. On the other hand, I told him of his forgiveness first so that the following speech would not be too hard on the blessed heart.

It should not be suspected from the word forgiveness that forgiveness is a sign of guilt and sin and the Prophet ﷺ is innocent of sin. Then what can the meaning of forgiveness be here? Forgiveness can be used for a low and unpleasant thing like sin, and it is not against innocence.

The difference between the believers and the hypocrites is that those who have true faith in Allah, the Exalted, never seek permission from the Prophet (ﷺ) to sacrifice their lives in Jihad for the love of their lives and property. Instead, this work is only the work of those people whose faith in Allah and the Last Day is not correct, and Allah knows the pious people well.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً That is, if these people really intended to go out for Jihad, then it was necessary for them to make some preparations. But they didn't make any preparations, from which it was known that the excuse was necessary. They would have made some preparations, but they have not made any preparations. From this, it was found that the pretense of excuse was wrong. Their intention was not to go out for Jihad.

Distinguish between reasonable and unreasonable excuses:

Excuses may be admissible only to those willing to comply with the order and then become disabled due to an accidental accident. This is the rule in all cases of disabled persons. He who did not make any preparation for obeying the command and did not intend to do so, then an excuse is presented, then this excuse will be an example of an evil sin. A person who has completed the preparation for attending the Friday prayer and is planning to go will not be considered a valid excuse. Allah Ta'ala gives such a person a full reward for his worship, and the one who has not made any preparation, then by chance, an excuse comes up, but it is just an excuse.

In preparing to wake up early in the morning for prayer, an alarm was set on the clock, or someone was appointed to wake up on time; then, by chance, these plans went wrong, and prayer was missed. As it happened to the Messenger of Allah ﷺ in Lailat al-Tarees that he made arrangements to wake up on time, that he made Hazrat Bilal (RA) sit down so that he would wake everyone up as soon as the morning dawned, but by chance, sleep prevailed over him too, After the sun came out, everyone opened their eyes; this excuse was correct and reasonable. Based on this, the Holy Prophet ﷺ comforted the Companions and said:

لَا تَفْرِيطُ فِي النَّوْمِ إِنَّمَا التَّفْرِيطُ فِي الْبِقَظَةِ Do not evade during sleep, rather evasion occurs in wakefulness.

That is, a person is disabled in sleep. The shortcoming is what one does while awake. The reason was that the arrangement of waking up on time had been completed himself. In essence, the reasonableness or unreasonableness of an

excuse can be judged by whether or not it is prepared for a compliance order. Mere verbal submissions do nothing.

The situation of hypocrites who took permission by deception were also told that it was better for them not to join Jihad. If they had gone, they would have spread mischief with conspiracies and false news. **وَفِيكُمْ سَاعُونَ لَهُمْ** means there are some forgetful Muslims among you who could have been influenced by their false rumors.

لَقَدْ ابْتَغُوا الْقَدْرَ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ means that these people have spread such a Fitnah and mischief even before this as happened in the group of Uhud.

وَكَلَّمَ اللَّهُ وَهُمْ كُرْهُونَ means Allah's command prevailed even though the hypocrites were very much in the middle of it. It indicated that the domination and victory is in the possession of the Almighty. As you were given victory in the earlier events, the same will happen in this Jihad, and all the tricks of the hypocrites will fail.

وَأَنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ That means hell has surrounded all these disbelievers. The meaning of that which they cannot get out of is either that hell will surround them in the hereafter or that the causes of reaching hell have taken them under their cover at this time. They have been described as hell, as if, even now, these people are in the realm of hell itself.

Another low-profile statement of theirs is that these people, although in appearance, mix with Muslims. But the situation is that **إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ** means if you get any victory and success, then they are very displeased.

وَأَنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا أَقَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ means that if any trouble befalls you, then these people seem to be saying that we already knew that these people are putting themselves in trouble. That's why we chose our expediency and did not join them and saying this they happily go back.

The Holy Prophet (ﷺ) and the Muslims were instructed not to be influenced by the sayings mentioned above of the hypocrites and to always keep the absolute truth in front of them in these words:

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَالِيتَوَكَّلِ الْمُؤْمِنُونَ That is, you should convince those who praise these material means that you are deceived. These material means are just a veil. The working force within them is only from Allah Almighty. All the situations that happen to us are what Allah Almighty has written for us, and He is our teacher

and helper. Muslims should put their absolute trust in Him. Look at material causes only as causes and symptoms; do not attribute any good or evil to them.

(Hazrat Mufti Azam Pakistan Muhammad Shafi) (Tafsir Marif ul Quran)

10.2 لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

(Surah At Taubah – 110)

The building they had built shall always remain a source of unrest in their hearts unless their hearts are cut into pieces. Allah is All-Knowing, All-Wise.

The Difference between Masjid At-Taqwa and Ad-Dirar Mosque:

Allah says; Is it then he who laid the foundation of his building on Taqwa to Allah and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him,

Allah the Exalted says that the Masjid that has been built based on the Taqwa of Allah and His pleasure is not the same as a Masjid that was made based on causing harm, disbelief, and division among the believers and as an outpost for those who warred against Allah and His Messenger (ﷺ). The latter built their Masjid on the edge of a steep hole into the fire of Hell. And Allah guides not the people who are the wrongdoers. Allah does not bring aright the works of those who commit mischief.

Jabir bin Abdullah (RA) said, "I saw the Masjid that was built to cause harm with smoke rising from it, during the time of the Messenger of Allah (ﷺ)."

Allah's statement, the building they built will never cease to cause hypocrisy and doubt in their hearts. Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adore it. Allah said next unless their hearts are cut to pieces. According to Ibn Abbas (RA), Mujahid (ra), Qatadah (ra), Zayd bin Aslam (ra), As-Siddi (ra), Habib bin Abi Thabit (ra), Ad-Dahhak (ra), Abdur-Rahman bin Zayd bin Aslam (ra) and several other scholars of the Salaf. Until they die, And Allah is All-Knowing of

the actions of His creation, All-Wise in compensating them for their good or evil actions.

(Tafsir Ibn Kathir)

The buildings which they have built will never cease to be a misgiving, a point of doubt, in their hearts unless their hearts are cut, torn, to pieces, such that they die; and Allah is Knower of His creatures, Wise, in what He does with them.

(Tafsir Jalalain)

Will hypocrites get relief after death?

الا ان تقطع قلوبهم, the meaning of these idioms is eternal longing. It does not mean that they get relief after death or say that despite death, the real does not die. So, it seems that since the heart can never be real. That's why longing is meant.

(Translated by Kamalain and explained by Tafsir Jalalain)

According to the commentary of Mufti Muhammad Shafi (ra):

The building they have made shall always remain a source of doubt in their hearts unless they are cut into pieces, And Allah is All-Knowing and wise.

Anti-Islam activities of hypocrites have been described in several previous verses. The present verses mention yet another conspiracy hatched by them. It has been reported that there was a man in Madinah. His name was Abu 'Amir. He became a Christian during Jahiliya and was known as Abu 'Amir the Rahib (a monk). This is the same Abu 'Amir whose son Hanzalah (RA) is a well-known Sahabi whose dead body was washed by angels and which gave him the sobriquet of 'the one who angels bathed.' But the father stuck by his error and remained a Christian.

When the Holy Prophet (ﷺ) came to Madinah, Abi 'Amir the Rahib visited him, and Rasool Allah (ﷺ) invited him to Islam. Even the answers given to the Holy Prophet (ﷺ) did not satisfy this unfortunate man. He said, 'May the liar between us be cursed and die in travel far away from friends and relatives.' He also said, 'I shall help any aggressor against you.' Therefore, he did. He fought on the side of the enemies of Muslims in all battles right through the battle of Hunain. When the big and robust tribe of *Hawazin* too was defeated, he lost hope. He ran away to Syria, the

stronghold of Christians, where he died far away from his friends and relatives. The prayer he had made was before him. When disgrace is destined for someone, this is how he acts. His prayer brought that disgrace upon him. But, as long as he lived, he remained busy hatching conspiracies against Islam and Muslims. He virtually tried to induce the Byzantine ruler to attack Madinah and expel Muslims from there.

One aspect of this conspiracy materialized when he wrote a letter to the hypocrites of Madinah, with whom he had a sinister understanding. He told them he was working on the Byzantine ruler to attack Madinah. However, it was necessary to have group strength to lend local support to the invader. For this purpose, he suggested they make a building in Madinah, giving people the impression that they were building a mosque so that Muslims would not get suspicious. Afterward, they should get their men together in this place and collect as many weapons and supplies as possible. He wanted this to become an undercover center where his accomplices would be conducting their activities against Muslims by mutual consultation.

It was on his suggestion that twelve hypocrites got together in Quba', a locality of Madinah where the Holy Prophet (ﷺ) had first stayed during his *hijra* and where he had built a masjid. They chose the same place to lay the foundation of another 'masjid.' Ibn Ishaq (ra) and others have also reported the names of these hypocrites. Then, to keep Muslims under deception, the hypocrites made a plan that they would have the Holy Prophet (ﷺ) lead a Salah in congregation at their so-called masjid so that all Muslims are convinced that this new place was also a masjid very much like the one built there earlier.

A delegation from them came to the Holy Prophet (ﷺ) they pleaded that the existing Masjid of Quba' was far away. It was difficult for old and sick people to get there. Moreover, they argued that the Masjid of Quba was not spacious enough to accommodate all residents. Therefore, they claimed they had founded another mosque for that purpose so that older Muslims may benefit from it. Finally, (releasing their punch line), they said, 'Please lead a Salah in this 'mosque' so that it stands blessed.'

That was a time when the Holy Prophet (ﷺ) was getting ready for the battle of Tabuk. He told them he could not do that as he was about to leave the city but promised to pray there when he returned.

However, on his return from the battle of Tabuk, when he camped at a place close to Madinah, the verses cited above were revealed to him, exposing the conspiracy of these hypocrites. After the revelation of these verses, the Holy

Prophet (ﷺ) ordered some of his Companions, 'Amir ibn Sakan (RA), Wahshi (RA), the killer of Hazrat Hamzah (RA), to go, demolish and burn the structure (of the ill-intentioned 'masjid'). So, these gentlemen took off, carried out the orders, and the structure was leveled flat. (This event has been abridged from narratives reported in Tafsir al-Qurtubi and Tafsir Mazhari.)

Quoting Muhammad ibn Yusuf Salahi, Tafsir Mazhari also reports that the site of Dirar Mosque was still lying vacant at the time the Holy Prophet (ﷺ) had reached and settled in Madinah. When he allowed 'Asim ibn 'Ady to build his house on that site, he submitted, *Yaa Rasul Allah (ﷺ)*, I do not like to build a house on a cursed site about which these verses of the Qur'an have been revealed. Nevertheless, Thabit ibn Arqam (RA) needs a house, for he has none. Please allow him to make a house here.' So, following his suggestion, he gave this plot of land to Thabit ibn Arqam (RA). But, as fate would have it since the time Syedna Thabit (RA) came to live in the house he made there, he either had no child or if he did, the child did not live. Historians have added that this place was cursed not only for human beings but also for domestic birds and animals that could not survive with their normal way of living. Thus, after that time, this place lies desolate at some distance from the well-known Masjid Quba'. Now, after the new extension and modification of the Masjid-e-Nabvi (ﷺ) in the place of the Darar Mosque washroom has been built.

This verse points out three motives behind the making of this 'masjid':

1. The first one is (*diraran*: to cause harm to Muslims). The words *dinar* and *data* are used in Arabic to convey the sense of causing harm. As for the difference between the two, it has been said that '*darar*' is a harm that brings gain for the person but causes loss for the injured. And '*dirzar*' is the inflicting of a loss upon other people while it brings just no gain for the person inflicting it. Since this would be the fate of this 'masjid' - whose founders gained nothing from it - the word '*dinar*' was used here.

2. The second motive reads: (to cause dissension among the believers). It means that by setting up this 'masjid,' they looked forward to creating a division among the community of Muslims. They hoped to wean out a group that would be offering Salah in their masjid as a sort of separate entity. Then, it may have also reduced the number of Muslims going to the old Masjid Quba for their prayers.

3. The third motive was spelled out as to provide a sanctuary to enemies of Allah and His Messenger (ﷺ) and a forum to conspire against Muslims.

This presentation as a whole proves that the 'masjid' which was declared to be a 'harmful mosque' (*Masjid Dirar*) by the Holy Qur'an and which was demolished and burnt down under the orders of the Holy Prophet (ﷺ) was no masjid in the real sense. Nor was it intended to be a place where people could pray. The three objectives behind it have been mentioned immediately above. From here, we learn the rules that should be followed in our time. Today, maybe some Muslims were to make a masjid close to and in competition with another Masjid. At the same time, their purpose is the same mutual discord, the same old effort to split up the congregation of the first masjid or any other evil interest of this nature. If so, the maker of such a masjid will deserve no reward from Allah. Instead, he would be a sinner because of having created dissension among Muslims - but, despite all this, that place shall be called a masjid in terms of Islamic law, and the etiquette and rules relating to Masjid shall apply to it. Demolishing it or putting it on fire shall not be permissible. And the Salah of those who pray in it will be valid - though, doing so shall continue to be a sin in itself.

From here, we also learn about another rule relevant in contemporary settings. A Muslim makes a masjid in that manner, either to show off or to take an opposing stance out of stubbornness and enmity. The maker will, though, not get the reward of making a masjid; instead, it will incur a sin, yet it will not be what Masjid Dirar is in the terminology of the Holy Qur'an; that name will not call it.

When some people notice a masjid like that, they would say that it was Masjid *Dirar*. This needs to be corrected. However, one could say that it was like Masjid *Dirar*. Therefore, its building can also be stayed - as done by Syedna 'Umar (RA) through a court order where he had instructed that another masjid should not be made close to the one already there lest the congregation and flourish of the first masjid is affected adversely. (Tafsir Kashshaf)

About this Masjid *Dirar*, the Holy Prophet (ﷺ) has been given the order: 'Do not ever stand there (in prayer).' The word 'Qiyam' in the text denotes standing for prayer. The sense is that the Holy Prophet (ﷺ) should never go in to offer his prayers in a mosque by that name.

Ruling:

What it tells us is that if, even today, a new masjid is made adjacent to the one already there unnecessarily to show off or to take an opposing stance out of stubbornness and hostility, the better choice is not to offer prayers therein - though, Salah remains valid.

In the same verse (log), the Holy Prophet (ﷺ) has also been told that it is correct for him to pray in the particular *masjid*, the foundation of which has been laid on *Taqwa* (the fear of Allah) from day one. Then, the people who offer their *Salah* in it love to observe full precaution in remaining cleansed and pure (of all physical and spiritual impurities) - for Allah, too, likes such meticulous observers of self-purity.

The context of the verse shows that what is being referred to here is *Masjid Quba'*, where the Holy Prophet (ﷺ) used to offer his prayers at that time. Some *Hadith* narratives also support this view. (As reported by Ibn Mardawiyah from Ibn 'Abbas (RA), by 'Hur ibn Shubah from Sahel al-Ansari, and by Ibn Khuzaimah in his *Sahih* from 'Uwaymir ibn Saidah – (concerning *Mazhari*)

As for the reports, which say that it refers to the prophet's (ﷺ) *Masjid*, they do not contradict it. The reason is that the Holy Prophet (ﷺ), with his blessed hands, laid the foundation of the *Masjid* of the Prophet by a revealed command. It is understood that its foundation rests on *Taqwa*, purity, righteousness, and fear of Allah. And who else could be more purified than the noble messenger of Allah (ﷺ)? Therefore, that, too, is a *masjid* founded on *Taqwa*. (As reported by Tirmidhi on sound authority from Syedna Abu Sa'id al-Khudri (RA) with the chain of narrators ascending to the Holy Prophet (ﷺ). (Qurtubi)

It was said: (In it some people like to observe purity). In this verse, the *Masjid* declared worthier for the prayers of the Holy Prophet (ﷺ) is the one the foundation of which was laid on *Taqwa* from day one. Thus, both *Masjid Quba'* and the *Masjid* of the Prophet (ﷺ) are included in the sense of the verse. Also pointed to in this verse is another merit of this *masjid* - that those who prayed in this *masjid* did their best to remain cleansed and pure. The word for purity used in the text is *Taharah*. The sense of *Taharah* at this place includes purity from common filth and impurities and purity from sins and bad morals. Those who offered their prayers in *Masjid Quba'* and the Prophet's *Masjid* were generally equipped with all these virtues.

Special Note:

From here, we also come to know that the merit or superiority of a *masjid* depends on the fact that it should have been made with absolute sincerity for the sake of Allah. Conversely, there should not be any trace of duplicity, motive to earn name, fame, and recognition, or any other false and corrupting interest involved in its making. Then, we also learn that the quality of those who pray in a *masjid* is significant. Suppose they are reasonable, righteous, knowledgeable about their religion ('*Alim*), and devoted to worshiping Allah ('*Abid*), the superiority of the

masjid increases. Offering prayers in a masjid frequented by such Allah-fearing people is more merit-worthy.

Masjid *Dirar* (the harmful mosque) made by the hypocrites has been condemned as it has to be when compared with a masjid that is blessed. This has been accomplished using a similitude. The surface of the land on which they were laying the foundation of their 'masjid' has been likened to a landmass that has been eroded on the inside by flowing water. The topsoil looks solid and smooth. Now, if someone starts building there, it is evident that the whole thing would collapse instantly.

Similarly, the foundation of this Masjid *Dirar* was inherently unstable. The result was that it collapsed and went right into the fire of Jahannam. The expression 'collapsed into the fire of Jahannam' could be figurative in a sense - in that it smoothed out the way of Jahannam for its makers. Some others have taken it for the real reason - that the masjid went into the Jahannam when made to collapse. Allah knows best.

Then, it was said that this building would always keep increasing the doubt and hypocrisy in their hearts unless their hearts were shredded into pieces. The sense is that their doubt, hypocrisy, envy, and humiliation would increase right to the end of their life.

(Tafsir Marif ul Quran)

10.3 وَمِنَ النَّاسِ مَنْ يُّعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ

أَنقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ○

(Surah Al-Hajj – 11)

And among men, one worships Allah (standing) on the verge: So, if some good thing happens to him, he is satisfied with it, and if a trial befalls him, he turns his face back. He loses both this world and the Hereafter. That is the manifest loss.

The meaning of worshipping Allah as it were upon the edge:

Allah says: And among humankind is he who worships Allah as it were upon the edge: if good befalls him, he is content in addition to that;

Mujahid (ra), Qatadah (ra), and others said: (upon the edge), means in doubt.

Others said that it meant on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islam on the edge, and if he finds what he likes, he will continue. Otherwise, he will leave. Al-Bukhari recorded that Ibn Abbas (RA) said (And among humankind is he who worships Allah as it were upon the edge).

"People would come to Al-Madinah (to declare their Islam), and if their wives gave birth to sons and their mares gave birth to foals, they would say, 'This is a good religion,' but if their wives and their mares did not give birth, they would say, 'This is a bad religion.'"

Al-`Awfi (ra) reported that Ibn Abbas (RA) said, "One of them would come to Al-Madinah, which was a land that was infected with a contagious disease. He would be content if he remained healthy there, and his mare foaled and his wife gave birth to a boy. He would say, 'I have not experienced anything but well since I started to follow this religion.'" but if a Fitnah strikes him, Fitnah here means affliction, i.e., if the disease of Al-Madinah befalls him. His wife gives birth to a baby girl, and charity is delayed in coming to him; Satan comes to him and says: "By Allah, since you started to follow this religion of yours, you have experienced nothing but bad things," and this is the *Fitnah*.

This was also mentioned by Qatadah(ra), Ad-Dahhak (ra), Ibn Jurayj (ra), and others among the *Salaf*. When explaining this, Ayat.

"He turns back on his face".

Mujahid (ra) said, concerning the Ayat: "(This means), he becomes an apostate and a disbeliever."

"He loses both this world and the Hereafter." This means he does not gain anything in this world. As for the Hereafter, he disbelieves in Allah the Almighty so that he will be utterly doomed and humiliated. So, Allah says: That is the evident loss. i.e., the most significant loss and the losing deal.

(Tafsir Ibn Kathir)

And among humankind, some worship Allah on a knife-edge: that is, with uncertainty in his worship — such [a person] has been likened the [knife-] edge of a mountain in his precariousness — if good [fortune] befall him, [so that he enjoys] health and security concerning his self and his property, he is reassured by it. But if an ordeal happens to him, a trial or ill-health about himself or his property, he makes a turnabout; that is, he reverts to disbelief, losing both this world when what he had hoped for in it has eluded him and the Hereafter, by [his] disbelief. That is the manifest loss. (Tafsir Jalalain)

A hypocrite is likened to someone who stands on the edge of something, leaves it, and runs away when he gets a chance. Instead, he is in a state of uncertainty and ill will. Regarding the hypocrites, it is said that according to them, there is no status of truth and righteousness of religion. They want worldly gains. If there are some material benefits to being a Muslim, then it is okay. They will continue to pretend to be Muslims, and if faced with some difficulties, they will start showing disgust for this religion. Today, this disease is becoming common among Muslims, too, and Islam is valued only in terms of worldly profit.

There is a narration that people used to come to him (ﷺ) and accept Islam and go back to their homes and find rain there and see blessings in their homes and wealth. And if they found against it, they would say that in this religion, loss is only loss. However, if the world were found, they would be happy, and if they were to suffer any test, they would immediately apostatize. It is their misfortune that they ruin both this world and the hereafter. To whom they used to take their needs and whom they considered as their provider of sustenance and reliever of difficulties. Their situation is that they can neither bring profit nor have the power to cause any harm. Instead, they are humble and needy. They can neither benefit nor harm them in this world and the Hereafter; the question is, what? This god will be an atrocious saint and an evil companion. They will not be of any use as adults, nor will they be able to convey anything as friends and companions. In contrast, the

other group is the believers, who believe Allah alone is omnipotent. He is supreme, and profit and loss are all in His hands. He believed in Allah and did righteous deeds along with it. They will get the best reward and will have luxurious palaces to stay. These infidels and hypocrites will look at them with regretful eyes.

Allah's help: This is an address to the polytheists that how wrong is their idea that Allah will help His Prophet neither in this world nor in the Hereafter. If you want, die in this grief and kill yourself. This idea of theirs will be proved wrong. Surely Allah's support and help will be with the Messenger of Allah ﷺ. Another meaning can also be that the help of Allah Almighty will surely come. However, if they can climb up to the sky with a rope and cut off the chain of help coming from there, they can climb up to the sky.

This is the Qur'an that was revealed. This is a proof from Allah Almighty for His servants. But guidance and misguidance are in the hands of Allah Almighty. He gives to whomever He wills. There is no coercion. He is independent. He does what he wants. Everything Allah does is based on justice. Then, it is stated that the practical decisions of the followers of these different religions will be made on the Day of Resurrection. Believers will be admitted to Paradise, and idolaters will deserve Hellfire. (Kamalain translation and interpretation of Jalalain)

وَمِنَ النَّاسِ مَن يَعْْبُدُ اللَّهَ عَلَى حَرْفٍ And some people worship Allah (as if) standing on the edge.

Ahl al-Tafsir has written that the meaning of the letter is the edge, and the meaning is doubt. A doubting hypocrite would be on the edge of both circles. This is on the edge of the group of believers and the edge of the group of disbelievers. Sometimes, it is as if the hypocrite is at the last edge of the army. If he feels victory, he stands still.

Ibn Abi Hatim (ra) and Baghwi (ra) have stated that this verse was revealed to those Bedouin villages who left the desert, came to Madinah to become Muslims, and stayed there. If their health was good at the time of the establishment of Madinah, their wives would have given birth to boys, and their mares would have had beautiful foals; it is a good religion. It benefited me a lot, and if it were against it, i.e., their health deteriorates, girls are born to women, mares do not conceive, and wealth decreases, then they would say that since we entered this religion, we have not received any good. By saying this, they would have apostatized from Islam and turned away from faith. This is the meaning of the above verse and is explained in the following verse.

فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَيَّ وَجْهَهُ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

Now, if any worldly benefit reached him, then he was declared (external) because of it, and if any testing trouble befell him, he raised his face and went towards disbelief. Losing both the world and the hereafter is an open loss.

If any good (worldly benefit) befalls him, he becomes satisfied with the worship of Allah and Islam, and if any sorrow happens to him. Any pain and hardship come, then he turns away from religion and turns towards disbelief.

Ibn Mardawiyah (ra) has narrated the narration of Hazrat Abu Saeed (RA) that a Jew became a Muslim after converting to Islam, his eyes kept going, and his wealth and children were also lost. He took a bad omen from Islam and thought that all the trouble had come upon me because of being a Muslim. Therefore, he went to the service of the Messenger of Allah (ﷺ) and asked him to return (my allegiance) to me. Prophet ﷺ said: Islam is not born. He said, "I did not find any good in my religion. My sight was gone, and my property was also gone, and my child also died. This verse was revealed to him. Prophet ﷺ said! O Jews! Islam cleans the scum of people like fire cleans the scum of gold and silver.

خَسِرَ الدُّنْيَا You will have to burn in Hell. This is such an open loss that there is no more significant loss than this.

(Tafsir Mazhari)

Imam Bukhari (ra) and Ibn Abi Hatim (ra) have related from Syedna Ibn 'Abbas (RA) that when the Holy Prophet (ﷺ) migrated to Madinah, people flocked to him and accepted the new religion. But there were some among them whose conversion to Islam was far from being genuine and whose sole motive for their action was to seek self-advancement, and they lacked conviction. If, after becoming Muslims, favorable circumstances increased their prosperity and their children, they thought Islam was a perfect religion. Still, they were equally ready to condemn it if things went against their interests. This verse was revealed to describe such people who were mere opportunists and were easily swayed either way, depending on where their selfish interests lay.

(Tafsir Marif ul Quran)

10.4 إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ

وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا

(Surah Al Ahzab – 10)

(Recall) when they came upon you from above and below you, and when the eyes were distracted, and the hearts reached the throats, you were thinking about Allah all sorts of thoughts.

The Campaign of the Confederates (Ghazwah Al-Ahzab):

Allah tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year they gathered together and plotted. According to the well-known correct view, that was the year of Al-Khandaq, in Shawwal of the year 5AH. Musa bin Uqbah (RA) and others said it was in 4AH.

The reason why the Confederates came was that a group of the leaders of the Jews of Banu Nudair, whom the Messenger of Allah (ﷺ) had expelled from Al-Madinah to Khyber, including Sallam bin Abu Al-Haqiq, Sallam bin Mishkam and Kananah bin Ar-Rabi, went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet (ﷺ).

They promised that they would give those help and support, and Quraysh agreed to that. Then they went to the Ghatfan tribe with the same call, and they responded, too. The Quraysh came out with 12 their company of men from various tribes and their followers under the leadership of Abu Sufyan, Sakhr bin Harb. The Ghatfan were led by Ayana bin Hasan bin Badr. In all, they numbered nearly ten thousand. When the Messenger of Allah (ﷺ) heard that they had set out, he commanded the Muslims to dig a ditch (Khandaq) around Al-Madinah from the east. This was on the advice of Hazrat Salman Al-Farisi (RA).

So, the Muslims did this, working hard, and the Messenger of Allah (ﷺ) worked with them, carrying the earth away and digging, in the process of which there occurred many miracles and clear signs.

The idolaters came and made camp to the north of Al-Madinah, near Uhud, and some of them camped on the high ground overlooking Al-Madinah, as Allah says:

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ

The Messenger of Allah (ﷺ) came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal` and were facing the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madinah.

Banu Qurizah, who was a group among the Jews, had a fortress in the south-east of Al-Madinah, and they had made a treaty with the Prophet (ﷺ) and were under his protection. They numbered nearly eight hundred fighters. Hay bin Akhtab An-Nudairi went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allah (ﷺ). The crisis deepened, and things got worse.

As Allah says:

وَاذْزَاغَتْ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا

They besieged the Prophet (ﷺ) and his Companions (RA) for almost a month, but they did not reach them; there was no fighting between them, except for when `Amr bin Abd Wadd Al-Amiri, who was one of the most famous and bravest horsemen of the Jahiliya, came with some other horsemen and crossed the ditch to the Muslim side. The Messenger of Allah (ﷺ) called for the Muslim cavalry, and it was said that no one came forward. Then he called Hazrat Ali (RA), who came forward and fought in single combat until Hazrat Ali (RA) killed him, which was a sign of imminent victory.

Then Allah sent an intensely cold wind with solid gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated.

As Allah says:

O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces. Mujahid (ra) said: "This was the easterly wind." Another Hadith supports this view:

The easterly wind gave me victory, and `The westerly wind destroyed Aad.

And forces that you saw not. This refers to the angels who shook them and cast fear and terror into their hearts.

The chief of each tribe said, "O Banu so-and-so, to me!" So, they gathered around him, and he said, "Let us save ourselves," when Allah cast fear and terror into their hearts.

In his Sahih, Muslim recorded that Ibrahim At-Tammi said that his father said:

"We were with Hudhayfah bin Al-Yaman (RA), and a man said to him: 'If I had met the Messenger of Allah (ﷺ), I would have fought alongside him, and I would have striven my utmost.' Hudhayfah (RA) said, 'Would you have done that?'

I was present with the Messenger of Allah (ﷺ) during (the campaign) against the Confederates on a freezing and windy night, and the Messenger of Allah (ﷺ) said: (Is there any man who will bring me news of the people; He will be with me on the Day of Resurrection). None of us answered him, and he repeated it a second and a third time. Then he said (O Hudhayfah (RA), get up and bring us news of the people). When he called me by name, I had no choice but to get up. He said, (bring us) news of the people, but do not alarm them).

So I went, walking as if walking among pigeons until I came to them. I saw Abu Sufyan warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him. Then I remembered what the Messenger of Allah (ﷺ) said (Do not alarm them). If I shot the arrow, I would have hit him. So, I came back, again walking as if I was walking among pigeons, and I went to the Messenger of Allah (ﷺ). After my return, I began to feel very cold. I told the Messenger of Allah (ﷺ), and he gave me a spare cloak of his, which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allah (ﷺ) said, (Get up, O sleepy one!)"

And Allah says, And Allah is Ever All-Seer of what you do. Then Allah says when they came upon you from above you. Refers to the Confederates and from below you.

We have already noted in the Abu-Hudhayfah (RA) report that these were Banu Qurizah.

And when the eyes grew wild, and the hearts reached to the throats, means, from intense fear and terror. And you were harboring doubts about Allah.

Ibn Jarir (ra) said: "Some of those who were with the Messenger of Allah (ﷺ) had doubts and thought that the outcome would be against the believers and that Allah would allow that to happen."

Muhammad bin Ishaq (ra) said concerning the Ayat (when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah),

"The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu`attib bin Qushayr, the brother of `Amr bin `Awf, said: `Muhammad (ﷺ) was promising us that we would win the treasure of Khosrow's and Caesar, but one of us cannot even go and relieve himself.'" Al-Hasan (ra) said concerning the Ayat: (and you were harboring doubts about Allah),

"There were different kinds of thoughts; the hypocrites thought that Muhammad (ﷺ) and his Companions (RA) would be eliminated, while the believers were certain that what Allah and His Messenger (ﷺ) promised was true and that He would cause the religion to prevail even if the idolaters hated it."

Ibn Abi Hatim (ra) recorded that Abu Sa`id (RA) said:

"On the day of Al-Khandaq, we said: `O Messenger of Allah (ﷺ), is there anything we should say, for our hearts have reached our throats.'

He said: Yes, say: *O Allah, cover our weak points and calm our fears.* Then (Allah) struck the faces of the enemy with the wind and defeated them with the wind. This was also recorded by Imam Ahmad bin Hanbal (ra) from Abu `Amir Al-`Aqadi.

(Tafsir Ibn Kathir)

When they came at you from above you and from below you. In other words, from the higher side of the valley and its lower side, from the east and the west, and when the eyes turned away [in fear], from everything to [gaze at] their enemies [approaching] from every side, and the hearts leaped to the throats (*hanājir*, the plural of *hunjura*. Which lies at the bottom of the gullet) out of intense fear, while you entertained all sorts of, different, thoughts concerning Allah, [some] of assistance, some of the despair; (Tasir Jalalain)

Hazrat Maulana Jalaluddin Mohali (ra) has explained the details of this verse in Tafsir Jalalain as follows.

وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ either when truly angry, the heart jumps up for relief, and when afraid, it tries to move towards the throat. This sometimes stops the breath, and some think that in extreme fear, panic, and extreme grief, the lungs swell and rise

towards the throat, and with it, the heart also swells and fills up, but it is better that it is to be carried on the authorized exaggeration.

Difficulties of Muslims in Ahzab war:

In other words, some parts of Madinah were camped in the lower part, and in some parts of the upper part, the east side of Madinah was high, and the west side was down. They are called Maala and Musfilah. Bani Asad and the tribe of Ghatfan came from Maala, and the Quraysh and Bani Kinana armies came from Musfilah. Under the circumstances, it is neither impossible nor impossible for such a thing to happen. The raw and weak Muslims were double-hearted and were seeking the good of their lives. The hypocrites began to say sarcastically that the situation is happening that Muslims cannot even go out for ablution, and they are dreaming of the royal palaces of Caesar and Kasra. These were the situations where the believers remained steadfast in love for Allah and were attached to the Messenger of Allah ﷺ, but the hypocrites started speaking from their hearts, and those who showed friendship started looking the other way.

The hypocrites proved to be evil spirits for the Muslims at every step.

Some said that staying on the front lines is going to die now. Some of them came to the service of Rasool-e-Aqduṣ ﷺ and started making various excuses. They said that we have left our homes unprotected. There are only women and children. There is always a threat of thieves and robbers, so how can we stay here? In such a general chaos, the steps of the good and the good are also shaken. These people were already sick. Therefore, the Holy Prophet (ﷺ) allowed all such people to leave who were causing the feet of others to be uprooted. However, all these excuses were false. Otherwise, neither the house was unsafe, nor the wife and children were in danger.

The point is that whoever is destined to die cannot escape wherever he goes. Divine judgments will continue to reach everywhere. And if death is not yet destined, then nothing can be done. Does everyone get killed on the battlefield, and does everyone stay safe at home? So, what is the use of running away from the battlefield? And if you are prevented from running away, how many days? After all, death is coming, if not now, then after a few days, and nobody knows how harshly and humiliatingly it will come. Who can stop Allah's will? No trick or strategy can work against him, and no force can be used. The world's evil,

goodness, hardness, and softness will continue to reach. Then why did he show cowardice in his way, and why did he steal his life on time? The world's suffering could not be removed, but the end would be worse. Therefore, a person should trust in Allah and seek His will.

The intention of the hypocrites was opening:

That is, because of their lack of courage and nominal faith, when do they first participate in the battle, and if they participated in entering the name, and even if they were shameless in the field just for the sake of appearance, they should have this. It does not matter that only Muslims get the booty. They want no one to get anything, and we take all the property. Because of this greed, the oppressors come and go. Otherwise, where is the leisure for them to live in their homes and flaunt their luxury? They keep stopping the true Muslims as well and avoid supporting the Muslims in their time of need. Fear kills. Yes, after victory, they brag and show their masculinity. They fall for the spoils. They do not shy away from saying hurtful things. They say that with our help, you could win even though they did not have genuine faith before, and therefore, there is no reward for their outward actions and strength.

Although it seems far from the wisdom and justice of Allah that He would waste even the most miniature goodness of someone when in this goodness there is such a defect hidden inside that like a bug that licks it every time and destroys it, where can that goodness be? If there is no faith, then there is no spirit of action, and action without a soul is dead, so where is the acceptance? Therefore, no matter how hard the unbeliever works, everything is useless.

The hypocrites who only use tongues who practice Islam are devoid of Islam. That is the extreme of their cowardice that the army left, and they still suffer from the fear of it. These cowards do not believe that they are gone. They don't even dare to watch these fierce battles. Do they want them to go somewhere far away and sit there and ask the passers-by and listen to the news about the situation of the Muslims and how is the battle map? They are just talkers who want to get things done by making silly, sloppy talk of character and zero in action.

Lataef Suluk:

In this verse, the surprise, terror, and confusion of the companions of the Prophet (ﷺ) are mentioned, from which it is known that the physical involuntary state of faith is not contrary to the perfection of religion.

(Kamalain translation and interpretation of Jalalain)

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ So come, and who are above you While they (in the invasion parties) came upon you from your upper side, i.e., from the east, from the upper side of the valley, they were Bani Asad, Bani Ghatfan and Bani Qurizah. Malik bin Auf Naziri and Aniyah bin Hussain Fazari came from the east with a thousand Ghatfan. Taliha bin Khuwaylid Asadi was also present with the tribe of Bani Asad. The leader of Bani Qurayza was Hay bin Akhtab.

وَمِنْ أَسْفَلَ مِنكُمْ And from below you. And from your lower side, that is, from the interior of the Valley, from the west, from the west came the Bani Kanana and the Quraish and their companions. Abu Sufyan was their commander, and Abu Awar Amro bin Sufyan was on the side of Salmi Khandaq.

وَإِذْ رَأَيْتِ أَبْصَارُ And while the eyes were left open.

وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ And the hearts and kidneys were coming to the mouth.

وَتَنفُخُونَ بِاللَّهِ الظُّنُونَا Due to fear, the lungs become inflamed, and due to the expansion of the lungs, the heart begins to rise towards the throat. Kidneys coming to the mouth are an example of intensity showing extreme fear.

And you people started thinking about Allah in different ways. The hypocrites had begun to believe that now the root of (the Prophet) Muhammad ﷺ and the Muslims would be uprooted, and those with solid faith knew the truth of Allah's promise and were sure of victory, and those with weak faith were in doubt as to what would happen.

(Tafsir Mazhari)

O those who believe," remember Allah's favor to you, when the forces (of the infidels) came upon you, and We sent upon them a wind, and the troops (of angels) you did not see. And Allah is watchful of what you do.

When they came upon you from above and below you, and when the eyes were distracted, and the hearts reached the throats, you were thinking about Allah all sorts of thoughts. On that occasion, the believers were put to trial and were shaken with a violent convulsion. And (remember) when the hypocrites and those having sickness in their hearts were saying, "Allah and His messenger (ﷺ) did not promise us but deceitfully.

They identified the great station of the Holy Prophet ﷺ along with the instruction to Muslims that they should follow and obey him totally and perfectly. Congruent to this, these two full of the Qur'an have been revealed about the battle of al-Ahzab. Mentioned therein is the simultaneous attack of the combined forces of many groups of disbelievers and polytheists, their threatening encirclement, the subsequent blessings bestowed on Muslims by Allah Taala, and the several miracles that issued forth at the hands of the Holy Prophet ﷺ. Then, very much as a result of this, there are many instructions and injunctions relating to different departments of life. Because of these very priceless instructions, great commentators have written about the details of the event of Ahzab with considered information at this place, particularly al-Qurtubi (ra), Mazhari (ra), and others. Therefore, some details of the Ahzab event, along with the instructions, are being written here. Most of it has been taken from al-Qurtubi (ra) and Mazhari (ra), taken from some other book, and carries the necessary reference.

THE EVENT OF THE BATTLE OF AL-AHZAB:

The word (al-Ahzab) is the plural form of (hizb), which means party or group. In this battle, the combined forces of different groups of disbelievers, under a pact to eliminate Muslims, mounted an attack on Madinah. Therefore, this battle has been named the Battle of *al-Ahzab*. Since, in this battle, a trench was also dug under the orders of the Holy Prophet (ﷺ) across the line of enemy attack, this battle is also called the Battle of the Trench (Khandaq). The battle of Banu Qurizah, too - which took place immediately after the battle of al-Ahzab and finds mention in the cited verses as well - was a part of the battle of Ahzab, as it would appear through the details of this event.

In the year only next to the year the Holy Prophet (ﷺ) graced Madinah after migrating from Makkah al-Mukaramah, the event of the battle of Badr came to pass. In the third year came the battle of Uhud. In the fourth year, it was this battle of al-Ahzab. Some narrations say that this event happened in the fifth year. Nevertheless, the attacks of the disbelievers against Muslims had been continuing

since the *Hijra* up to this time without any break. The attack on the occasion of the battle of al-Ahzab was made with full power, determination, and mutual pledge.

Therefore, this battle was the severest on the Holy Prophet ﷺ and the noble Sahaba (RA) as compared with other fighting - because the count of the attacking confederate forces of the disbelievers has been given as twelve to fifteen thousand. On the other side, there were Muslims, three thousand in all, and those too very ill-equipped. Then, the time was hard winter. The Qur'an describes the horrible severity of this event by saying things like the eyes were distracted, hearts reached the throats, and they were shaken with a violent convulsion.

But the way this time was the hardest on Muslims. They were also compensated at their best by Allah Taala. It was with His help and support that the matter ended in favor of Muslims in the form of such a great success and victory that broke the back of all hostile groups of Mushrik, Jews, and Hypocrites, leaving them just about incapable of even thinking of some attack against Muslims in the future. From that angle, this battle was the last armed confrontation between *Kufr* and Islam - fought on the plains of al-Madinah al-Munawara in the fourth or fifth year of *Hijra*.

The event began when about twenty men from the Jewish tribe of Banu Nudair and the tribe of Abu Wail, who were morbidly hostile to the Holy Prophet ﷺ and Muslims at large, reached Makkah al-Mukaramah.

They met with Quraysh chiefs and roused them to start a war against Muslims. The Quraysh chiefs were under the impression that the way Muslims took their idol worship to be *Kufr* (disbelief, infidelity), and for which reason they regarded their religion as ill-founded, the Jews, too, would be no different. Their thinking would be similar to it. If so, how could they hope for a common ground of unity from them? Therefore, these chiefs asked the Jews, "You people know that there is a difference of religion and creed between us and Muhammad ﷺ. And you are the people of the Book and the people of learning. First, tell us which religion is better in your sight, ours or theirs?"

(Tafsir Marif ul Quran)

11.0 – Heedless Heart

Allah mentioned heedless hearts in Surah Al Anbiya and Surah Al Momin.

11.1 لَا هِيَّةَ قُلُوبُهُمْ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ۚ

اَفْتَأْتُونَ السَّحَرَ وَأَنْتُمْ تُبْصِرُونَ ۝

(Surah Al Anbiya – 3)

Their hearts pay no heed. And the wrongdoers whisper in secret, this one is nothing but a mortal like you. Would you then go along with sorcery while you can see (the reality)?

Allama Ibne Kathir (ra) has written in his Tafsir about this Ayat:

The Hour is at hand, but People are heedless:

Allah says: Draws near for humankind their reckoning, while they turn away in heedlessness. This is a warning from Allah of the approach of the Hour and that people are heedless of it, i.e., they are not working for it or preparing for it.

An-Nasa'i (ra) recorded that Abu Sa'id (RA) reported from the Prophet (ﷺ): (while they turn away in heedlessness), he said, (in this world). Allah says:

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ ۖ وَتَعَالَى عَمَّا يُشْرِكُونَ ۝

(Surah Al Nahel – 1)

The Event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah, will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.

اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۝ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَعْتَبٌ ۝

(Surah Al Qamar: 1-2)

The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon) (1) And if they see a sign, they turn away, and say: "This is continuous magic." (2)

Then Allah states that they do not listen to the revelation (Wahi) that He sends down to His Messenger (ﷺ), which is addressed to the Quraysh and all disbelievers like them. Comes not unto them a warning from their Lord as a recent revelation, meaning, newly-revealed, but they listen to it while they play. With their hearts occupied.

This is like what Ibn Abbas (RA) said, "Why do you ask the People of the Book about what they have, which has been altered and distorted, and they have added things and taken things away when your Book is the most recently revealed from Allah, and you read it pure and unadulterated" Al-Bukhari (ra) recorded something similar to this.

Those who do wrong conceal their private counsels, meaning what they say to one another in secret. Is this not more than a human being like you! meaning the Messenger of Allah (ﷺ)? They did not believe he could be a Prophet because he was a human being like them, so how could he have been singled out to receive revelation, not them?

They said: Will you submit to magic while you see it? Meaning, will you follow him and be like one who offers magic when he knows that it is magic?

Allah said in response to their fabrications and lies:

He said: "My Lord knows what is said in the heavens and on earth..."

Nothing is hidden from the One Who knows that, and He is the One Who reveals this Qur'an, which contains news of the earliest and last generations. No one can produce the like of this except the One Who knows all the secrets of the heavens and the earth. And He is the All-Hearer, the All-Knower. He means He hears all that they say and knows all their circumstances. This is a warning and a threat to them. (Tafsir Ibn Kathir)

لَاهِيَةً قُلُوبُهُمْ (from meditating on the Qur'an and thinking about the end), their hearts are careless. Abu Bakr Darrak (ra) explained the meaning of لَاهِيَةً that their hearts are engaged in worldly decorations and designs and are oblivious to the Hereafter and its horrors.

وَأَسْرَوْا النَّجْوَى الَّذِينَ ظَلَمُوا and the wrongdoers secretly shook their heads (whispering itself is hidden). Talking in the ears is called النَّجْوَى. Then why did وَأَسْرَوْا say that this addition is intended to show the exaggeration in keeping it hidden, or does it mean that

they are listening to such a place that that place is also hidden so that no one knows about it?

هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۚ This is only human like you. It is not, but a person like you. The infidels thought that a prophet must be an angel, and because he is a person like us, he cannot be a prophet. They probably thought that the messenger should be of the same creature as the messenger, and according to their opinion, the angels were the same as Allah. That is why they called the angels daughters of God. So, the Prophet must be an angel. The truth is that the Messenger of Allah ﷺ should be of the same creature. To those to whom the Messenger was sent to gain some benefit from his guidance, Allah is not equal to anyone, nor is there anyone like Him, and the angels are not similar to man. How can it benefit people? Even if an angel were sent as a prophet, no one could recognize or benefit from his proper form. Inevitably, an angel would be shipped in human form, but how would anyone know whether it was an angel or a man? When the Prophet of Allah presented miracles as proof of his prophethood, the disbelievers did not respond to him, they said.

اَفْتَأْتُونَ السَّحْرَ وَانْتُمْ تُبْصِرُونَ . Will you still go to listen to the talk of magic? This person is not a messenger; he is a man, and if he presents some unusual and humiliating things like the Qur'an, then this is magic. So, seeing the magic with your eyes, will you follow the magic? They had no reason to call the miracles of Rasulullah (ﷺ) as magic. They could not present any evidence, so they were forced to say, i.e., they claimed guidance and called it magic that did not need to be proven. The reason for keeping the mutual consultation secret was that we wanted to reach a unanimous decision and agree on a statement that would counter the Prophethood and eliminate the Shortness of the Prophethood. Hearing this, the listeners will be inclined to deny the Prophethood. They wanted to extinguish the light of Allah with their blows. But Allah would spread His light entirely even if it displeased the disbelievers. (Tafsir Mazhari)

The disbelievers of Allah are warning the doomsday that the doomsday is nearby. But still, what would these people prepare for it? Do not believe this news. Instead, they are lying in neglect. This negligence is even more sinister because it also has symptoms. Otherwise, no human being is free from absolute negligence. It is said about these disbelievers that instead of listening carefully to the word of Allah and divine revelation, these people listen with one ear and blow it with the other ear. Instead, they make fun of it. This matter with the word of Allah is also the result of this hereafter forgetfulness. These people conspire against Islam and the Prophet

ﷺ, and since concealment is necessary for conspiracy, the Qur'an quotes that they hide their heads. They used to give secret advice and mislead people that this person who claims to be a prophet does not have a superhuman personality. Instead, it is a human like us; where can he get prophethood? This is the effect you see in the Quran. This is the result of all magic. So, will you people, even though you are conscious, come under his spell and accept the subordination of a human being like you?

In response to them, it is said that my Allah knows all things in the heavens and the earth. Nothing is hidden from Him. He is the Almighty. Not poor knowledge like the giants of other religions. It is not possible to conceal a secret conspiracy from Him. Therefore, He is also aware of your words and informed about conspiracies. He is fully aware of all situations. So, you should be afraid.

Impaired sense of the disbelievers:

These disbelievers, amid worry and surprise, used to call the word of Allah magic, sometimes poetry, sometimes confused imagination, and sometimes the self-made words of the Holy Prophet (ﷺ). They did not focus on any one thing but tried to deceive people in different ways, and in this effort, they said that if this was a true prophet, he should show a camel like Hazrat Salih (AS) or a miracle like Hazrat Musa (AS). Which Allah answers, what was the benefit of these miracles? It has been experienced time and again in previous nations that they saw everything but remained steadfast in their disbelief. As a result, which punishment was coming to them? So, what can be expected from them that they will believe after seeing these miracles? Therefore, they can't show any miracles, etc. Also, they used to say that this is a human being like us. How can we accept his servitude, and can a human be a messenger?

(Kamalain translation and interpretation of Jalalain)

Summary commentary:

The time of these disbelievers has come to an end. That is, the Day of Resurrection is approaching from time to time, and they are still lying in ignorance and are prevented from believing in it and preparing for it. Their heedlessness has increased to such an extent that the warnings that come to them from their Lord are fresh instead of warnings. They listen to him in such a way that they laugh with him, and their hearts are not attracted at all. These people, i.e., cruel and

suspicious people, talk to each other secretly. Not because they were afraid of Muslims. Because the disbelievers were not weak in Makkah, because of making a secret conspiracy against Islam and erasing it, that is, Muhammad ﷺ is just an ordinary man like you, i.e., not a prophet. And those who recite with a charming and heartfelt speech are suspected of miracles, and these miracles should not be thought of as prophethood. Because it is a magic word, will you still go to them to hear about magic despite this? Although you know this very well. The Prophet ﷺ was ordered to answer, and he said in response to the favorable order that My Lord knows well everything, whether it is in the sky or whether it is in the earth and whether it is visible or hidden. He is a good listener and a good knower. He also knows your words of disbelief and will punish you severely. Instead, they also said that this Quran is disturbing thoughts that are not even attractive in reality, but more than that, he, the Prophet, has carved it from his heart. In the thoughts of a dream, a person can be a little powerless and disabled and suffering from suspicion, and this slander is not specific to the Qur'an, but he is a poet. All their words are so elaborate and imaginary. In short, he is not a messenger.

{مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْمُوعُوهُ وَهُمْ يَلْعَبُونَ لَا هِيَ قُلُوبُهُمْ}

Those who are to avoid the punishment of the hereafter and the grave by negligence and preparation for it. It is a further statement of their condition that when a new verse of the Qur'an comes to them and is read, they listen to it in a state of play and laughter. Their hearts are utterly oblivious to Allah and the Hereafter. It may also mean that while listening to the verses of the Qur'an, they are engaged in their sports and occupations in the same way. They do not pay any attention to the Qur'an, which may mean that the verses of the Qur'an themselves become a matter of play and fun.

اَفْتَأْتُونَ السَّحَرَةَ وَانْتُمْ تُبْصِرُونَ That is, these people are slowly whispering to each other and saying that who call himself prophet and messenger is human beings just like us. There are no angels that we should believe in their words, and even non-believers could not deny the sweetness of the divine word read in front of them and its effect on hearts. The way to turn people away is to call it magic and then stop people from Islam by telling them that when they understand that it is magic, then it is against wisdom to go to them and listen to this word. Perhaps they used to talk slowly among themselves because Muslims would listen to them and open the door to their foolish words.

(Tafsir Maarif al-Qur'an)

11.2 بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَمَلُونَ ۝

(Surah Al Mominun – 63)

But their hearts are in ignorance about this, and they have deeds, other than that, which they are continuously doing.

The Justice of Allah and the Frivolity of the Idolaters:

Hafiz Ibne Kathir (ra) says: Allah tells, And We task not any person except according to his capacity. Allah tells us of His justice towards His servants in this world, in that He does not charge any person except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection, He will call them to account for their deeds, which He has recorded in a written Book from which nothing is omitted.

He says: and with Us is a Record which speaks the truth, meaning, the Book of deeds, and they will not be wronged. This means that everything will be included in their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants.

Then Allah says, denouncing the disbelievers and idolaters of the Quraysh: Nay, but their hearts are covered, meaning because of negligence and misguidance, from this. This means the Qur'an, which Allah revealed to His Messenger (ﷺ). and they have other deeds besides what they are doing. Al-Hakam bin Aban (ra) narrated from Ikrimah (ra), from Ibn Abbas (RA) that (and they have other deeds), means evil deeds apart from that, i.e., *Shirk*,

(Which they are doing) means, which they will inevitably do. This was also narrated by Mujahid (ra), Al-Hasan (ra), and others.

Others said that this phrase (And they have other deeds, besides which they are doing) means: It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them. A similar view was narrated from Muqatil bin Hayyan (ra), As-Siddi (ra), and Abdur-Rahman bin Zayd bin Aslam (ra).

This is a clear and appropriate meaning. We have already quoted from the Hadith of ibn Mas'ud (RA): By Him besides Whom there is no other god, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...

Until then, we seize those who lead a luxurious life with punishment; behold, they make humble invocations with a loud voice. This means when the punishment and vengeance of Allah come to those who are living a happy life of luxury in this world and overtake them (behold, they make humble invocation with a loud voice). This means they scream their calls for help.

This is like the Ayat:

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهْلَهُمْ قَلِيلًا ۖ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ۝

(Surah Al Muzammil: 11- 12)

And leave Me Alone to deal with the beliefs (those who deny My Verses) and those who have good things in life. And give them respite for a little while.

(11) Verily, with Us are fetters (to bind them), and a raging Fire. (12)

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَاوَلَاتِ حَيْنَ مَنَاصٍ ۝

(Surah Saad – 3)

How many a generation We have destroyed before them, and they cried out when there was no longer time for escape!

Invoke not loudly this day! Indeed, you shall not be helped by Us. No one will save you from what has happened to you, whether you scream aloud or remain silent. There is no escape and no way out. It is inevitable: the punishment will surely come to you. Then Allah mentions the greatest of their sins: Indeed, My Ayat used to be recited to you, but you used to turn back on your heels. Meaning that when you were called, you refused and resisted.

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ۝

(Surah Ghaffir – 12)

(It will be said): "This is because, when Allah Alone was invoked (in worship), you disbelieved, but when partners were joined to Him, you believed (denied)! So, the judgment is only with Allah, the Highest, the Greatest!"

In pride, they were talking evil about it by night. This refers to the arrogant pride that the Quraysh felt because they believed themselves to be the guardians of the Kabah when, in fact, this was not the case.

As An-Nasa'i (ra) said in his Tafsir of this Ayat in his Sunnan:

Ahmad bin Sulayman (ra) told us that Ubaydullah (ra) told us from Israel, from Abdul-Aala that he heard Sa'id bin Jubayr (RA) narrating that Ibn Abbas (RA) said, "Talking by late night became disapproved of when this Ayat was revealed:

In pride, talking evil about it by night.

He said, "They boasted about the Kabah and said, 'We are its people who stay up talking at night.'

They used to boast, stay up, and talk at night around the Kabah. They did not use it for the proper purpose, and so, in effect, they had abandoned it."

(Tafsir Ibn Kathir)

وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَمَلُونَ

Apart from that, they have other (wrong) actions that they continue to do.

مِّنْ دُونِ ذَلِكَ It has two meanings. One is evident from the translation: other evil deeds are due to shirk and disbelief. The second meaning is that the attributes and actions of the believers should differ from those of the unbelievers.

عَمَلُونَ They keep on doing the actions and are used to these actions.

(Tafsir Mazhari)

The polytheists who used to deny the Qur'anic verses are said in this regard, whether these people were rejecting the verses only because the concept of revelation and the mission was unknown to them. This dawah reached them for the first time. Because their forefathers died in Jahiliya, If this was the case, then they should have pondered and appreciated the Book of Allah. If they had thought with an empty mind, they would indeed have been convinced of the miracles of the Qur'an and would have refrained from denying them. But they never felt the need for it, as if their indifference was the real reason for denial. The reason for their denial could be that they were not aware of the truthfulness, honesty, and trustworthiness of the Messenger, so this was not even the case. Because the Holy Prophet ﷺ was born in them and in this environment, he ﷺ grew up, and these people were very well aware of his pure character. Instead, they were convinced of the trustworthiness and honesty of the Prophet ﷺ and his

understanding and intelligence. Even in this period, the people of Europe are fully aware of your wisdom and good judgment but do not recognize the truth.

So, it was as if because of their refusal, there was nothing else that they were disgusted with the truth, and they had no desire to seek the truth and what they would do to follow it. They wanted to make religion their derivative. They desired that the orders of faith should be according to their will. They also demanded that the revelation of the Qur'an be given to an honorable and dignified person.

In response, it was said that the distribution of Allah's mercy is in their hands. If the religion had been revealed according to their will, the whole system would have been left in disarray because the human mind is incapable of managing the creatures. It is the glory and power of Allah Almighty that He continues to fulfill the needs of all animals according to their demand and expediency. It was said that this Quran was revealed for their advice. But they are blinded by their profit and loss. They don't care about it.

(Kamalain translation and interpretation of Jalalain)

The hearts of these disbelievers are from the religion that is mentioned in **بِأَيِّتٍ رَّحِيمٍ** are immersed in ignorance and doubt. **فَذَرُهُمْ فِي غُفْلَتِهِمْ** So, have mercy on them, and besides their ignorance, there are other evil deeds of these people. Those who continue to do this, these people will be equal to shirk and deeds, even when we gather their prosperous people, who have wealth and servants, all are the punishment after death. When the punishment descends on all of them, they will leave immediately.

وَلَهُمْ أَغْمَالٌ مِّنْ دُونِ ذَلِكَ i.e., for their misguidance, a veiled negligence of shirk and disbelief was enough. But they don't do this and continue to do other evil deeds.

(Tafsir Maarif al-Qur'an)

12.0 - Sinner Heart

About the sinner's hearts, Allah talked in Surah Al Hijr and Surah Al Shura in the Quran.

12.1 كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ

(Surah Al Hijr – 12)

Likewise, We make it (i.e., disbelief) enter into the hearts of the sinners,

The Idolaters of Every Nation made a Mockery of their Messengers:

Allah says, indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the earlier communities. And there never came a Messenger to them but that they mocked him. Consoling His Messenger (ﷺ) for the rejection of the disbelieving Quraysh, Allah says that He has sent Messengers before him to the nations of the past, and no Messenger came to a country, but they rejected him and mocked him. Then, He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and arrogant to follow His guidance. Thus, We allow it to enter the hearts of the guilty.

Hazrat Anas (RA) and Al-Hasan Al-Basri (RA) said this referred to *Shirk*. They would not believe in it (the Qur'an); the ancients' example has already gone forth. Meaning the destruction wrought by Allah on those who rejected His Messengers and how He saved His Prophets (ﷺ) and their followers in this world and the Hereafter is well known. (Tafsir Ibn Kathir)

Thus, We cause it to find its way; in other words, in the same way, that We have forced denial to enter the hearts of those [individuals], We cause it to enter into the hearts of the sinners, that is, the disbelievers of Makkah. (Tafsir Jalalain)

In the same way, we put this mockery in the hearts of these criminals. "الْمُجْرِمِينَ" refers to the polytheists of Makkah. That is, in the hearts of these polytheists, we also introduce disbelief and disdain. "*Silk*" is the Insertion of one thing into another, like inserting a thread into a needle and a spear point into a wound.

(Tafsir Mazhari)

O Muhammad ﷺ, do not be saddened by their denial because this matter has always been happening with the Prophets. So, We sent messengers to many groups of people before you. No Messenger came to them whom they did not mock. In the same way, We put these reproaches in the hearts of the criminals. Due to this, these people do not believe in the Qur'an, and it has already been established that they continue to deny the Prophets. So do not be saddened, and the state of their hostility is that the arrival of angels from the sky is worse than if they are sent to the sky. In such a way that We open a gate in the sky for them, then they ascend to the sky in that gate during the day. Even then, they will say that we were detained. Instead, it has completely put a spell on us people. If We had shown a miracle even more significant than this, they would not have believed it. And no messenger came to them, but they used to mock him. This is how We make it enter the sinners' hearts, (whereby) they do not believe in it (the Quran). And this has been the way of earlier people. (Tafsir Marif ul Quran)

○ كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ 12.2

(Surah Ash Shura – 200)

This is how We have made it pass through the hearts of the sinners.

Denial of disbelief:

Denial, disbelief, and non-acceptance have been planted in the hearts of these criminals. They will not believe until they see the punishment with their own eyes. The curse would have fallen on them even if they thought it useless. Evil must have been found. It does not work, it does not help, it does not give profit. The punishments of Allah will come, and they will come suddenly without their knowledge. At that time, if they get even a little respite, their wishes to become righteous will be in vain. What is fixed on them is that every tyrant, Fajir, Fasiq, kafir, and evildoer becomes upright as soon as he sees the punishment. If he regrets it, he compensates. But look at Pharaoh, to no avail. Hazrat Musa (AS) made a bad prayer for him, which was accepted. Seeing the punishment while drowning, he said that now I am a Muslim. But the answer was that this faith could be more helpful. Similarly, another verse says he used his faith after seeing our punishment. Then, another misfortune of his is narrated that he used to say to his prophets if you are truthful, then bring the punishment of Allah. Even if we give them respite and

save them from punishment for a few days, our fixed punishment will come to them. Their status, their blessings, their prestige, nothing can benefit them in the slightest. By then, it will be known that one morning or evening will remain in the world, as in another verse.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يُوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ
وَمَا هُوَ بِمُزَحِّزٍ لَهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (١)

(Surah Al Baqarah – 96)

And indeed, you will find them (the Jews) the greediest of humankind for life and (even cheaper) than those who ascribe partners to Allah (and do not believe in Resurrection - Majus, pagans, and idolaters). Everyone wishes he could be given a life of a thousand years. But the grant of such life will not save them even a little from (due) punishment. And Allah is All-Seer of what they do.

Each of them wants to live for a thousand years. But even this age cannot remove the punishment of Allah. Reasons will not help them. On the other hand, when they are suffering from punishment, all their powers and means will remain intact. Therefore, it is in the authentic hadith that the unbeliever will be brought on the Day of Judgment. He will be made to dive into the fire and asked if he has ever taken relief, then he will say, By Allah, I have never seen relief, and that person will be brought. He who has not tasted relief in his whole life will be taken to paradise, and the Messenger will ask: Have you ever seen any evil in your life? So, he will say, O Allah, by Your Holy Self! I never bothered.

Hazrat Umar bin Al-Khattab (RA) used to recite this verse that says that when you reach your goal, it is as if you have never heard of pain. Allah Almighty then informs us about His justice, saying that He has never destroyed a nation before the end of the evidence. He sends messengers, brings down books, gives news, and warns, then mountains of suffering break down on those who do not believe. So, he said, "It has never happened that We have sent punishment to any nation before the Prophets sent it." By sending threats and warnings and removing excuses, then disobedience is punishable. He said, "Your Lord does not destroy any town until He sends a messenger to the main town of their town to recite Our verses to them."

(Tafsir Ibn Kathir)

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ Such is the way in the hearts of criminals. In the same way, We introduced this shirk and denial into the hearts of the criminals. Al-Hasan (ra) and Mujahid (ra) said that from this interpretive translation of the verse, it is known that the creator of polytheism is Allah. Some commentators have noted that the conscience in سَلَكْنَاهُ refers to the Qur'an. That is, We have entered this Qur'an into the hearts of these criminals; they have recognized the miracles of the Qur'an well, yet they do not believe because of stubbornness. (Tafsir Mazhari)

These people have such enmity that if we were to reveal this Qur'an to a non-Arabic foreigner, then that foreigner would recite it in front of them, and its miracle would be more evident. Because the one to whom it was revealed did not know the Arabic language, these people would not accept it even though they were highly stubborn. Further, for the sake of comforting the Holy Prophet (ﷺ), He discourages them from believing. That is, we have put this belief in the hearts of those disobedient with the same intensity and insistence. In other words, they are in disbelief and disbelieving in it. Because of this intensity and insistence, these people will not believe in this Qur'an until they see the severe punishment at the time of death or in Hell or the Hereafter. Which will suddenly appear in front of them, and they will not even know beforehand. Then, they will ask if we can get some respite when the time comes. But that time is neither for respite nor for acceptance of faith, and those disbelievers used to demand the punishment by denying the sentence in such a way.

For example, they used to say!

وَأِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً رَبَّنَا عَجَلْ لَنَا وَطَنًا and رَبَّنَا عَجَلْ لَنَا وَطَنًا

Our Lord made haste for us, and if this was the truth, then it would rain down stones upon us.

That is, O Allah! If this is true on your part, then you would have rained stones on us and used the respite as a reason for the truth not to be punished. The answer is whether these people want to hasten our punishment after hearing about us and warnings. The purpose is to deny, i.e., despite the evidence, i.e., they still deny the news of a true saint and declare the respite as a denial. If we allow them to live in luxury for a few years, then the punishment promised to them befalls them, then what will be the use of that luxury? That is to say, the respite given for this luxury cannot lessen or diminish their punishment, and providing respite is wise for a few days, whether more or less. Some are not special, but the previous Ummah also

got respite. Therefore, we have plundered as many settlements of the disbelievers with punishment. Warner (Prophets) came for admonition. When they do not obey, the punishment is revealed, and there are no wrongdoers, which means that what is meant by giving respite is to fulfill the evidence and eliminate the excuse. The sentence of death was coming. Before these events, the wisdom of providing respite was also known, and the non-contradiction of giving respite and punishment was also proved. And it was said because there would be no injustice in any situation.

There was doubt about believing that the Qur'an was the word of Allah and that it was sent by Him because there were already priests in Arabia. He also used to speak some different types of phrases. Some infidels used to say the same about you. In Bukhari, the words of a woman have been quoted in the period in which the Messenger of Allah (ﷺ) was a little late in coming down.

Because the priests used to gain something from Satan's teaching and advice, the answer is that the Lord of the worlds revealed it, and it was not brought by the devils who used to come to the prophesier. This Quran is not suitable for their condition. Because the Qur'an is all guidance for all, and Satan is all misguidance for all. They can neither develop such articles nor publish them to fulfill their purpose, i.e., misleading the creatures. They are not even able to do this because those devils are prevented from hearing the revelation of heaven. So, their giants, the prophesier and polytheists, admitted their failure, which they also informed others about.

In between, there is an article on تنزيل من الله That is, when it is proven that his destination is from Allah, then his education becomes obligatory, and among them is the most important thing and the greatest Tawheed. So, O Prophet (ﷺ)! We emphasize in a unique way that we address you and say that you should not worship any other god along with Allah and that you may be punished. However, there is no possibility of shirk or persecution in you. But it is intended to convince people that when there is a punishment for worshiping other than Allah, then what number of poor people are there? How should they not be forbidden from shirk, and how can they be saved from punishment by committing shirk?

(Tafsir Maarif al-Qur'an)

13.0 – Rusty Heart

In Surah Al Mutaaffefin Allah Taala discussed about rusted hearts.

13.1 كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

(Surah Al Mutaaffefin – 14)

No! But that which they used to commit has covered their hearts with rust.

Nay! But on their hearts is the *Rayn* (covering) they used to earn. meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'an is tales of the ancients." Instead, it is the Word of Allah, His inspiration, and His revelation to His Messenger (ﷺ). The only thing that blocked their hearts from believing in it was the dark covering cast over it from the many sins and wrongs they committed that have covered up their hearts. Thus, Allah says, (Nay! But on their hearts is the *Rayn* (covering) they used to earn.)

- This dark covering, known as *Rayn*, overcomes the hearts of the disbelievers; the covering of *Ghaym* is for the righteous, and the cover of *Ghaym* is for those near Allah.

Ibn Jarir (ra), At-Tirmidhi (ra), An-Nasa'i (ra), and Ibn Majah (ra) all recorded from Abu Hurairah (RA) that the Prophet (ﷺ) said! Verily, a black spot appears in his heart when the servant sins. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to grow. That is the statement of Allah:

(Nay! But on their hearts is the *Rayn* (covering) they used to earn.) At-Tirmidhi said, "Hasan Sahih." The wording of An-Nasa'i (ra) says,

A black spot is put in his heart whenever the servant commits a wrong. So, if he refrains from it, seeks forgiveness, and repents, his heart is polished clean. But if he returns to the sin, the spot will increase until it overcomes his (entire) heart, and this is the *Rayn* that Allah mentions when He says: (Nay, but on their hearts is the *Rayn* (covering) which they used to earn.) (Tafsir Ibn Kathir)

No indeed! — A deterrent and a warning against saying such [things]. Instead, there has slayed, engulfed, their hearts, covering them like rust that they earned, of acts of disobedience. (Tafsir Jalalain)

The darkness of evil deeds prevailed in their hearts so much that they became blind from the distinction between right and wrong. It is narrated by Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said! When a believer sins, a black point is created in his heart. Then, if he commits it, he is afraid and asks for forgiveness, and the end of sin is removed from his heart. But if he commits excesses in sin, the fact also increases until it covers his heart. This is the thigh that Allah mentioned in the verse."

Baghwi, Ahmad, Nasa'i, Ibn Majah, Ibn Habban, Al-Hakim, and al-Tirmidhi have declared it Sahih—all these rust-producing sins.

It is a refrain from perpetrating sins, or it is in the meaning of حَقًّا (rightness), which proves that the hearts are rusted. Muqatil said, "Kalla" in this place means لَا يَصْدُقُونَ indeed, he would have confirmed it. (Tafsir Mazhari)

Other than Hafs (ra), other readers have read it with solid opinions. It is known that perfection is built from many deeds, whether good or evil. Therefore, while committing sins, the heart gets rusted and sealed, which has been explained in other verses by the words "بَلْ طَبَعَ اللَّهُ" and "خَتَمَ اللَّهُ".

Lataef Suluk: كَلَّا From this verse, it is clear that there is darkness in the heart of sins and disbelief. It is also mentioned in the words of Sufis.

(Kamalain and Sharah Tafsir Jalalain)

Rayn is derived from rust and dirt. It means that their hearts have become rusted by the sins of their souls, and just as rust destroys and turns them into dust, these sins have destroyed the capacity of their hearts to distinguish between good and evil.

The word كَلَّا, which is at the beginning of the verse, which means to repulse, to punish, and to warn. In this verse, the word " كَلَّا " is a warning to him that these ignorant people have lost the light and ability of their hearts by being in the pile of their sins. By which right and wrong are recognized, the Almighty keeps this ability in the instinct and nature of every human being. This means their denial is not based on any reason but because their hearts have become blind. They don't look bad at all. (Tafsir Maarif al-Qur'an)

14.0 – Condemnatory (Indignant) Heart

In Surah An-Nehl and Surah Al-Ahzab, Allah Taala mentioned indignant hearts.

14.1 مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ وَلَكِنْ

مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ (٥)

(Surah Al Nahel – 106)

Whoever disbelieved in Allah after his belief, except him who is forced to it and whose heart is at rest with Faith, but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment.

Regarding this, Ayat Hafiz Ibne Kathir (ra) said in his Tafsir;

Whoever disbelieves in Allah after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allah, and theirs will be a terrible torment.

People who disbelieve after faith:

Allah Ta'ala states that those who disbelieve after believing become blind after seeing, and then their chests are opened for disbelief, so they should be content with it. They are caught in the wrath of Allah for having gained the knowledge of the faith and then turned away from it. They will have severe punishment in the Hereafter because they loved the world by spoiling the hereafter and preferred to become apostates over Islam only because of worldliness. Because their hearts were devoid of guidance. They did not receive steadfastness from Allah. Sealed Hearts does not understand anything about profit. Ears and eyes also became useless; neither could they hear nor see. So, nothing benefited them, and they were oblivious to their destiny. Indeed, such people will harm themselves and their like-minded people on the Day of Resurrection.

In this verse, what is meant by those people, i.e., those who are forced and whose hearts are fixed on Islam, means those people who are caused by beatings and tortures to speak to the polytheists. But their heart does not say, but in their heart, they have complete faith in Allah and His Messenger (ﷺ) with complete satisfaction.

Ibn Abbas (RA) says that this verse was revealed about Hazrat Ammar bin Yasir (RA). While the polytheists began to punish him until he disbelieved in the Prophet ﷺ. So, unwillingly forced him to talk about their positions, and then he came to the Prophet of Allah (ﷺ) and started explaining the excuse. So, Allah revealed this verse. Shabi (ra), Qatadah (ra), and Abu Malik (ra) also say the same. In Ibn Jarir (ra), the polytheists caught hold of him and began to punish him until he came close to their intentions. Then he went to the Holy Prophet (ﷺ) and started complaining about it, so he asked! How do you feel about your heart? He replied that he was satisfied with his faith. Rasool Allah (ﷺ) said! If they do it again, so will you do the same. It is also more detailed in Bayhaqi (ra). It is in this that you spoke ill of the Holy Prophet ﷺ and mentioned his gods well. Then he came to Rasool Allah (ﷺ) and talked about his suffering, saying, O Messenger of Allah (ﷺ), they have not stopped tormenting me. Until I spoke ill of him and mentioned his gods with good, he said: How do you find your heart? He replied that he was satisfied with faith. Rasool Allah (ﷺ) said! If they do it again, you will also do it again.

This verse has been revealed to him. So, the scholars agree that it is permissible for the one who is forced to obey them to save his life, and it is also permissible not to follow them even on such an occasion. As Hazrat Bilal (RA) showed, he did not follow the polytheists even though they caused him the worst pain. They even laid him down in the hot summer sun and placed a heavy stone on his chest so that he could still commit shirk and be saved. But he still flatly refused to accept them and continued to describe Allah's words with the word "Tauheed Ahad Ahad." Instead, he used to say, "By Allah." If I had known a word that would sting you more than that, I would have said the same thing. May Allah be pleased with him and always be happy with him.

Similarly, there is the incident of Hazrat Habib bin Ziyad Ansari (RA) when Masalmeh Kizab asked him, "Does he bear witness to the Prophethood of Muhammad (ﷺ)?" So, he said! Yes! Then he asked, "Do you testify that I am a Messenger?" So, he said, I don't listen. On this, this false claimant of prophethood was ordered to amputate a part of his body, and this question was answered. The second part of the body was not cut, but you remained on it till the end. May Allah be pleased with you and keep you happy. It is in Musnad Ahmad that Hazrat Ali (RA) burned a few people who had apostatized. Because the Messenger of Allah (ﷺ) said that the punishment of Allah should not punish you, yes, I would have killed them because the Messenger of Allah (ﷺ) said that whoever changes his religion, kill him. In the Musnad, Mu'adh ibn Jabal (RA) visited Hazrat Abu Musa Ashari (RA) in Yemen. He saw that a person was with him. I asked what it was. The answer was that he was a Jew, then he became a Muslim, and now he has become a Jew again. We have been trying to convert him to Islam for almost two months. So, he

said! By Allah, I will not even sit until you blow his neck. This is the decision of Allah and His Messenger (ﷺ). This event is also in Bukhari and Muslim, but the words differ. Therefore, it is best and foremost that if a Muslim does not remain firm on his religion, he should be killed. Thus, Hafiz Ibn Asakar (ra) has brought it in the translation of Abdullah bin Hudhafah Sahmi Sahabi (RA) that he was captured by the Roman infidels and brought to their king. He told him that if he became a Christian, I would share him in my kingdom and give my princess in marriage to him. Abdullah (R.A.) replied, "What if you give me all your kingdom and the kingdom of all Arabia and want me to turn away from the religion of Muhammad (ﷺ) even in the twinkling of an eye?" It is possible. The king said then I will kill you.

Hazrat Abdullah (RA) replied that yes, it is your choice. So, at that time, the king ordered, and he was put on the cross, and the archers started to pierce their hands, feet, and bodies from close to the king's order. The patient used to say that not at all. Finally, the king said, take him off the throne and give the order. A brass pot should be heated well and brought to the fire. So, he appeared, and the king ordered another Muslim prisoner to be put in it. At the same time, in the presence of Hazrat Abdullah (RA), this Muslim prisoner was thrown into it while he was watching. The flesh was burnt, and the bones began to glow. Then the king said to Hazrat Abdullah (ﷺ), "Look, still believe in us and accept our religion; otherwise, you too will be thrown into the same cauldron of fire, and you will be martyred." He then used his zeal for faith and said, I can't leave the religion of Allah. At the same time, the king ordered that he be put on the wheel and thrown into it. The king saw tears coming from his eyes when he was lifted on the platform to be thrown into the fire cauldron. At that time, he ordered them to stop. He called him because he hoped his thoughts might change after seeing this punishment. He would believe in me, accept my religion, and become my son-in-law and a partner in my empire. But this wish of the king turned out to be useless. Hazrat Abdullah bin Hudefah (RA) said that I cried only because today, there is only one soul I am sacrificing in the path of truth with this punishment. I wish that there were many souls in my tears so that everyone would know that today, I would sacrifice them one by one for Allah Almighty.

In some narrations, he was kept in prison and stopped eating and drinking. After several days, they sent him alcohol and pork, but he did not even pay attention to his hunger. The king inquired why he was not eating, and he replied it had become halal for me in this condition, but I did not want to give an enemy like you a chance to be happy about me. Now, the king said! Well, if you kiss my head, I will release you and all the Muslim prisoners with you. He accepted him and kissed his head, and the king fulfilled his promise and released him and all his companions. When Abdullah bin Hudefah (RA) was freed and reached Madinah

Munawara, Hazrat Umar Farooq (RA) said: It is the right of every Muslim to kiss the forehead of Abdullah bin Hudefah (RA), and I begin by saying this. First, he kissed his head. (Tafsir Ibn Kathir)

Those who, after believing, turn back and start disbelieving in Allah, His Attributes, Resurrection, and Prophethood, and doubt openly with the joy of their hearts, then Allah will be angry with them, and they will be punished with great sorrow. Yes, those who have been forced to disbelieve, whose hearts are satisfied with faith, and whose tongues say disbelief under compulsion are exempt from this order.

Baghwi (ra) has written that Hazrat Ibn Abbas (RA) said that this verse was revealed in favor of Ammar bin Yasir (RA). Give severe physical tortures. Hazrat Samiya (RA) was tied between two camels; one leg was tied to one camel, and the other leg was connected to another camel and speared in his private parts. Hazrat Yasir (RA) was also killed. These two were the first martyrs in Islam. Ammar (RA) forcibly took out from his tongue what the polytheists wanted. Qatadah (ra) said that Bani Mughirah caught Ammar (RA) and threw him in "Memon well" and that Hazrat Ammar (RA) said the same thing that the polytheists wanted by denying Muhammad ﷺ. But his heart hated this and didn't despise the Prophethood. Someone went and informed the Messenger of Allah ﷺ that Ammar (رضي الله عنه) had fled. The Holy Prophet (ﷺ) said, "No way, Ammar (RA) is full of faith from the top to the bottom." Faith in his flesh and blood is commended.

Finally, Hazrat Ammar (RA) came to the service of the Messenger of Allah (ﷺ) crying. Prophet ﷺ said! What's the matter? Said O Messenger of Allah ﷺ! It is terrible. I called you evil and mentioned you as a negation. He (ﷺ) said: What state of your heart were you feeling at that time? The heart was satisfied with faith. After hearing this, the Holy Prophet (ﷺ) wiped away Ammar's (RA) tears and said, "If they do such a thing with you again, you can repeat the same blasphemous words." This verse was revealed to him. Thaalbi and Wahidi have also described this incident in the same way.

Baghwi (ra) has written that Muqatil (ra) stated that this verse was revealed in favor of `Amar bin Hazrami's slave Jabr. His master had forced him to say words of disbelief. Baghwi (ra) wrote: Then the master of Jabr (RA) also became a Muslim and remained firm in Islam, and he also migrated to Madinah, taking Jabr (RA) with him.

A heart satisfied with faith means that there is no change in devotion. The heart remained steadfast in faith. This phrase means that knowing the truth from the

heart is necessary to have faith. Empty testimony of faith without heart belief is unreliable in the sight of Allah. The expansion of the chest for disbelief means that the heart has liked disbelief and gladly accepted disbelief.

Reluctance Research: (إكراه)

They are persuading someone to do something they don't want to do. There are two forms of reluctance.

(1) Inducing someone to do something offensive in such a way that if he refuses, he will suffer torture and pain. Still, this torture and pain does not make him powerless, for example, beating or imprisonment in case of refusal. It is obvious that even after being beaten and detained, the prisoner does not become powerless. He only suffers from physical torture.

(2) In the case of refusal, the forced man should not be the master of his authority, for example, killing him or cutting his hands and feet. In both of these cases, the order of reluctance will be issued when the forced person is not the owner of his authority, for example, cutting off hands and feet or killing. In both of these cases, the order of "إكراه" will be issued when the person who compels has the power to torture the person he is threatening, and the person who is being forced has a strong idea that if I refuse, that person will be killed. This will sadden me. In verse, the first form of إكراه Ikrah is not meant; the effect of such Ikrah is only on buying and selling, acknowledging the debt, whose property is a contract transaction, etc., if there is no fear or torture, or by force like the oppressor. If freedom is obtained, it is permissible to cancel the contract, acknowledgment, contract, etc., whether it is maintained or withdrawn. The parties' consent is necessary for trade, transactions, and contracts.

Allah said! إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ Unless you are a merchant by mutual consent.

In the form of reluctance, the forced person does not have consent, so after the coercion ends, he can terminate the case or continue it. If the price is accepted, then the sale will be considered adequate. Acceptance price is a sign of consent.

The second type of reluctance refers to the consensus of the scholars that if a person is forced to disbelieve and becomes helpless, then it is permissible to doubt openly. There should be contentment in the heart and faith as a human being. The revelation of this verse about Hazrat Ammar (RA) is enough to prove this issue. Hazrat Ammar (RA) was not declared a disbeliever; the marriage of such a person

will not be annulled, but if he refuses to utter the word disbelief and sacrifices his life, it is better as Hazrat Ammar's (RA) parents did. Hazrat Khabib (RA), Hazrat Zaid bin Desna (RA), and Hazrat Abdullah bin Tariq (RA) also did not like to be apostates and accepted martyrdom.

The Companions of Seer had written in the statement of an incident of Rajee that when Hazrat Khabib (RA) was about to be killed, he prayed a long Rakat before the killing. Bukhari (ra) has narrated from the narration of Hazrat Abu Hurairah (RA) that Khabib (RA) was the first to establish the method of reading two rakats at the time of the murder. When he had finished praying, they tied him to a board, then turned him towards Madinah and tightened the bond, then said to him, return to disbelieve Islam. We will leave you. Hazrat Khabib (RA) said: Wa-Allah! Also, I wouldn't say I like that I get the wealth of the whole world on the condition of apostatizing from Islam. The disbelievers said, "Now you wish that Muhammad (ﷺ) was in my place and would sit in his house and do peace and comfort." Hazrat Khabib (RA) said! No, Wa-Allah, I don't even want (the Prophet) Muhammad ﷺ to be pierced by a thorn, and I sit comfortably at home. They continued to say Khabib (RA) go back to Islam. Hazrat Khabib (RA) said no, I will never turn away from Islam. They said if you do not turn away from Islam, we will kill you. He said that it is a despicable thing to be killed in the way of Allah.

Bukhari (RA) has narrated from the narration of Hazrat Abu Hurairah (RA) that Hazrat Khabib (RA) recited some poems before his martyrdom, two of which were:

If I am killed while being a Muslim, I don't care how I fall on the ground in the way of Allah. This killing of me is for the pleasure of Allah. If Allah will, He will bless every joint of the body. According to Ibn Uqbah (ra), Hazrat Khabib (RA) and Hazrat Zaid (RA) were both martyred on the same day, and on the same day they were martyred, people heard that the Messenger of Allah (ﷺ) was saying. "وَعَلَيْكُمُ السَّلَامُ" "And peace be upon them."

Ibn Abi Shaybah (ra) has narrated from Hasan Basri (ra) on the authority of Mursal, and Abd al-Razzaq (ra) has written in detail in his Tafsir that Masalmeh Kizzab arrested two Muslims and said to one of them! What is your opinion about Muhammad ﷺ? He replied: He is the Messenger of Allah (ﷺ). Masalmeh asked what do you think about me? He responded to you, too. Masalmeh asked the other what he said about Muhammad ﷺ. He replied that he was the Messenger of Allah. Masalmeh asked what he said about me, and he replied, I am deaf. Masalmeh repeated the same thing three times, and the man repeated the same answer. Finally, Masalmeh killed him. When the Messenger of Allah (ﷺ) was

informed of this, he said about the first person, "He has accepted the permission given by Allah," and the second proclaimed the truth in a loud voice.

Mas'alah: If someone is forced to destroy the property of a Muslim, then it is permissible for him not to destroy the property of a Muslim. For example, arrogating someone's property during severe hunger is permissible. However, the property owner will receive the ransom of his property from the extortionist. The oppressed person is the tool of the oppressor, in which case it is right to be the tool. In this case, the ransom is taken from the instrument maker.

Mas'alah: If one is forced to drink alcohol or eat dead meat, then it is permissible to do so, according to the consensus of the scholars. But it is acceptable not to eat and to give life. According to Imam Abu Hanifa (RA), it is obligatory to accept the haram, and it is not permissible to die by refusing it. For example, it is compulsory to eat a halal thing (i.e., a semi-halal thing) to save one's life. The same is the order of wine and carrion meat. If he gives up his life by refusing to eat and drink, then he will be sinning and will be considered a helper of the oppressor who lost his life unnecessarily. According to Imam Abu Yusuf (RA), if he dies by refusing to eat and drink, then he will not be guilty. This is the most accurate saying of Imam Shafi'i (ra). Because in such a case, drinking alcohol is permitted and allowed but not prohibited. Alcohol does not become permissible; now, if he chooses to leave and commits his life by adhering to the sanctity of alcohol, then he cannot be a sinner. Imam Abu Hanifah (ra) said, "This is not leave. It is a state of urgency. In a state of urgency, even carrion meat becomes halal like a slaughtered animal.

إِلَّا اضْطُرُّ ثُمَّ إِلَيْهِ In the verse, the state of emergency has been separated from the state of non-emergency by doing exemption, and it is evident that in the state of non-emergency, there is a command of sanctity. Still, in the state of emergency, it will be prohibited. There will be no leave. Yes, if one is forced to eat someone else's wealth and is killed in case of refusal, then according to the consensus of the scholars, one will deserve the reward. Because the sanctity of other people's property is established in all circumstances, it is only a leave to use.

From here, it also became clear that the address of reluctance does not change, that the same thing becomes permissible and obligatory at once, and then the same thing becomes forbidden. That is why Imam Abu Hanifa (ra) has established a general rule that the order of dispossession is based on words and not on the heart's will—such dispositions are based on words and do not necessarily involve the consheacon heart's consent marriage, divorce, withdrawal from divorce, Aila fi Zahaar, freedom of enslaved people, forgiveness of Qasas, oath, vow, all these orders will be enforced only by saying them with the tongue. Verbal acceptance will do marriage. Saying the word divorce with the tongue will result in divorce.

Only by freeing the tongue will the enslaved person be released, and so on. Consent of the heart is unnecessary for the Wali to establish their commandments. Therefore, the rulings will be shown if someone forcibly utters the words of acceptance, forgiveness, or swearing in divorce or marriage. Shaabi (ra), Ajami (ra), and Thori (ra) also have the same creed. According to Imam Malik (ra), Imam Shafai (ra), and Imam Ahmad (ra), no forced disposal can continue. Commands will not die by compulsion. Umme al-Mominin Hazrat Aisha Siddiqah (RA) said: I heard the Messenger of Allah (ﷺ) saying that there is no divorce in the form of morals and coercion, nor the freedom of an enslaved person.

They are narrated by Ahmad (ra) Abu Dawud (ra) and Ibn Majah (ra), Al-Hakim (ra), Ibn Al-Jozi (ra), Abu Yala (ra), and Bayhaqi (ra) on the authority of Safiyyah Ibn Uthman An-Shibah (ra). This series has been called correct by Hakim (ra). But there is one narrator in the chain of transmission, Muhammad bin Ubaidah Makki, whom Abu Hatim Razi (ra) called weak.

Ibn Jozi (ra) wrote that Qatadah (ra) said, "اغلاق" means Ikrah (to compel).

This word is similar to أَغْلَقْتُ الْبَابَ. A forced or forced person is restrained from going against the oppressor's will. Some scholars have criticized the translation of اغلاق. This translation has appeared in Sunnan Abu Dawud, and Imam Ahmad has also interpreted this word similarly, but this interpretation is unreasonable. Ibn Usaid did not like this and made it clear that if the translation of اغلاق is done with anger, then there will be no divorce. Because every person divorces in a state of extreme anger. It is narrated by Hasan Basri (ra) that the Messenger of Allah (ﷺ) said! Allah has forgiven you the omission that you were forced to do. (Narrated by Ibn al-Jozi). This hadith does not prove the original validity because, from this hadith, it is known that the sin was committed by force. He will not impeach Allah, but this does not mean that worldly orders will not be established. The exact meaning of this hadith is also the hadith that Tabarani (ra) has narrated from Thawban (RA) that the Messenger of Allah (ﷺ) said! Ignorance (punishment) has been removed from my Ummah and that which people were forced to do. The same has come from the narration of Hazrat Abu Darda (RA). But Hafiz Ibn Hajar (RA) has written that there is a weakness in the chain of transmission of these two hadiths. The hadith of this article has been narrated by Ibn Majah, Ibn Habban, Darqutni, Bayhaqi, and Hakim on the authority of Uzai (ra) on the authority of Ibn Abbas (RA). But the people of hadith have denied these narrations. This hadith has also been narrated by Ibn Majah (ra) from the narration of Hazrat Abu Dhar (RA). In its chain is Shahr bin Hashab, and the document is broken. But even if the hadith is

accepted as authentic, Imam Shafai said it is wrong. Omission being lifted does not mean that omission will not happen. It is against the event.

Ibn Jozi (ra) has decided that Hazrat Umar (RA) will support the Shafi'i school of thought. In the era of Farooqi, a man climbed a mountain with his wife. His wife, sitting on the top, said either give me three divorces, or I will roll a stone on you. I will kill you. This person gave the woman a link to Allah and Islam and threatened Allah, but she did not obey. Compulsively, the person gave three divorces, then came to the service of Hazrat Umar (RA) and narrated the incident. He said, "Go back to your wife. This is not a divorce."

Imam Abu Hanifa (ra) has also quoted a few hadiths in support of his creed, one of which is from the narration of Hazrat Abu Hurairah (RA), that the Messenger of Allah (ﷺ) said, "There are three things in which seriousness is serious, and in them there is jest." It also commands seriousness—marriage, divorce, regression.

(Narrated by Abu Dawud, Al-Tirmizi, Ibn Majah, Ahmad, Al-Hakim and Al-Darqutni), Tirmidhi has called it Hasan, and Al-Hakim has called it Sahih.

A doubt:

For Shariah dispossession, the possessor must be authorized. If someone gives divorce as a joke, this word is also done by his authority. Of course, he would agree to the command of the word, i.e., divorce, but the heart's pleasure is not involved. Therefore, the person who has given divorce as his own will be divorced.

Reluctance: The oppressed person is also empowered. His speech is also with authority and with complete authority, and like the one who divorces as a joke, he does not like command (i.e., divorce). He is also suffering, and the occurrence of divorce is also painful, but he chooses the easiest of the two problems, so forced divorce must occur.

Ibn Hammam (ra) has written that reluctance has nothing to do with the negation order of divorce. When the disbelievers took an oath from Hazrat Huzaifah (RA) and his father, the Messenger of Allah (ﷺ) said to both of them: We will fulfill the pledge taken by the disbelievers and seek help from Allah against them. In this hadith, the Holy Prophet (ﷺ) explained that whether an oath should be taken voluntarily or by coercion, both are equal. Reluctance has nothing to do with the negation of the command, which is based on a mere word. Whether this word is used by authority or unwillingness, both are bad. The condition of sale is different from it. The health of marriage is related to words, but consent from the heart is

essential. And in the case of reluctance, it is not consent. Imam Abu Hanifa's (ra) statement is supported by another hadith, the narrator of which is Hazrat Abu Hurairah (RA), who said that every divorce is valid except for a madman overpowered by reason. Imam Tirmidhi (ra) said: We have come to know this hadith only through the mediation of Ikramah bin Khalid on the authority of Abu Hurairah (RA).

Ibn Hammam (ra) quoted Hazrat Umar (RA), who said four problems are ambiguous and unsolvable. Marriage, divorce, freedom of enslaved people, and charity have no return (i.e., in these four, the order is established even through reluctance and coercion).

Imam Abu Hanifa's (ra) reasoning is strong, even if verdict in the hadiths is accepted, then it is necessary to turn to Qiyas, and Qiyas wants a divorce (of Makruh), etc., to take place. God knows.

(Tafsir Mazhari)

Whoever disbelieves in Allah after believing, this includes disbelief in the Messenger and denial of the Last Judgment. But the person whom the infidels force to say that if he does not say such and such a word of disbelief, then we will kill him. For example, and from the circumstances, it can also be estimated that they can do this. He is a human being, so his heart is satisfied with faith. If there is no change in the belief and he considers this word or action a severe sin and evil, he is exempted from the ruling that his word or action is infidelity or based on an excuse.

Therefore, what is coming next is for something other than such a person. But yes, whoever disbelieves openly, believing this disbelief to be correct and desirable, then the wrath of Allah Almighty will be upon such people, and they will be severely punished. This wrath and punishment will be because they have compared this worldly life to the Hereafter. It will be for this reason that Allah Almighty does not guide such disbelieving people who always prefer this world to the Hereafter. These two reasons are not separate but a combination of reasons. The result is that after the action of determination, the custom is that there is a creation action on which the action is based. Here, استجوا refers to determination, and لا يهدي relates to creation, is used in this combination as bad. These are the people whose insistence on disbelief in this world is that Allah has sealed their hearts, ears, and eyes. These people are utterly oblivious to the end, so they will inevitably be in complete misery in the Hereafter. (Tafsir Maarif Qur'an)

Definition of reluctance:

The literal meaning of coercion is to force a person to say or do something he is unwilling to speak. Then it has two levels. One reluctance level is that he is reluctant to do it from his heart, but he is not so powerless and uncontrollable that he cannot refuse. In the terminology of the jurists, this is called (اكراه غير ملجئ) *Ikrah ghair-Miljai*. With such reluctance, it is not permissible to say any word of disbelief or to commit any forbidden act. However, in some of the partial rulings, some signs are detailed in the books of jurisprudence.

The second degree of reluctance is that he should be disempowered so that if he does not follow the orders of those who do, he will be killed, or any of his limbs will be amputated. In the terminology of the jurisprudence, this is called (اكراه ملجئ) *Ikrah Miljai*, which means such a reluctance that only makes a person disempowered and forced. In such a state of reluctance, it is permissible to say the words of disbelief with the tongue as long as the heart is satisfied with faith. In the same way, if another person is forced to do a forbidden act other than killing, there will be no sin in it either. But the condition in both reluctance types is that the reluctance person is threatening. He is capable of it, and the person is suffering. He must think he will do what he is threatening if I do not obey him. (Tafsir Mazhari)

Mas'alah: Matters are of two types, one in which it is necessary to be satisfied with the heart, such as buying, selling, giving, etc., in which the heart's satisfaction is a condition for the matter. According to the Qur'an,

(لَا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ) "Unless you trade with someone else, the property of another person is not halal unless the matter of trade is with the consent of both parties." It is in the hadith. لَا يَحِلُّ مَالُ امْرِئٍ مُسْلِمٍ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ.

That is, the wealth of a Muslim is not halal until he willingly agrees to give it away. If such matters are done with reluctance, then according to Shari'ah, they have no validity. After leaving the state of reluctance, he will have the option to keep or cancel the pledge that he had made in reluctance. There are some matters in which only the words of the tongue depend on the heart's intention or pleasure, and happiness is not a condition, for example, marriage, divorce, return, divorce, etc.

ثَلَاثُ جُذُوهِنَّ جُذٌّ وَهِيَ لِهِنَّ جِدُّ النِّكَاحِ وَالطَّلَاقِ وَالرَّجْعَةِ

Three of them are very serious, and a grandfather shakes them of marriage, divorce, and re-entry.

(Narrated by Abu Dawud, Tirmidhi and Hosna)

If two people verbally propose marriage according to the conditions, or if a husband divorces his wife or returns after divorce, even if it is based on a joke, there is no intention of marriage, divorce, or regression in the heart. Then, just by saying words, the marriage will be solemnized, the divorce will take place, and the return will be valid. (Tafsir Mazhari)

According to Imam Azam Abu Hanifa (ra), Shabi (ra), Zahri (ra), Nakhai (ra), and Qatadah (ra), the same is the ruling on divorce. It is related only to the words of divorce. The heart's intention is not a condition, as the mentioned hadith proves so that this divorce will happen. However, according to Imam Shafi'i (ra), Hazrat Ali (RA), and Ibn Abbas (RA), divorce will not occur in the case of reluctance.

Because it is stated in the hadith of the Prophet ﷺ.

رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَلِنَسْيَانٍ وَمَا اسْتُكْرِهُوا عَلَيْهِ

Forgive my nation the mistakes and forgetfulness and what is reprehensible is the highest.

(Narrated by al-Tabarani on Thawban)

In other words, mistakes and forgetfulness from my ummah and whatever they were forced to do were removed.

According to Imam Abu Hanifah (ra), this hadith is related to the decrees of the Hereafter, that there will be no sin on him who says or does anything against the Shariah through mistake or forgetfulness or in a state of reluctance. The rulings of the world and the consequences that can be established on this action, their occurrence is felt and observed, and the signs and rulings based on this occurrence in the world will continue to be. For example, if someone kills someone by mistake, he will not be guilty of murder and will not be punished in the Hereafter. However, as his wife can remarry after Iddah, His property will be divided into inheritance. Similarly, when the words talaq nikah or Rajat are pronounced in the

language, their Shari'ah effect will also be proved. And Allah subhanahu wa Ta'ala knows

(Mazhari and Qurtubi)

Allama Sayuti (ra) said:

Whoever disbelieves in Allah after [having affirmed] his faith — except for him who is compelled to pronounce [a statement of] unbelief and so pronounces it, while his heart rests in faith. (man, 'whoever,' is [either] a subject or a conditional, and so the predicate [of this subject], or the response [to this dependent], is [an implied] *lahum wa'idun shadīd*, 'there is for them a severe threat [of chastisement]'; this is indicated by [the statement that follows]) — but he who opens up his breast to unbelief, that is, [he who] opens it up and expands it [with unbelief], meaning that his soul is content with it, upon such shall be wrath from Allah, and there is a great chastisement for them.

(Tafsir Jalalain)

14.2 وَأَنْزَلَ الَّذِينَ ظَاهَرُواهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

○ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا

(Surah Al Ahzab – 26)

He has brought those of the people of the Book (the Jews) who had backed them down from their fortresses and cast awe into their hearts to make you kill some of them and take others as captives;

For an explanation of this Ayat, Hafiz Ibne Kathir (ra) said:

And those of the People of the Scripture who backed them, Allah brought them down from their forts and cast terror into their hearts; a group you killed and a group you made captives.

The disbelievers cheated at the same time:

When the army of polytheists and Jews came to Medina and surrounded them, the Jews of Banu Qurizah who were in Medina and with whom the Prophet ﷺ had agreed. He also did treachery simultaneously, broke the promise, and started showing anger. Their leader, Ka'b bin Asad, got involved, and Hai bin Akhtab's cacodemonic persuaded him to resign. At first, he did not believe and kept his promise. Hai said, "Look, I have come to crown you with honor." Quraish and their companions, Ghatfan and their companions, and we are all together. We have taken an oath that we will not leave here until we kill every single Muslim. Ka'b, a wise man, replied that it was wrong. If it is not yours, we have come to wear the yoke of humiliation. So, you are a very evil person; get away from me, and do not make me a victim of your deceit. But Hai still did not hesitate and continued to explain to him. Ultimately, he said, listen, even if Ghatfan runs away, I will come to your camp with my party. And whatever will happen to you and your people. That will be the situation for me and my nation. After all, Ka'b's magic went on, and Banu Qurizah broke the peace treaty.

By which the Prophet ﷺ and the Companions were profoundly shocked and fell very heavy. Then, when Allah Ta'ala helped His slaves and the Holy Prophet (ﷺ) returned to Madinah Munawara along with his Companions, he was successfully conqueror. The Companions (RA) opened their weapons, and the Holy Prophet (ﷺ) also took off their guns and were sitting in the house of Umme Al-Momineen Hazrat Umme Salama (RA) to purify themselves from dust when Hazrat Gabriel (as)

appeared. He was riding a mule with a silk turban on his head. On which there was a silk pillion, he began to say. Yaa Rasool Allah (ﷺ)! Did you open your back? Rasool Allah (ﷺ) said! Yes. Hazrat Gabriel (as) said. But the angels have not yet separated their weapons. I am just coming from the pursuit of the unbelievers. Listen to Allah's command to go towards the Banu Qurizah and horrify them. I have also received the command of Allah to beat them. The Prophet (ﷺ) stood up at that time. After getting ready, the Companions (RA) ordered the congregation and said you should offer the Asr prayer in Banu Quraish. After noon, this order was given. The fort of Banu Qurizah was several miles from here. The time of prayer came in the way of the Companions. So, some of them prayed and said that the Prophet's commandment meant that we should walk fast; some said that we would not pray without reaching there. When Rasool Allah (ﷺ) came to know about this, he did not rebuke either of them.

He (ﷺ) made Hazrat Ibn Umm Maktoum (RA) the Ameer (Successor) of Madinah. The army flag was handed over to Hazrat Ali (RA). He also followed the Companions towards Banu Qurizah and went and surrounded their fort. This siege lasted for twenty-five days. When the Jews became suffocated and distressed, they gave their order to Hazrat Saad bin Mu'adh (RA), who was the chief of the tribe of Aws. In Banu Quraish and the tribe of Aws, there was a consensus in the time of Jahalia. They were allies of each other, so these Jews had the idea that Hazrat Saad (RA) would consider us.

As that Abdullah bin Abi Salol had freed Banu Qainuqah. On the other hand, Hazrat Saad (RA) was in such a state that an arrow hit him in the battle of the trenches (Khandaq). The one who was bleeding, the Holy Prophet (ﷺ) applied a stain to the wound and set up a tent in the masjid so that people could visit the sick person from side to side and take care of the ill person. One of the Duaa that Hazrat Saad (R.A) was made: O Lord! If there is still a battle left in which the disbelievers of Quraysh attacked your Prophet (ﷺ), then keep me alive so that I can participate in it, and if you do not leave a single battle, then let my wound heal well. But O my Lord! Until I cool my eyes with the punishment of the slaughter of the tribe of Banu Qurizah, then postpone my death.

Look at the glory of accepting the supplication of Hazrat Saad (RA). The Messenger of Allah (ﷺ) sent a man to call you from Madinah to come and give your decision about them. He was taken on a donkey, and the whole tribe clung to him, saying, "Look, the Hazrat will take care. Banu Qurizah are your men." They have trusted you, and they are your allies. You are the companions of the sorrow of your nation. May you have mercy on them and treat them gently. See, at this time, there is none of them. They are in your reliance, etc. But Hazrat Saad (RA)

was just silent and did not answer. These people were forced to answer and did not leave the chase. Finally, he said, "The time has come for Sa'd (RA) to prove that he does not care about the reproach of anyone who reproaches him in the way of Allah." As soon as they heard this, their hearts sank, and they understood that Banu Qurizah would not be well when Hazrat Saad's (RA) ride approached the tent, the Messenger of Allah (ﷺ) said! Rise to welcome your lord. Then, the Muslims stood up and dismounted him with dignity and respect. It was because, at that time, he was in the position of ruler. His decisions should be considered entirely rational and non-judgmental. As soon as he sat down, the Holy Prophet (ﷺ) said that these people have come out of the fort after being satisfied with your decision. Now, dictate what you want about them. He said that whatever I command them will be fulfilled. Huzur Akram (ﷺ) said! Yes! Why not? And it will be necessary for the people of this tent to comply with it? Rasool Allah (ﷺ) said! Indeed. Have they asked those on this side as well? And pointed to the direction towards which the Messenger of Allah ﷺ himself was, but did not look at him, because of his honor and greatness, the Prophet ﷺ replied! Yes! On this side, too. He spoke! Now, listen to My decision. I say that those who are going to fight in Banu Qurizah should be killed, their children should be imprisoned, and their property should be confiscated. The Messenger of Allah ﷺ said! O Saad (RA), you have decreed about them the same as Allah has passed above the seventh heaven. It is in a narration that the Prophet ﷺ said! Have you heard what the order of the valid owner, Allah Ta'ala, was? Then, by the order of Hazrat Saad (RA), a trench was dug, and they were tied up, and their necks were blown. In this count, seven to eight hundred men, their women, minor children, and property were taken away.

The People of the Book, i.e., the Jews, encouraged the armies of the infidels, and Allah made their forts empty from them too. The great chiefs of the people of Qurizah, from whom their descendants were descended, came in the next era and settled in Hijaz with the same greed that the Prophet (ﷺ) prophesied the end of time in our books. Since they will happen here, we will first get bounty with the blessing of following him. But these undutiful denied the Prophet of Allah when he came, due to which the curse of Allah came upon them.

"صِيَامِي" refers to castles, in the same sense horns are also called صِيَامِي. Therefore, these are the highest on the whole body of the animal. Allah put fear in their hearts. They were the ones who incited the polytheists to attack the Messenger of Allah ﷺ. The learned and the ignorant are not equal. They were the ones who wanted to uproot the Muslims, but the situation turned out to be the opposite: the dice turned: strength was replaced by weakness, and intention was replaced by

unwillingness. The map was distorted, and supporters fled. They were helpless. The desire for honor turned into humiliation; the desire to destroy the Muslims and make money made them afraid, and there was still the deprivation of the Hereafter. Some were killed, and others were imprisoned.

It is a narration of Atiya Farzee that when I was presented before the Holy Prophet (ﷺ), the presence of him felt something wrong about me. He said to take him separately and see if he has hair below his navel, then kill him. Otherwise, I left him alive; I was a child. The owners of their lands, houses, and property became Muslims. But also, of the land which had been lying till now and where the footprints of the Muslims had not even been laid, that is, the land of Khyber or the land of Makkah or the land of Persia or Rome, and we may be referring to Muslims; Allah has extraordinary powers.

In Musnad Ahmad, Hazrat Ayesha Siddiqa (RA) says that she went out on the day of the trench war (Ghazwah Khandaq) to find out the army's condition. She spoke. I heard the sound of someone coming very fast behind me and the clanking of their weapons. I sat down in a place out of the way and saw that Hazrat Saad bin Mu'adh (RA) was going towards the army, and his brother Harith bin Aws (RA) was with him. Who had his shield in his hand? Hazrat Saad (RA) was wearing an iron armor. But the enormous wings were broad; the armor did not come on the whole body, the hands were open, and he was swaying while reciting poems. I moved further from here and went into a garden. Some Muslims were there, including Hazrat Umar bin al-Khattab (RA) and another Sahabi wearing a veil. Hazrat Umar (R.A.) saw me, too, so he growled. Don't you know there's a fight going on? Allah knows what will be the result. How did you come here, etc.? The man who was hiding his face with the muffler. After hearing these words of Umar Farooq (RA), he saw the iron cap removed from his head. Now, I recognize that he is Hazrat Talha (RA). He silenced Hazrat Umar (RA) and said, "Has the rebuke started? What is the fear of the result?" Why are you so nervous? Where will one run away? Everything is in the hands of Allah. A Qureshi shot an arrow at Hazrat Saad (RA) and said, "I am Ibn Arqa." The arrow landed on the vein of Hazrat Saad (RA) and was stuck. At the same time the fountains of blood were released, he prayed, O Allah! Do not let me die until I see the destruction of Banu Qurizah with my own eyes. By the glory of Allah, the blood stopped at that time. The wind drove away the polytheists, and Allah provided for the believers. Abu Sufyan and his companions fled to Tahoma. The companions of Aniyah bin Badr went to Najd. Banu Qurizah took refuge in their fort. Seeing that the field was empty, Rasulullah ﷺ came back to Madinah. A leather tent was installed in the masjid itself for Hazrat Saad (RA). When Hazrat Gabriel (as) came, his face was dusty. He said, did you open your

weapons? Although the angels are still not disarmed. Wake up and decide with Banu Qurayza. Attach on them.

The Prophet ﷺ immediately put on his arms and preached the depart among the Companions as well. The houses of Banu Tamim were adjacent to the Prophet's Masjid. On the way, he asked them why. See someone go? He said that yes, Hazrat Wahiyah Kalbi (Radi Allah Ta'ala anhu) had gone, although he was Hazrat Gabriel (as). But his beard, face, etc., were similar to Hazrat Wahiyah Kalbi (RA). Now, he went and besieged the fort of Banu Qurizah. This siege continued for twenty-five days. When they were frightened and fed up, they were told to hand over the fort to us, and you hand over yourself to us. The Messenger of Allah (ﷺ) will decide what he wants about you. He consulted with Hazrat Abu Lababah bin Abdul Mundhir (RA), and he said, "In this case, you have to take your own life." After finding out, they ignored him and said, "We will vacate the fort." Capture your army. We leave the decision about us to Hazrat Saad bin Mu'adh (RA). You ﷺ also approved it.

He called Hazrat Saad (RA), or he came riding on a donkey. On which was a pillion of palm tree bark. He was hardly allowed to ride on it. His people surrounded him, saying, look, Banu Qurizah are our allies. Our friends are our partners in death and life; their relationship with us is not hidden from you. He used to listen to everyone silently. When he reached his neighborhood, he looked at them and said, "The time has come for me not to accept the blame of anyone who blames me in the way of Allah." When their ride reached the Prophet's tent, the Prophet (ﷺ) said, "Get up to your master and dismount him." Hazrat Omar (RA) said! Our Syed is Allah. Rasool Allah (ﷺ) said take it off. People together took him off the ride. Prophet ﷺ said! Saad (RA), please tell us what you want about them. He said that their elders should be killed, their younger ones should be enslaved, and their property should be divided.

Rasool Allah ﷺ said, O Saad, you fully agreed with Allah and His Messenger (ﷺ) in this order. Then Hazrat Saad (RA) prayed, O Allah! If there is still any Quraysh attack on your Prophet ﷺ, then keep me alive to join him; otherwise, call me to You. At the same time, blood started flowing from the wound, although it was filled, and there was not much left. So, he was again brought to the same tent, and he was martyred there. The Holy Prophet (ﷺ) himself and his companion Hazrat Abu Bakr (RA) also came. Everyone was crying, and Abu Bakr's (RA) voice and Umar's (RA) voice were recognizable. The Companions of the Messenger of Allah (ﷺ) were like that.

As Allah said: رَحْمَةً بَيْنَهُمْ (Mercy between them) (Surah Al-Fath. 29)

You ﷺ were the ones who had complete love for each other and mutual respect. Hazrat Alqamah (RA) asked Hazrat Aisha Siddiqah (RA)! Mother of the believers! Tell me how the Messenger of Allah ﷺ used to dream. Please do it! Your eyes used to shed tears on someone on the occasion of grief. He used to take the blessed beard in his fist.

(Tafsir Ibn Kathir)

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنَ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ

He has brought those of the people of the Book (the Jews) who had backed them, down from their fortresses,

And the People of the Book, i.e., Bani Qurizah, who had supported them, i.e., the groups of Quraysh and Ghatfan, brought them down from their strongholds and forts.

صَيَاصِي صَيَاصِي Is the pit, the fort, the house of protection, the horns of the bull and the deer, the hook of the cock, and all the tools that are not right, all of them are called siasi accordingly.

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا

and cast awe into their hearts, so as to make you kill some of them and take others as captives;

And put fear (of Muslims) in their hearts. So, you were killing one of them and imprisoning one of them. That is, they were killing men and imprisoning women and children.

According to Ibn Is'haq (ra), the number of men fell to six hundred. Abu Umar adopted the same view in the Saad bin Mu'adh (RA) translation. Ibn Aaiz has said that Qatadah (ra) said that seven hundred men were killed. Sohail said that the maximum number of narrators is between eight hundred and nine hundred. Ibn Habban (ra) has stated with a valid chain that there were four hundred fighters and others. Ibn Is'haq (ra) has written that their number is also said to be nine hundred. To remove the contradiction of all the sayings, it can be argued that the

warriors were subservient to the remaining four hundred. Women and children were seven hundred and fifty or nine hundred. It is mentioned in Sabeel al-Reshad that there were one thousand. (Tafsir Mazhari)

And He brought down those of the People of the Scripture, namely, the [Banu] Qurayza, who had supported them from their strongholds (sayāsī is the plural of sīsa, and is that in which one fortifies himself [against an enemy]). He cast terror into their hearts, [so that] some of them, you slew, and these were the combatants, and some of them, you took captive, namely, their children.

(Tafsir Jalalain)

It was said that Allah Taala had, by putting the awe of the Holy Prophet ﷺ and his Muslim followers into the hearts of the people of the Book who had helped the Confederate forces, made them come down from their solid fortresses and had thus made Muslims the inheritors of their properties, homes, and areas of concentration.

Good news of future victories has been given. The time is gone when disbelievers attack. The cycle of Muslim victories will begin, and they will come to be on lands their feet have not touched yet. This prophecy unfolded during the tenure of the noble Sahaba, and everyone witnessed the spectacle of great empires ruled by Cyrus and Caesar coming under them. And Allah does what He wills.

(For more, See Chapters 6.5 & 10.4)

(Tafsir Marif ul Quran)

15.0 – Stubborn Heart

Allah described stubborn hearts in Surah Al Fateh in the Quran.

15.1 إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحِيبَةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

(Surah Al Fateh – 26)

When the disbelievers developed in their hearts anger, the anger of ignorance, then Allah sent down tranquility from Himself upon His Messenger (ﷺ) and upon the believers and made them stick to the word of righteousness. They were very much entitled to it and competent for it. And Allah is All-Knowing about everything.

Hafiz Ibne Kathir (ra) talked about the Ayat in detail:

When those who disbelieve had put in their hearts pride and arrogance -- the pride and arrogance of the time of ignorance, -- then Allah sent down His calmness and tranquility upon His Messenger (ﷺ) and the believers and made them stick to the word of *Taqwa*. They were well entitled to it and worthy of it. And Allah is the All-Knower of everything.

Allah the Exalted and Most Honored said that when those who disbelieve had put in their hearts pride and arrogance -- the pride and arrogance of the time of ignorance,

i.e., when they refused to write (in the treaty document), 'In the Name of Allah, the Most Gracious, the Most Merciful,' and, 'These are the terms agreed on by Muhammad (ﷺ), Allah's Messenger,' Then Allah sent down His calmness and tranquility upon His Messenger (ﷺ) and the believers and made them stick to the word of *Taqwa*; The word of *Taqwa* refers to sincerity, according to Mujahid.

Ata' bin Abi Rabah (ra) commented, "None has the right to be worshipped but Allah, alone without partners. All the dominion belongs to Him, and all praise is due to Him. He is Ever Able to do everything."

Yunus bin Bakayr (ra) said that Ibn Is'haq (ra) narrated from Az-Zuhri (ra), from `Urwah (ra), from Al-Miswar (ra), commenting on (and made them stick to the word of Taqwa;)

"*La ilaha ill Allah*, alone without partners." they were well entitled to it and worthy of it. And Allah is the All-Knower of everything.

The Hadiths that tell the Story of Al-Hudaybiyah and the Peace Treaty;

Al-Bukhari (ra) recorded in his Sahih in the 'Book of Conditions' that Al-Miswar bin Mukhrama and Marwan bin Al-Hakam both narrated attesting to the truthfulness of the other,

"Allah's Messenger (ﷺ) set out at the time of Al-Hudaybiyah with several hundred of his Companions. When he reached Dhul-Halfaya, he had the sacrificial animals garlanded and marked and resumed the state of Ihram for Umrah. He then sent several men from the tribe of Khazaah to gather news for him, and then he proceeded. When he arrived at a village called Al-Ashtat, his advance regiment came back and said,

'The Quraysh have gathered their forces against you, including Al-Ahabish tribes. They are intent on fighting, stopping, and preventing you.'

The Messenger (ﷺ) said, Give me your opinion, O people! Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House?"

in another narration, the Prophet (ﷺ) said, do you think we should attack the families of those who helped the Quraysh? If they come to defend against us, then Allah would have diminished the idolater forces. Or we leave them to grieve!"

In another narration, the Prophet (ﷺ) said that if they remain where they have gathered, they do so in grief, tired, and depressed. If they save their families, it would be a neck that Allah the Exalted and Most Honored has cut off. Or, should we head towards the House, and if anyone prevents us from reaching it, we would fight them?

"Hazrat Abu Bakr (RA) said, "O, Allah's Messenger (ﷺ)!

You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House, and whoever stands in our way, then we will fight him."

In another narration, Hazrat Abu Bakr (RA) said,

"Allah and His Messenger (ﷺ) know that we only came to perform Umrah, not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him." The Prophet (ﷺ) said, (Go forth then).

In another narration, the Prophet (ﷺ) said (Go forth, in the Name of Allah, the Exalted). When they proceeded for a distance, the Prophet (ﷺ) said,

Khalid bin Al-Walid is leading the cavalry of Quraysh, forming the front of the army, so take the path on the right. By Allah, Khalid did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform the Quraysh.

The Prophet (ﷺ) went on advancing until he reached the Taniyah (i.e., a mountainous way) through which he could get them. The she-camel of the Prophet (ﷺ) sat down. The people tried to cause her to rise, but it was in vain. So, he said, 'Al-Qaswa has become stubborn! Al-Qaswa has become stubborn!'

The Prophet (ﷺ) said Al-Qaswa has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant (Abraham).

Then he (ﷺ) said, By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allah, the Exalted, I will grant it to them. The Prophet (ﷺ) then rebuked the she-camel, and she got up. The Prophet (ﷺ) changed his direction until he dismounted at the farthest end of Al-Hudaybiyah.

There was a pit containing a little water which the people used in small amounts, and after a short time, the people exhausted all its water and complained of thirst to Allah's Messenger (ﷺ). The Prophet (ﷺ) took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allah, the water started flowing and sprouting until all the people quenched their thirst and returned satisfied.

While they were still in that state, Budayl bin Warqa' Al-Khazei came with some people from his tribe, Khazaah. They were the advisers of Allah's Messenger (ﷺ) who would keep no secret from him and were from the people of Tehama. Budayl said, 'I left (the tribes of) Ka'b bin Lu'ay and `Amir bin Lu'ay residing at the abundant water of Al-Hudaybiyah. They had milk camels with them, intending to wage war against you and prevent you from visiting the Kabah.'

Allah's Messenger (ﷺ) said,

We have not come to fight anyone but to perform Umrah. War has undoubtedly weakened Quraysh, and they have suffered significant losses. So, if they wish, I will conclude a truce with them, during which they should refrain from interfering

between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islam as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them, defending my cause until I get killed, but (I am sure) Allah will make His cause victorious.

Budayl said, 'I will inform them of what you have said.'

So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you if you should like.'

Some fools among the Quraysh shouted that they did not need this information, but the wiser among them said, 'Relate what you heard him saying.'

Budayl said, 'I heard him saying such and such,' relating what the Prophet (ﷺ) had told him. Urwah bin Mas'ud stood up and said,

He said, 'Don't you know that I invited the people of Akas for your help, and when they refused, I brought my relatives and children and those who obeyed me?'

They said, 'Yes.' He said, 'Well, this man has offered you a reasonable proposal. You should accept it and let me meet him.'

They said, 'You may meet him.' So, he went to the Prophet (ﷺ) and started talking to him. The Prophet (ﷺ) said the same to him as he had to Budayl bin Warqa.

Then Urwah said, 'O Muhammad (ﷺ)! Won't you feel any qualms about exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allah, I do not see dignified people here, but people from various tribes who would run away, leaving you alone.' Hearing that, Hazrat Abu Bakr (RA) verbally abused him and said, 'Suck Al-Lat's womb! Are you saying we would run and leave the Prophet (ﷺ) alone?'

Urwah said, 'Who is that man?' They said, 'He is Abu Bakr (RA).'

Urwah said to Abu Bakr (RA), 'By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.'

Urwah kept on talking to the Prophet (ﷺ) and seizing the Prophet's (ﷺ) beard as he was talking, while Al-Mughirah bin Shubah (RA) was standing near the head of the Prophet (ﷺ), holding a sword and wearing a helmet. Whenever Urwah stretched his hand towards the beard of the Prophet (ﷺ), Al-Mughirah (RA) would hit his hand with the handle of the sword and say, 'Remove your hand from the beard of Allah's Messenger (ﷺ).'

Urwah raised his head and asked, 'Who is that?'

The people said, 'He is Al-Mughirah bin Shubah (RA).'

Urwah said, 'O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?'

Before embracing Islam, Al-Mughirah (RA) was in the company of some people. He killed them, took their property, and came (to Al-Madinah) to embrace Islam. The Prophet (ﷺ) said to him,

Regarding your Islam, I accept it, but as for the property, I do not take anything of it. Urwah then started looking at the Companions of the Prophet (ﷺ). By Allah, whenever Allah's Messenger (ﷺ) spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and not look at his face constantly out of respect. Urwah returned to his people and said,

'O people! I have been to the kings Caesar, Khosrau, and An-Najashi by Allah. Yet, by Allah! I have never seen any of them respected by his courtiers as much as Muhammad (ﷺ) is respected by his companions.

By Allah, if he spat, the spittle would fall into the hand of one of them, and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately. If he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and not look at his face constantly out of respect. He has given you a reasonable offer, so please accept it.'

A man from the tribe of Bani Kananah said, 'Allow me to go to him,' and they allowed him. When he approached the Prophet (ﷺ) and his Companions, Allah's Messenger (ﷺ) said, He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him. So, the sacrificial camels were brought before him, and the people received him while they were reciting *Talbiyah*. When he saw that scene, he said, 'Glorified is Allah! It is not fair to prevent these people from visiting the *Kabah*.'

When he returned to his people, he said, 'I saw the sacrificial camels garlanded and marked. I do not think preventing them from visiting the *Kabah* is advisable.'

Another person called Micras bin Hafs stood up and sought their permission to go to Muhammad (ﷺ), and they allowed him, too. When he approached the Muslims, the Prophet (ﷺ) said,

Here is Micras, and he is a vicious man. Micras started talking to the Prophet (ﷺ), and as he was talking, Suhayl bin `Amr came." "When Suhayl bin `Amr came, the Prophet (ﷺ) said, Now the matter has become easy for you."

Moammar said that Az-Zuhri narrated, "When Suhayl bin `Amr came, he said to the Prophet (ﷺ), 'Please conclude a peace treaty with us.' So, the Prophet (ﷺ) called Ali bin Abi Talib (RA) and said to him,

Write: In the Name of Allah, Ar-Rahman, Ar-Rahim.

Suhayl bin `Amr said, 'As for Ar-Rahman, by Allah, I do not know what it means. So, write: By Your Name, O Allah, as you used to write previously.'

The Muslims (ra) said, 'By Allah, we will not write except: By the Name of Allah, Ar-Rahman, Ar-Rahim.'

The Prophet (ﷺ) said, Write: "In Your Name of Allah."

Then he dictated that this is a peace treaty, which Muhammad (ﷺ), Allah's Messenger, has concluded.

Suhayl said, 'By Allah, if we knew that you are Allah's Messenger, we would not prevent you from visiting the *Kabah* and would not fight with you. So, write: Muhammad bin Abdullah (ﷺ).'

The Prophet (ﷺ) said to him, By Allah! I am the Messenger of Allah (ﷺ), even if your people do not believe me. Write: "Muhammad bin Abdullah(ﷺ)."

Az-Zuhri (ra) continued, "The Prophet (ﷺ) accepted all those things since he had already said that he would accept everything they would demand if it respects the ordinance of Allah, the Exalted."

The Hadith continues, "The Prophet (ﷺ) said to Suhayl, on the condition that you allow us to visit the House so that we may perform Tawaf around it.

Suhayl said, 'By Allah, we will not allow you this year so as not to give the Arabs a chance to say that we have yielded to your pressure, but we will allow you next year.' So, the Prophet (ﷺ) had that written.

Then Suhayl said, 'We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.'

The Muslims protested, 'Glorified be Allah! How can a person be returned to the idolaters after he has become a Muslim?'

While they were in this state, Abu Jundal bin Suhayl bin `Amr (RA) came from the valley of Makkah staggering with his chains and fell among the Muslims.

Suhayl said, 'O Muhammad (ﷺ)! This is the first term with which we make peace with you. You shall return Abu Jundal (RA) to me.'

The Prophet (ﷺ) said the peace treaty had not been written yet.

Suhayl said, 'Then by Allah, I will never conduct peace with you.'

The Prophet (ﷺ) said (Release him to me), and Suhayl responded, 'I will never allow you to keep him.'

The Prophet (ﷺ) said (Yes, do).

He said, 'I will not.'

Micras said, 'We allow you (to keep him).'

Abu Jundal (RA) said, 'O, Muslims! Will I be returned to the idolaters, although I have come as a Muslim? Don't you see how much I have suffered?'

Abu Jundal (RA) had been tortured severely for the cause of Allah, the Exalted and Most Honored.

Umar bin Al-Khattab (RA) said, 'I went to the Prophet (ﷺ) and said: Aren't you truly the Messenger of Allah (ﷺ)?'

The Prophet (ﷺ) said (Yes, indeed).

I said, 'Isn't our cause just and the cause of the enemy unjust?'

He (ﷺ) said, (Yes).

I said, 'Then why should we be humble in our religion?'

He (ﷺ) said, I am Allah's Messenger (ﷺ), and I obey Him, and He will make me victorious.

I said, 'Didn't you tell us we would go to the *Kabah* and perform *Tawaf* around it?'

He (ﷺ) said, yes, but did I tell you that we would visit the *Kabah* this year?

I said, 'No.'

He (ﷺ) said, so you will visit it and perform *Tawaf* around it.

Hazrat Umar (RA) further said, 'I went to Abu Bakr (RA) and said: O Abu Bakr (RA)! Isn't he truly Allah's Prophet (ﷺ)?'

He replied, 'Yes.'

I said, 'Is not our cause just and the cause of our enemy unjust?'

He said, 'Yes.'

I said, 'Then why should we be humble in our religion?'

He said, 'O you man! Indeed, he is Allah's Messenger (ﷺ), and he obeys his Lord, and He will make him victorious. Adhere to him for, by Allah, he is on the right path.'

I said, 'Was he not telling us that we would go to the *Kabah* and perform *Tawaf* around it?'

He said, 'Yes, but did he tell you you would go to the *Kabah* this year?'

I said, 'No.'

He said, 'You will go to the *Kabah* and perform *Tawaf* around it.'

Az-Zuhri (ra) said, "Umar (RA) said, 'I performed many good deeds as expiation for the improper questions I asked them.'"

When the writing of the peace treaty was concluded, Allah's Messenger (ﷺ) said to his Companions (RA), get up and slaughter your sacrifices and have your heads shaved. By Allah, none of them got up, and the Prophet (ﷺ) repeated his order thrice. When none of them got up, he left them, went to Umme Al-Mominin Umme-Salamah (RA), and told her of the people's attitudes towards him. Hazrat Umme-Salamah (RA) said, 'O Prophet of Allah (ﷺ)!

Do you want your order to be carried out? Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.'

The Messenger of Allah (ﷺ) went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head. Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush -- and sadness -- that there was a danger of killing each other. Then some believing women came and Allah the Exalted and most honored revealed the following Ayat,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ وَءَاتُوهُنَّ مَّا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ
أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ۚ وَسْئَلُوا مَّا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا ۚ
ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٠)

(Surah Al Mumtahanah – 10)

O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers; they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give (the disbelievers) that (amount of money) which they have spent [as their Mahr to them]. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise, hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr), and let them (the disbelievers) ask back for that which they have paid. That is the Judgement of Allah. He judges between you. And Allah is All-Knowing, All-Wise.

Hazrat Umar (RA) then divorced two of his wives, who were disbelievers. Later, Mu`awiyah bin Abu Sufyan married one of them, and Safwan bin Umayyah married the other. When the Prophet (ﷺ) returned to Al-Madinah, Abu Basir (RA), a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet (ﷺ), 'Abide by the promise you gave us.' So, the Prophet (ﷺ) handed him over to them. They took him out (of Al-Madinah) until they reached Dhul-Halfaya, where they dismounted to eat some dates, they had with them. Abu Basir (RA) said to one of them, 'By Allah, O, so-and-so, I see you have a fine sword.' The other drew it out (of its sheath) and said, 'Yes, by Allah, it is very fine, and I have tried it many times.'

Abu Basir (RA) said, 'Let me look at it.'

When the other gave the sword to Abu Basir (RA), he struck him with it until he died. His companion ran away until he reached Al-Madinah, entering the Masjid running.

When Allah's Messenger (ﷺ) saw him, he said (This man appears to have been frightened). When he reached the Prophet (ﷺ), he said, 'Allah has murdered my companion, and I would have been murdered too.' Abu Basir (RA) came and

said, 'O Allah's Messenger (ﷺ), by Allah! Allah has made you fulfill your obligations by returning me to them, but Allah the Exalted has saved me from them.'

The Prophet (ﷺ) said, Woe to his mother! What an excellent war kindler he would be if he only had supporters. When Abu Basir (RA) heard this from the Prophet (ﷺ), he understood that he would return him to the idolaters again, so he set off until he reached the seashore. Abu Jundal bin Suhayl (RA) also released himself from the disbelievers and joined Abu Basir (RA).

After that, whenever a man from Quraysh embraced Islam, he would follow Abu Basir (RA) until they formed a strong group. By Allah, whenever they heard about a caravan of the Quraysh heading towards Ash-Sham (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet (ﷺ) requesting him, for the sake of Allah and kith and kin, to send for (Abu Basir [RA] and his companions) promising that whoever among them came to the Prophet (ﷺ), would be secure. So, the Prophet (ﷺ) sent for them and Allah the Exalted and Most Honored revealed the following Ayat,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَجَلَّةٌ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ۝ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ ۚ عَلَى رَسُولِهِ ۚ وَعَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

(Surah Al Fareh: 24 – 26)

And He it is Who has withheld their hands from you and your hands from them amid Makkah after He had made you victors over them. And Allah is Ever the All-Seer of what you do. (24) They are the ones who disbelieved (in the Oneness of Allah — Islamic Monotheism), hindered you from Al-Masjid al-Haram (at Makkah), and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account, you would have committed a sin without (you're) knowledge, that Allah might bring into His Mercy whom He wills if they (the believers and the disbelievers) had been apart. We certainly would have punished those who disbelieved with painful torment.

(25) When those who disbelieve had put in their hearts pride and arrogance — the pride and arrogance of the time of ignorance — then Allah sent down His Sakinah (calmness and tranquility) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of righteousness (i.e., none has the right to be worshipped but Allah). They were well entitled to it and worthy of it. And Allah is the All-Knower of everything (26)

Their pride and arrogance were that they did not confess that Muhammad (ﷺ) was the Prophet of Allah, refused to write, 'In the Name of Allah, Ar-Rahman, Ar-Rahim,' and prevented Muslims from visiting the *Kabah*."

This is the narration Al-Bukhari (ra) collected in the Book of Tafsir, 'Umrah-tul-Hudaybiyah, Hajj, and so forth. Allah is the Only One sought for help; all reliance is on Him alone, and there is no might or strength except from Allah, the Almighty, and the All-Wise. Al-Bukhari (ra) narrated in the Book of Tafsir that Habib bin Abi Thabit said that he went to Abu Wail asking him about something, and he said, "We were at Safin, when a man said, 'Do you not see those who call to Allah's Book?' Ali bin Abi Talib (RA) said, 'Yes.'"

Sahel bin Hanif said, 'Do not feel certain in the reliability of your own opinions! On the day of Hudaybiyah, the day the treaty of peace was signed between the Prophet (ﷺ) and idolaters, had we found a chance to fight, we would have done so.'

Al-Bukhari (ra) collected this Hadith in several other parts of his Sahih, and so did Muslim and An-Nasa'i (ra) using various chains of narration from Abu Wail, Sufyan bin Salamah, and Sahel bin Hanif. Some of these narrations read,

"O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jundal (RA) came, I saw myself willing to reject the command of Allah's Messenger (ﷺ), had I had the chance."

In yet another narration, "Surah Al-Fateh was revealed, and the Messenger of Allah (ﷺ) called Umar bin Al-Khattab (RA) and recited it to him."

Imam Ahmad (ra) recorded that Abdullah bin Abbas (RA) said, "On the day of Hudaybiyah, the Messenger of Allah (ﷺ) slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would when seeing her offspring."

(Tafsir Ibn Kathir)

When those who disbelieve (*alladhīna kafarū* is subject [of the following verb *ja'ala*]) nourished (with *ja'ala* is semantically connected to '*adhdhabnā*) in their hearts zealotry (*al-hamiyya*, [means] 'disdain of something'), the zealotry of Paganism (*hamiyyata-l-jāhiliyyati* substitutes for *al-hamiyyata*, 'zealotry'). Namely, their barring of the Prophet (ﷺ) and his Companions from [visiting] the Sacred Masjid, [but] then Allah sent down His spirit of Peace upon His Messenger (ﷺ) and the believers. Therefore, they [the disbelievers] made a truce with them on the condition that they [the believers] would [be allowed to] return the following year, and [such] zealotry would not overcome them [the believers] as it did the disbelievers [then] until they would come to fight them [later]. And He made them, the believers, abide by the word of Allah-fearing (*kalamata-taqwā*): 'there is no god except Allah, [and] Muhammad (ﷺ) is His Messenger' (it [*Kalema*, 'word'] is annexed to *Al-Taqlwa* because it is the cause of it), for they were worthier of it, of the word than the disbelievers, and deserving of it (*wa-ahlahā* is an explanatory supplement). And Allah is ever Knower of all things, that is to say, He is ever possessed of such an attribute, and among the things He knows is that they are worthy of it. (Tafsir Jalalain)

The obstinacy of polytheists: حَبِيَّةَ الْجَاهِلِيَّةِ

On the part of the polytheists, keeping provisions in the peace agreement that Muslims cannot perform Umrah this year but can come next year. But only for two or three days, and that too unarmed and instead of (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) Bismillah, Al-Rahman and Al-Raheem, he insisted on writing بِأَسْمِ اللَّهِ and Muhammad bin Abdullah instead of Muhammad Rasulullah (ﷺ) and that if a Muslim migrates from Makkah, he should be sent back. It will be necessary, and if a Muslim comes to Makkah, we will not return him. This is the height of ignorance and stubbornness. But the Holy Prophet ﷺ accepted these provisions expediently, and the Muslims also naturally submitted to them just because of what he said. Ultimately, they were satisfied with the decision and feared Allah, refrained from disobedience, and firmly adhered to the teachings of the Kaaba. Because he was indeed the star of Tauheed and the bearer of peace. The interpretation of the word *al-Taqlwa* in Hadith is for this reason with (لَا إِلَهَ إِلَّا اللَّهُ) *La ilaha illa Allah* that a true believer can only be a true believer and the Sahabah showed it by doing it.

(Kamalain Translation and Tafsir Jalalain)

Remember the time when the unbelievers took the heart of Jahiliya in their hearts? They stopped the Messenger of Allah (ﷺ) from circumambulation. They refused to see the sign of the treaty in Bismillah al-Rahman al-Rahim and Muhammad (ﷺ), the Messenger of Allah. It is narrated by Muqatil (ra) that the people of Makkah said. They killed our daughters and brothers. Now they want to climb on us. The Arabs will say that they infiltrated us by humiliating us. By Swearing Lat and Uzza! These people cannot enter Makkah (this year). This is what is meant by حِمْيَةُ الْجَاهِلِيَّةِ.

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ gave His Messenger (ﷺ) and the believers satisfaction, they obeyed the command of Allah and refrained from fighting despite having the power to resist.

Kalama-tul-Taqwa Hazrat Ibn Abbas (RA), Mujahid (ra), Qatadah (ra), Dahhak (ra), Ikramah (ra), Sidi (ra), Ibn Zayd (ra) and most of the commentators say that the word al-Taqwa means (لا اله الا الله . والله اكبر) La ilaha illa Allah, wa Allah-o-Akbar, Ata bin Abi Rabah (ra) said. The word al-Taqwa

(لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير)

La ilaha illa Allah wahdahu la sharika lahu, lahu mulk wal lahu hamd,
wa hua ala kulle shai'in qadir.

According to Atta and Khorasani (ra), (لا اله الا الله محمد رسول الله) La ilaha illa Allah Muhammad Ar-Rasool Allah. Zahri (ra) said the word al-Taqwa in the name of Allah, the Merciful, the Most Merciful, the wealth of all is the same, that is, the word Tawheed is meant.

كلمة هي توحيد The word is the basis and cause of righteousness. Kalima-tul-Taqwa means the word of the pious people.

الزمر means that he kept them firmly on the word of righteousness and kept them away from ignorance.

احق بها i.e. the infidels, were more deserving of piety than Makkah.

واهلها means in the knowledge of Allah, he was capable of the word of piety. That's why Allah chose them to help His religion and make them companions of His Messenger (ﷺ). Rafidhi says that the Companions of the Prophet (ﷺ) were hypocrites.

(لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ)

(Surah Al-Fateh. 18)

(O Prophet!) When the believers were pledging allegiance to you under the tree, Allah was pleased with them and those who (Truthfulness) were in their hearts. He found out

وكان الله بكل شئ عليماً means in the hearts of the Companions, which is hidden in the faith and love of the Messenger of Allah ﷺ. Allah knows that. Before the Peace of Hudaibiyah, the Messenger of Allah (ﷺ) had a dream that he was entering Makkah. The Companions learned this dream and believed that the entry of Muslims into Makkah was specific. But when the peace agreement was completed in Hudaibiyah, and it was decided to return to Madinah without entering Makkah, the Companions said! O Messenger of Allah (ﷺ)! What happened to this dream? What was its interpretation? The following verse was revealed to him.

(Tafsir Mazhari)

There was another requirement while their followers gave (عَارٍ) a place in their hearts and also made (عَارٍ) ignorant. By this, shame is the stubbornness that he dared to write Bismillah and the word Rasulullah, as mentioned in the statement of the treaty of Hudaibiyah. So, he required that the Muslims come and fight, but Allah, the Exalted, granted patience to His Messenger (ﷺ) and the believers. Allah Ta'ala kept the Muslims firm on the matter of righteousness. The word of righteousness refers to Kalima Tayyaba, confession of monotheism and prophethood. Insisting on this means that obedience is a requirement of the belief in monotheism and prophethood. This patience and restraint of Allah and the Messenger (ﷺ) and the Muslims against their feelings was only because the Messenger of Allah (ﷺ) commanded restraint and patience. Obedience to the Messenger (ﷺ) against your feelings in such a difficult phase is the name of sticking to the word of righteousness. And those Muslims are more deserving of this word of righteousness in the world. Because in their hearts there is a desire for the truth, and it is only a desire that leads to faith, and they are worthy of its reward in the Hereafter, and Allah knows everything well.

وَالْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا

The word Taqwa means the word of righteousness. In other words, the word of Allah and Messenger is called the word of righteousness. This word is the foundation of righteousness, and by making the Companions entitled and eligible for this word, Allah revealed the disgrace of those people. Those who accuse these men of disbelief and hypocrisy, may Allah make them suitable and entitled to the word of Islam, and some wretched people criticize them.

(Tafsir Maarif al-Qur'an)

16.0 – Enraged Heart

In Surah At-Taubah, Allah Taala discussed enraged hearts in the Quran.

16.1 وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَيَّ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

(Surah At Taubah – 15)

And remove the rage from their hearts. And Allah relents to whomsoever He wills.
Allah is All-Knowing, All-Wise.

Encouragement to fight the Disbelievers and some Benefits of fighting them:

Allah says; Will you not fight a people who have violated their oaths and intended to expel the Messenger (ﷺ),

These Ayat encourage, direct, and recommend fighting against the idolaters who break the terms of their covenants, those who tried to expel the Messenger (ﷺ) from Makkah.

Allah said in another Ayat,

وَإِذْ يَبْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَكْرِينَ (٥٠)

(Surah Al Anfaal – 30)

And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e., Makkah); they were plotting, and Allah too was plotting, and Allah is the Best of those who plan.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنْتُمْ لَأَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (١)

(Surah Al Mumtahanah – 1)

O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends, showing affection towards them. At the same time,

they have disbelieved in what has come to you of the truth (i.e., Islamic Monotheism, this Qur'an, and Muhammad ﷺ) and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists as your friends). You show friendship to them in secret, while I am all aware of what you conceal and reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path.

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذْ لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا ۝

(Surah Bani Israel – 76)

And indeed, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while.

Allah's statement, while they did attack you first,

refers to the battle of *Badr* when the idolaters marched to protect their caravan. When they knew that their caravan had escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before.

It was also said that these Ayat refer to the idolaters breaking the peace agreement with Muslims and aiding Bani Bakr, their allies, against Khazaah, the ally of the Messenger of Allah (ﷺ). This is why the Messenger of Allah (ﷺ) marched to Makkah in the year of the victory, thus conquering it. All thanks and praise is due to Allah.

Allah said, do you fear them! Allah has more right that you should fear Him if you are a believer.

Allah says, `Do not fear idolaters, but fear Me instead, for I am worthy of being stressed by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occur, and whatever I do not will does not.

Allah next said, while ordering the believers and explaining the wisdom of ordaining *Jihad* against them, all the while able to destroy their enemies with a command from Him,

Fight against them so that Allah will punish them by your hands, disgrace them, give you victory over them, and heal the breasts of a believing people.

This Ayat includes all believers, even though Mujahid (ra), Ikrimah (ra), and As-Siddi (ra) said that it refers to Khazaah.

Concerning the believers, Allah said; and remove the anger of their hearts, then Allah accepts the repentance of whom He wills, from His servants, Allah is All-Knowing, in what benefits His servants, All-Wise.

In His actions and statements, whether narrative or legislative.

Allah does what He wills, decides what He wills, and He is the Just Who never wrongs any. Not even the weight of an atom of good or evil is ever neglected by Him, but He compensates for it in this life and the Hereafter.

(Tafsir Ibn Kathir)

And He will remove the rage, the grief, in their hearts. Allah turns [in forgiveness] to whomever He will when they return to Islam, as in the case of Abu Sufyan. And Allah is Knowing, Wise.

(Tafsir Jalalain)

Fight them; Allah will punish them with your hands and humiliate them (using imprisonment), and with His help, you will prevail over them, and He has given comfort to the hearts of the believers. (By humiliating Quraysh) will cool him down.

Abu al-Shaykh quoted Qatadah (ra) saying that this verse was revealed about Bani Khazaah—those who killed Bani Bakr in Makkah. Ikramah (ra) also noted that this verse was about Bani Khazaah. This is also the opinion of Sidi (ra) that the people of the believers mean Bani Khazaah. Who was the ally of the Messenger of Allah ﷺ? Their hearts were satisfied by the killing of Bani Bakr.

And whomsoever He wills, Allah will grant it to him, and Allah is All-Knowing (of the past and future), All-Wise. None of his actions are devoid of wisdom. There are few miracles in this verse. It is prophesied that some people will be disbelieved, they will be carried away, and Allah will give many people Tawfiq to Islam. Abu Sufyan, Ikramah bin Abi Jahl, Suhail bin Umar, and many other leaders of Quraysh became Muslims. Baghwi (ra) has written, it has been narrated that on the day of the

conquest of Makkah, the Messenger of Allah (ﷺ) said, "Stop (killing)" but for Bani Khazaah, it is permissible to kill Bani Bakr until Asr. (Meaning of Hadith)

(Tafsir Mazhari)

Fight them. Allah promises that He will punish them by your hands, humiliate them, and make you prevail over them. He will heal the hearts of many Muslims who do not have the strength to fight themselves from this persecution and hatred. He will remove the anger and rage from the hearts of those who do not have the strength to resist themselves, and their movements are united heart to heart and from among the disbelievers on whom it will be acceptable to show mercy. Allah Ta'ala will also pay attention. That is, he will allow you to become a Muslim. Therefore, some fought in the conquest of Makkah and were humiliated and killed, and some became Muslims, and Allah, the Exalted, was the most knowledgeable and wise.

**For Muslims, the same appeal to fight in Jihad appears though
from a different angle. They were told:**

1. If you get ready to fight them, the help and support from Allah will be with you. As for their enemies, they have already become deserving of Divine punishment because of their evil deeds, but this punishment will not come down upon them from the heavens or up from beneath the Earth. Instead, the verse is, 'Allah shall punish them at their hands.'
2. As a result of this fighting, Allah Taala will mollify the hearts of Muslims after all those pains and sorrows continuously inflicted upon them by the disbelievers.
3. Then, the anger that filled Muslim hearts because of their treachery and pledge-breaking was to be removed by Allah Taala when He punished them at their hands.

Muslims were told that they should not fight the people to release their anger but rather make their correction and betterment the primary purpose of their actions. When they cleanse their intention from all irrelevant shades, let it be for Allah alone and fight for none. Still, Allah, then Allah Taala, shall cause things to unfold in a manner that automatically removes anger and sorrow in their hearts.

4. Finally, it was said: (وَيَتُوبُ اللَّهُ عَلَى مَن يَشَاءُ) (And Allah relents to whomsoever He wills). This tells us that there will be an added gain because of this Jihad. There will be

many from among the enemies who will have the *Tawfik* of Islam. They will become Muslims. So, there were many arrogant ones at the time of the Conquest of Makkah who were put to disgrace, while there were many others who embraced Islam.

History proves that the circumstances and events predicted in these verses were witnessed individually, as the Holy Qur'an pointed out. Therefore, these verses contain many miracles.

(Tafsir Marif ul Quran)

17.0 – Impure Heart

17.1 يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ
وَمِنَ الَّذِينَ هَادُوا سَبْعُونَ لِلْكَذِبِ سَبْعُونَ لِقَوْمٍ آخِرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ
إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ
لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ○

(Surah Al Maidah – 41)

O Messenger (ﷺ), those who race towards disbelief should not be a cause of grief for you, be they from those who say with their mouths, we believe, while their hearts do not think so, or from those who are (pronounced) Jews. They listen to the fallacy and others who did not come to you. They distort the words after they have been appropriately placed. They say, if you are given this, take it; if you are not, then avoid it. The one whom Allah wills to put to trial, you cannot do anything for him against Allah. They are the ones whose hearts Allah did not intend to purify. There is humiliation in this world, and for them, there is a great punishment in the Hereafter.

Hazrat Allama Ibne Kathir (ra) said:

People addicted to hearing and telling lies:

Condemnation is expressed for those who put their opinions, speculations, and desires ahead of Allah's Shari'ah. Out of obedience to Allah and His Messenger (ﷺ), they run towards disbelief. Although these people will verbally claim faith, their hearts are devoid of faith. This is the condition of the hypocrites that the tongue is full of falsehood, and this is the characteristic of the Jews who are enemies of Islam. They listen to lies with pleasure and accept them with open hearts. But they run away from the truth. Instead, they hate it, and those who do not come to the assembly of the Prophet (ﷺ) bring him here and there. They come to spy on their behalf. Then, what the unworthy do is change the matter. It means some fly with something. The intention is that if he says according to your wish, then accept it. If it is against your nature, stay away.

This verse was revealed about the Jews who were killed. Now they said, let's go to the Holy Prophet (ﷺ). If you order Deyat or OK, we will accept it, and if he demands dire retribution (Qasas), we will not obey. But more accurately, they brought an adulterer. In his Kitab Tourat, the order was actually that married adulterers should be stoned to death (Rajam). But they changed it and used to flog him, blacken his face, and put him on a donkey with his face backward and leave him behind. After the migration, when one of them was caught in the crime of adultery, they said, "Come, go to the Holy Prophet (ﷺ) and ask him about it." If he (ﷺ) says what we do, we will accept it, and it will become our chain of command with Allah, and if he (ﷺ) says stoning, we will not accept it.

So, they came and mentioned to the Holy Prophet (ﷺ) that one of our deceased had committed an evil deed. What do you say about him? He (ﷺ) said, "What do you have in the Torah?" They said, "We humiliate him and leave him by flogging." Hearing this, Hazrat Abdullah bin Salam (RA) said. If you tell a lie, you will be stoned to death in the Torah. To present the Torah, they opened the Torah but kept their hands on the verse and recited all the texts from front to back. Hazrat Abdullah bin Salam (RA) said that if he removed his hand, there would be beers about stoning. No ow, they also had to confess. Then the adulterers were stoned to death by the order of the Holy Prophet (ﷺ). Hazrat Abdullah (RA) says: I saw that adulteress used to come to her rescue from stones.

(Bukhari, Muslim).

It has been narrated from another narration that the Jews said, "We curse him and leave him with some beatings." After the revelation of the verse, they said, "This is the ruling, but we had hidden it, and what was being read, he had put his hand on the verse of the Rajam." When he raised his hand, he looked at the verse. Hazrat Abdullah bin Umar (RA) was also present among those who stoned both. There is another narration that these people sent their men and summoned him. He sat on a donkey in his madrasah, and the one reading the Torah before him was a great scholar. There is a hadith that the Prophet (ﷺ) asked him under oath what punishment do you find in the Torah for a married adulterer? So, they gave the same answer, but the young man said nothing. He stood silent. Looking at him, he swore to him again and asked for an answer, and he said, "I will not lie when you are giving such oaths." Indeed, the punishment for these people in the Torah is stoning (Rajam). Rasool Allah (ﷺ) said! Well, then, tell me the truth: why and from whom did you blow this stone in the first place? He said Hazrat, a big man (influential) related to one of our kings, committed adultery. His majesty and the

awe of the king left him. After that, if someone else committed adultery, the problem arose whether he should be stoned or let go. Finally, we decided together that some punishment should be prescribed instead of lynching. Therefore, the Prophet ﷺ issued the order of the Torah, and the verse about this was revealed. So, the Prophet ﷺ is also among the issuers of these orders. (Musnad Ahmed, Abu Dawood)

It is in Musnad Ahmad that a person was being taken as a blackened-faced Jew and was also being whipped. So, Rasool Allah ﷺ called him and asked him about it! They said that he had committed adultery. He said: Is this the punishment for adultery with you? They said yes. He (ﷺ) called one of his scholars and asked him after giving him a strict oath. The thing is that in our country, the punishment for adultery is stoning. But since this wickedness had increased among the wealthy nobles and honorable people. And we did not find it appropriate to punish them in this way. That's why they used to let them go, and the order of Allah to kill should not be obeyed; that's why they used to stone people of low status and poor. Then we voted that let's suggest some punishment that can be given equally to the noble and the evil, the rich and the poor. Hearing this, the Holy Prophet (ﷺ) ordered to stone both of them. So, they were stoned, and he spoke! O Allah, I am the first person to revive your dead order. The verse was revealed to him.

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسْرِغُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَبَّحُونَ لِلْكَذِبِ سَبَّحُونَ لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْتُوكَ يَحْزِفُونَ الْكَلِمَةَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِمَّنْ اللَّهُ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝ سَبَّحُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۖ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ۝ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنَ اللَّهَ وَلَا تَشْتَرُوا بِإِيتَانِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ۝

(Surah Al Maidah: 41 – 44)

O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths, but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in Al-Fitnah [error, because he rejects the Faith], you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them, there is a disgrace in this world and the Hereafter, a great torment. (41)

(They like to) listen to falsehood, to devour anything forbidden. So, if they come to you (O Muhammad ﷺ), either judge between them or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly. (42)

But how do they come to you for a decision while they have the Tourat (Torah), Allah's (plain) Decision, yet even after that, they turn away? For they are not (really) believers. (43)

Verily, We did send down the Tourat (Torah) [to Musa (AS) (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Tourat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses to it. Therefore, fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafiroon (i.e., disbelievers - of a lesser degree as they do not act on Allah's Laws. (44)

Regarding the same Jews, it is also mentioned in the verse that those who do not judge according to the commandment revealed by Allah are unjust and transgressors. According to Muslims etc., the incident of adultery took place in Fidak, and the Jews there wrote to the Jews of Madinah Munawara and sent it back to the Holy Prophet (ﷺ). The scholar who came to him was named Ibn Surya; he was an eye drop, and another scholar was with him. When the Holy Prophet (ﷺ) swore to them, I swear to you by Allah, Who made way for the children of Israel in the water, and gave them the shadow of the cloud, and saved them from the Pharaohs, and sent down Mann and Salwa. They were shocked at this oath and said it was solid. It is not right to tell a lie on this occasion, so the Prophet (ﷺ) noted that it is in the Torah that looking with the evil eye is like adultery, and so is hugging and kissing. Then, if the four witnesses think that they have seen the entry and exit

as the stitch goes back and forth in the head, then stoning (Rajam) becomes Wajib. The Prophet ﷺ said! This is the problem; then, the order and the verse were given to them. (Abu Dawud)

In a narration, the two scholars brought forward were sons of Suriya. In this narration, the reason for the obsolete the Jews had stated the limit that when the kingdom was no longer among us, we did not consider it appropriate to take the lives of our men. Then the Prophet ﷺ summoned the witnesses who testified that we have seen them with our own eyes in this evil like the stitching in the scalp. The calling of the Torah and other people, calling their scholars, all this was to accuse them, not because they were not obliged to believe in it. Instead, the statement of the Messenger of Allah (ﷺ) is obligatory. The purpose of this was to express the truth of the Prophet (ﷺ) that he (ﷺ) found out from the revelation of Allah that there is a command of stoning in his Torah, and this is what came out. The second is their disgrace that they had to confess after their earlier denial. It was revealed to the world that these people were concealing the decree of Allah and acting on their own opinions, and for this reason, these people came to the Holy Prophet (ﷺ) sincerely. They did not come to disobey the Prophet ﷺ but simply because if they find the Prophet ﷺ agreeing to their consensus, then they will ally; otherwise, they will not accept it at all. That is why it is said that those whom Allah sends astray have no power to come to the right path; it is not Allah's intention to purify their dirty hearts. They will be humiliated and needy in this world and will enter hell in the Hereafter. They are the ones who listen to the falsehood with pleasure and eat forbidden things like bribery day after day. How will their impure hearts be purified? And how will Allah hear their prayers? If they come to you, you have the right to decide for them or not. If you turn away from them, they cannot harm you because their aim is not to follow the truth but to follow their desires. Some elders say that this verse abrogates this verse

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاتَّخِذْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ ۚ
فَإِنْ تَوَلَّوْا فَاَعْلَمُ أَنَّنَا لَيُزِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ۝

(Surah Al Maidah – 49)

And so, judge (you, O Muhammad ﷺ) among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And indeed, most men are Fasiqun (rebellious and disobedient to Allah).

Their wickedness and stubbornness are being expressed that, on the one hand, they have left the Book of Allah, which they are convinced of its obedience and truthfulness. On the other hand, they are leaning towards the fact that they do not believe and have been made famous by lies. Then there is also a lousy intention: if we get an order from there according to our desire, we will take it; otherwise, we will leave it. He said, "How will they obey you?" They have also left the Torah, which they also acknowledge to be the commandments of Allah. But still, they turn away from Him by being unfaithful. Then, He described the praise and praise of this Torah, which He had revealed to his beloved Messenger Hazrat Musa bin Imran (AS), stating that it contained guidance and enlightenment. The Prophets, under Allah's command, continued to make decisions on it. Among the Jews, they continued to issue the same rules, avoiding change and distortion; Rabai means worshipers and scholars, and Ahabar means knowledgeable people are also in the same way. Because this Holy Book was revealed to them, they were commanded to express and act on it. And they were witnesses to it. Now, you should not fear anyone but Allah. Yes, be afraid step by step and moment by moment, and do not sell my verses for a small price. Know that whoever does not obey the command of Allah's revelation is a disbeliever.

It was narrated from Ibn Abbas (RA) that such people were called infidels in this verse. The cruel is in the second. The transgressor is in the third. The point is that there were two groups of Jews. One was dominant, and the other was defeated. It was agreed between them that if a person from the chief and respectable sect kills a person from the beaten and humiliated sect, he should give fifty Wasaq (Scale) Deyat. If one of the weaker people kills a loved one, then one hundred Wasaq has to provide. This tradition was going on in them. When the Holy Prophet (ﷺ) came to Madinah, there was an incident after which one of the lower Jews killed a higher Jew. From there, the man asked to give us a hundred Wasaq. From there, he got the answer that it is an apparent injustice that we both belong to the same tribe, religion, lineage, and city, so why is our debt less and yours more? Since you oppressed us until now, we have been enduring this injustice unwillingly, but now that just kings like Hazrat Muhammad ﷺ have come here. We will give you as much money as you give us. The sleeves went up from here and were close to fighting. Then, it was decided among themselves that this dispute would be determined by Hazrat Muhammad (ﷺ). But when the people of the high nation consulted their wise men. They said: Look, don't forget that the Holy Prophet ﷺ will give any order based on injustice. It is a clear transgression that we offer half and take the whole, and these people suppressed and approved what you have appointed the Prophet ﷺ as a command and justice, so indeed your injustice right will be gone. Do this and send a person secretly to the Holy Prophet (ﷺ). What will

you decide when they find out? If it happened in our favor, then go very well and get justice from him, and if it happened against you, then again, isolation is sound. So, they sent some of the hypocrites of Medina as spies to Hazrat Rasool Akram ﷺ. Before they reached here, Allah Ta'ala revealed these verses and informed His Messenger (ﷺ) about the evil intentions of both sects.

(Abu Dawud).

There is a narration that these two tribes were Banu Nuzair and Banu Qurizah. Banu Nudair had the whole Deyat and Banu Qurizah half. The Holy Prophet ﷺ issued a decision to give the same day to both tribes. There is a narration that if Qarizi killed a Nudairi, they would take revenge on him. But against them, it was not retributive; only they give death. It is very possible that this incident happened here, and these verses were revealed to both. Allah knows. Yes, there is one more thing that strengthens this second glorious revelation. That is, it was said only after that.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ
وَالْجُرُوحَ قِصَاصٌ ۖ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (١)

(Surah Al Maidah – 45)

And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrongdoers - of a lesser degree).

In other words, We imposed on the Jews in the Torah that a life for a life, an eye for an eye. Allah knows. Then, they were called disbelievers who did not make judgments and commands according to the Shari'ah of Allah and His revealed revelation. This verse was revealed about Bani Israel, and the same command is for this Ummah. Hazrat Ibn Mas'ud (RA) says bribery is forbidden, and issuing a fatwa against a Shariah issue after bribery is disbelief. Al-Sidi (ra) says, "He who deliberately gives a fatwa against the Divine revelation, despite knowing what is against it, is a disbeliever."

Hazrat Ibn Abbas (RA) said: He who denies Allah's decree has this order, and he who does not deny but does not say according to it is a wrongdoer and a transgressor, whether he is a People of the Book or someone else. Shaabi (ra) says

that among the Muslims, whoever issued a fatwa against the Book is a disbeliever, and among the Jews, he is an oppressor, and among the Christians, he is a transgressor. Hazrat Ibn Abbas (RA) says that his disbelief is in this verse. Taos (ra) says that his disbelief is not like the disbelief of the one who denies the Messenger of Allah (ﷺ), the Qur'an, and the angels. Atta (ra) says Katam (concealment) is lower than disbelief. Similarly, cruelty and immorality also have more bass and higher levels. Because of this disbelief, he is going to turn away from the nation of Islam. Ibn Abbas (RA) says, "This does not mean the disbelief towards which you are heading."

(Tafsir Ibn Kathir)

"O Messenger of Allah (ﷺ), do not let those who are fast in disbelief grieve you. To those who said: We believe only with our mouths. However, their hearts did not feel. And those who are Jews, they are spies. They are spies of another nation for lying. They change the revelation that came to you. Allah's words from his right opportunities. They say that if you are given this command, obey it; if it is not provided, then avoid it. And Allah, the Exalted, does not have the power to put anyone into Fitnah whom He wills, so He does something for him—these people were those whom Allah Almighty did not intend to purify their hearts. For them, it is humiliation in this world, and for them, it is a great punishment in the Hereafter.

Being hasty in disbelief means you quickly deny what is not accepted in Shariah whenever you get an opportunity. It is necessary to believe in it. Imam Baghwi (ra) has narrated from Hazrat Abdullah bin Umar (RA) that a few Jews came to the service of the Prophet (ﷺ), and they mentioned that a man and a woman of their people had committed an evil deed. The Messenger of Allah (ﷺ) said, "What order do you find at Torah regarding stoning?" They replied: We disgrace them and flog them. Hazrat Abdullah bin Salaam (RA) said, "You have lied. There is a verse in the Torah about stoning (Rajam)." Bring the Torah. He opened the Torah. One placed his hand on the verse and recited its earlier and later parts. Hazrat Abdullah bin Salam (RA) said, "Raise your hand." When he raised his hand, there was a verse written below. The Messenger of Allah (ﷺ) ordered to stone him, so he was stoned.

Imam Ahmad (ra) has narrated from his Musnad, Hazrat Jabir bin Abdullah (RA), that a man from the people of Fidak committed an evil act, and the people there sent a message to the Jews of Madinah Tayyaba to ask the Holy Prophet (ﷺ) about it. If you are ordered to flog, submit. If you order a regime, do not accept it. The Jews of Madina Tayyaba asked him about this. Then, he mentioned an incident

similar to the narration of Imam Muslim (RA). The Prophet ﷺ ordered stoning, so he was stoned, then this verse was revealed, so he came and decided against them.

Imam Bayhaqi (ra) has narrated a similar narration from Hazrat Abu Hurairah (RA) in his arguments. Imam Baghwi (RA) said that the reason for the revelation of this verse was Qasas. The reason for this was that Banu Nudair had superiority over Banu Qurizah. Banu Qurizah said Banu Nudair is our brother, our father is one, our religion is one, and our Prophet is one. When a member of their family kills a member of our family, they do not give Qasas to us, but they give him seventy Wasaq dates. When one of us kills their family, they kill the killer as revenge and take double Deyat, i.e., one hundred and forty Waqas dates, as a debt. If their victim is a woman, they kill a man instead. They kill two men for one man and our freemen for an enslaved person. This is the situation of the day of wounds among us, so Allah revealed this verse.

Imam Ahmad (ra) and Abu Dawud (ra) have narrated the same from Hazrat Ibn Abbas (RA). He said: Allah revealed this verse about two groups of Jews. In Jahiliya, one party prevailed over the other party in such a way that they mutually expressed their consent to this matter and made peace with each other that every person whom the dominant party killed would be given a death penalty of fifty Waqas and every person whom the lower party killed would be punished. If a person kills a person, his death Deyat will be 100 Waqas dates. They were based on the same rule that the Messenger of Allah (ﷺ) came. By coincidence, a person from a low family killed a person from a high family. The members of the upper family sent him a message that he should send a hundred Waqas Deyat. The people of the lower family said that this method has sometimes happened in two tribes whose religion is the same and the city is also the same. Until today, we have been giving you this Deyat because of oppression and fear, but since Hazrat Muhammad (ﷺ) came here, we will not provide you this Deyat. It was almost that a war broke out between them that they agreed to make the Prophet ﷺ an arbitrator. They sent some hypocrites to the service of the Holy Prophet ﷺ to know his point of view, and then Allah revealed this verse. (Tafsir Mazhari)

Summary commentary:

O Prophet ﷺ, those who run and fall in the words of disbelief. In other words, they do these things out of sincere desire. That is, don't be overwhelmed by their disbelief. Even if they are among those who lie with their mouths so that we believe, their hearts do not bring belief. i.e., Faith, meaning the hypocrites who had attended the service of the Holy Prophet (ﷺ) in one incident. And even if they

are among those who are Jews, as these people appeared in the second event. These two types of people are already used to hearing wrong things from their religious scholars, and in search of support for these bad things, they come here and listen to the words of the Prophet (ﷺ) for the sake of other people.

A nation whose circumstances are such that they did not come to you out of arrogance and hostility but sent others, and even if they sent others, it was not for seeking the truth but perhaps to find something by their precepts. From the divine word, after that word is established in its proper place, it keeps changing both word and meaning. So, by this habit, they shed blood and changed the regime's order according to their habit. Then, from the possibility that the Shariat Muhammadiyah may support this ritual. They sent their followers here to spy. The third is that they keep searching for something compatible with their custom. Moreover, it is said to those who go there that if you go there and receive this command, you should accept it. It means confessing to acting according to it, and if you do not get this order, then be careful not to buy it. So, there have been some faults in this sending nation, which these people have come to spy on—first, arrogance and hostility are the reasons for being absent. The second is not to seek the right but to be concerned about supporting it by perverting the right. Prevent third parties from accepting rights.

The real thing is that whoever is corrupt and misguided is only created by Allah. Even if this creation is approved after the determination of this misguided person to go astray, then no power other than Allah (O general addressee) can be fired for them to stop this error. Don't let it happen. This is a general rule; now understand that these people are like that. It is unacceptable for Allah Almighty to purify their hearts from disbelief because they do not make this determination. Therefore, Allah Almighty does not purify their hearts creatively. Instead, it is accepted that they are creatively corrupted due to their misguided determination. Thus, according to the rule, no one can guide them, meaning that when they are determined to be wrong, and after determination, the creation of this action is a divine habit, and no one can stop the divine creation. (Tafsir Maarif al-Qur'an)

Knowledge and Masail:

It was an old characteristic of the Jews that sometimes they used to make fatwas according to the wishes of the people, sometimes due to nepotism and sometimes due to the greed of power and wealth. Especially in the matter of punishments, it became a common practice that when a big (influential) man was charged with a crime, the severe punishment of the Torah was changed to a

minor one. Their situation has been described in these words mentioned in the verse

يُحَرِّقُونَ الْكَلِمَ مِنْ بَعْدِ مَا أُضِيعَ When the Holy Prophet ﷺ visited Madinah Tayyaba and the strange system of Islamic law came before them. There were significant concessions of convenience and a reasonable arrangement of punishments to prevent crimes. At that time, those people who had severe punishments of the Torah and they used to make it easy instead. This opportunity also came to order the Prophet ﷺ in such matters. So that they may benefit from the simple and gentle rules of the Shariah and not be guilty of distorting the Torah. But even in this, there was this mischief that before making a formal order, they wanted to find out the order of your case as a fatwa from some source. Then, if the order of the Prophet (ﷺ) is by your wishes, make a decision; otherwise, leave it. Among the events that have been mentioned in this series, the Prophet ﷺ was tormented. Therefore, it consoled the Prophet ﷺ that this should not sadden him. This is good for him.

Then he informed me that these people were not sincerely obeying him, but their intentions were corrupt. The Prophet ﷺ was given the authority to decide or postpone their case if he wished. He ﷺ has the authority and also informs you that if you ﷺ want to avoid it, it will not be able to harm you. The verse

فَاَحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ

It is said that if you would like to make a decision, then you were instructed that the decision should be on justice and fairness, which means it should be made according to Shariah law. Because after the sending of the Holy Prophet (ﷺ), all the first laws and their laws were canceled. Except what has been left in the Holy Quran and Shariah Mostafaei ﷺ. That's why, in the later verses, issuing a decision on any other law or custom against the divine law has been described as cruelty and disbelief.

Rule of Law of Non-Muslims in Islamic Government:

Here, it is worth remembering that the Jews sent their cases to the court of the Holy Prophet (ﷺ). They did not believe in the Shari'ah of the Holy Prophet ﷺ and you, nor that they were dhimmis under the command of the Muslims. However, they had an agreement with the Holy Prophet ﷺ for the no-war pact. This is the reason why the Holy Prophet ﷺ was given the authority to postpone and decide according to his Shari'ah. Because these people have no responsibility to the

Islamic government, and if they were dhimmis and turned to the Islamic government, it would be obligatory for the Muslim ruler to make a decision, and it would not be permissible to postpone it. Because it is the responsibility of the Islamic government to monitor their rights and protect them from oppression. For example, the Islamic government must remove the rights of Muslims and their oppression. That is why it was also mentioned in one verse

وَأَن حُكْمُ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

If these people bring their case to you, you should decide according to your Shari'ah.

In this verse, it is said to order a specific decision instead of giving authority. Imam Abu Bakr Hasas (ra) has applied both of them in the rules of the Qur'an in the same way that the verse in which the authority is given is related to those non-Muslims who are not residents of our government or dhimmis but who live in their place. An agreement has been reached. As was the case of Banu Qurayza and Banu Nudair, they had no connection with the Islamic government except that they were bound not to fight through an agreement. The second order is related to those non-Muslims who are citizens of the Islamic State under the control of Muslims.

Prophet ﷺ is instructed that when deciding on the matter of these non-Muslims, do it according to the order revealed by Allah Ta'ala, i.e., according to your Shari'ah. Do not judge these non-Muslims according to their wishes or their religion.

This ruling is related to the cases mentioned in these verses, in which one case was the punishment of murder and bloodshed. Second, adultery and its punishment. In cases like these, i.e., punishments for crimes, it is the rule of the whole world that the entire country has the same general law. No distinction is made based on caste or religion in this public law. For example, if the punishment for a thief is to cut off the hand, then it is only for Muslims, and the punishments will be standard for all. But this does not mean that it is necessary to decide the personal and purely religious matters of non-Muslims according to the Shariah of Islam.

The Prophet (ﷺ) himself declared alcohol and pork as haram for Muslims and prescribed punishment for it, but he kept non-Muslims free from it and never interfered in the personal affairs of non-Muslims. According to their religion, valid marriages were maintained.

The Magians and Najrani of Maqam Hijr and the Jews and Christians of Wadi Qura became the subjects of the Islamic government, and the Holy Prophet (ﷺ) knew that according to the Magians, marriage with one's mother and sister was also permissible. In the same way, in Judaism and Christianity, marriage without ceremony or witnesses is valid. But he did not interfere in their personal affairs and accepted their marriages as invalid. The summary is that non-Muslims who are residents of the Islamic government will leave the decision of their personal and religious matters to their religion and opinion. If there is a need for cases, the decision will be made by appointing a ruler of their faith. However, if these rulers refer to the Muslims and the parties are satisfied with his decision. The Muslim ruler will decide according to his Shari'ah because now he has the arbitrator order appointed by the parties.

وَإِنْ أَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ In this, the order to give a decision according to the Shariah of Islam, which was given to the Prophet ﷺ, or on the basis that the matter is a general law. No sect can be exempted, and based on the fact that these people themselves accepted the command of the Holy Prophet (ﷺ) and came to seek a decision from him, then it is evident that the decision of the Prophet (ﷺ) should be the one on which you believe. And your Shariat is the order.

The Prophet ﷺ was comforted, and after that, he was informed by the Jews. It was revealed that the delegation that came to the service of the Holy Prophet (ﷺ) was of the hypocrites. Who has a secret alliance with the Jews and their sent man? After that, Allah warned the Muslims about their evil by describing some of the bad traits of the delegation that came and indirectly instructed that these traits were infidels and should be avoided and kept away from them.

A bad trait of Jews: سَاعُونَ لِلْكَذِبِ

The first characteristic is that these people are used to hearing lies and wrong things. Those who call themselves scholars are such blind followers of the traitorous Jews that they continue to follow them and listen to their misrepresented stories despite seeing the apparent violation of the commandments.

Rule of following the scholars for the public:

In it, just as there are promises for those who distort and add wrong things to the commandments of Allah and His Rasool (ﷺ), in this way, those people who have

become accustomed to listening to the subject and wrong traditions by making such people imams have been declared as severe criminals. In this, an essential moral instruction for Muslims is that the only way for ignorant people to practice religion is to follow the fatwas and teachings of the scholars. But the people are not free from this responsibility to research their scholars as much as a sick person does before referring to a doctor or a hakim; he studies with those who know him before taking a fatwa and acting on it that the nose doctor is an expert on this disease. Which sage is good? What are his degrees? What happens to the people undergoing treatment who go to his office? He is not to be blamed if, after his prospective research, they fall into the trap of a wrong doctor or sage or commit a mistake. But a person who falls into the trap of an imposture without research and then gets caught in some trouble, according to the wise, is responsible for his suicide.

The same is the case for the people regarding religious matters; if they make the scholar their guide after conducting research with the people of knowledge, art, and commerce of their township and follow his fatwa, then they will also be considered disabled and in the eyes of Allah too. There is a hadith of Prophet Muhammad (ﷺ) regarding such a matter

فَإِنَّ أَثْمَهُ عَلَى مَنْ أَفْتَى

The sin is upon him who gives fatwa

In such a case, if the scholar and mufti made a mistake and a Muslim followed their wrong fatwa, his sin is not on him. Instead, it is on the scholar and the mufti, and that too at the time when this scholar has deliberately made such a mistake, lacked consideration of the possibility, or was not a scholar and imposed himself on this position by deceiving people.

But if a person, without research, declares someone to be a scholar and guide based on his own opinion and follows his opinion, he is not qualified for it. His concern is not only for this mufti and scholar but also for this person. Equally guilty. He who, without investigating, referred the reins of his faith to someone unqualified.

This Qur'anic saying has come about from such people. سَاعُونَ لِلْكَذِبِ

That is, these people are used to hearing lies. Before following their leaders, they must investigate their knowledge, practices, and trustworthiness. And they have become accustomed to hearing and believing the subject and false narrations.

The Holy Qur'an has described this situation of the Jews and told the Muslims to be safe from it, but one of the reasons for the massive destruction of the Muslims in today's world is that they are cunning in the affairs of the world. If they are sick, they look for the best doctor, Hakim. If there is a case, then the best lawyer is brought in. The top architects and engineers are tracked down if a house is not built. But in religion, there are such generous people whose beards and kurtas have been seen and heard speaking words like guide, scholar, mufti, and leader without researching whether he has been regularly educated from a madrasah. Have you developed some taste for religious knowledge by serving scholars or not? Some are of academic services or not. Faithful elders, have you created some holiness and purity by staying in the company of the people of Allah?

This is the result among Muslims, those who are also attracted to religion. A large part of them have to get caught in the trap of ignorant people and shopkeepers, and they go away from the right path of religion. Their knowledge of faith is only those stories. Those who do not have to indulge in the desires of the self are happy that they are following the religion and doing great worship. But the reality is what the Holy Quran has described in these words.

الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Those who have gone astray in the life of this world and consider that they are doing good.

There are those people whose efforts have been wasted in this world and who think we have done a great deed. In summary, the Holy Qur'an explains the situation of these hypocritical Jews in the words of سَعُونَ لِلْكَذِبِ. It illustrates a significant principle that ignorant people can't follow scholars but must accept someone as a scholar without research. And don't become authoritative, and don't get used to listening to the wrong words of people you don't know.

Another evil trait of the Jew:

The second lousy trait of these hypocrites is that

سَعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ They listened to other people who did not come to you.

In other words, these people have come to ask the Prophet (ﷺ) for a ruling on a religious matter. But their purpose is neither religion nor to know the verdict of religious issues. Instead, they are the spies of a Jewish nation who did not come to him because of their arrogance. According to their wish, they only want to mislead them by finding out the view of the Prophet (ﷺ) about the punishment of adultery. Then, they will decide not to accept it themselves. In it, Muslims are warned that to inquire about a fatwa from a religious scholar, the inquirer must intend to find out the command of Allah and the Messenger of Allah ﷺ and follow it. Seeking rulings according to one's desire by merely seeking the opinion of the Muftis is an open follower of the self-shaitan and should be avoided.

The third evil trait is a distortion of the Book of Allah:

The third lousy characteristic of these people is that they take away the words of Allah, give them a wrong meaning, and distort the commandments of Allah Ta'ala. It also includes the situation of changing some words in the words of the Torah, and even if the words remain the same, they interpret and distort their meaning. Jews are accustomed to both these types of distortion.

It is a warning for Muslims that Allah has taken responsibility for the protection of the Holy Qur'an, and no one can dare to distort it verbally. In addition to the written scriptures, if someone makes a minor mistake in the words preserved in the hearts of millions of people, they are immediately caught. Meaningful distortion can be done, and those who do it have also done it, but for its protection, Allah Almighty has made this provision that there will be a community in this Ummah until the Day of Judgment, which will have the correct meaning of the Qur'an and Sunnah. Will open the fortress of the distorters.

Fourth Bad Trait:

Another bad trait of his is this statement. أَكُونُ لِلسَّخْتِ

That is, these people are used to healthy food. The literal meaning of سَخْت is to destroy something by rooting it out. In this sense, the Holy Qur'an has said that.

(فَيُسْجَنُكُمْ بَعْدَ آيٍ) Suppose you will not stop your actions. So, Allah Ta'ala will exhaust you with His punishment. That means your foundation will be destroyed. At this place in the Holy Qur'an, the word "health" means bribery. Hazrat Ali Karamullah

Wajhu, Ibrahim Nakhai (ra), Hasan Basri (ra), Mujahid (ra), Qatada (ra), Dahhak (ra), and other imams have interpreted it as bribery.

Bribery is called “Sahat” because it ruins the receivers, is the root of the entire country and the nation, and will destroy the peace and the people. In the country or in the department where bribery takes place, the law remains suspended, and the law is the thing that keeps the peace of the country and the nation. If it is broken, no one's life, reputation, or property is safe; therefore, in Islamic Shariat, it has been declared strictly forbidden, and to close its door, the nobles and officials who give gifts and Gifts are offered. They are also banned as bribes in Sahih Hadith. (Hasan)

The Shariah definition of bribery is to compensate someone who is not legally justified—for example, receiving compensation from a work party that falls within the duties of a person and is his responsibility to perform it. If he takes anything from the matter, it is a bribe. Or the girl's parents are responsible for getting her married. They cannot charge anyone for it. If he takes some payment from the one he has a relationship with, it is a bribe. Fasting, Salat, Hajj, and reciting the Qur'an are acts of worship that are the responsibility of a Muslim. If any compensation is taken from them, it is a bribe. Qur'an teaching and Imamate are exceptions to this.

Then the person who takes a bribe and does someone else's work according to the right is guilty of taking a bribe, and this property is safe and forbidden for him, and if he acts against the right because of the bribe, this is another serious crime, the loss of the right and the order. The change of Allah was done. May Allah save the Muslims from this.

(Tafsir Maarif al-Qur'an)

Allama Jalaluddin Sayuti (ra) said:

O Messenger (ﷺ), let them not grieve you, the actions of those who vie with one another in disbelief, falling headlong into it, in other words, they [who] manifest it at every opportunity, of (*min* here is explicative) such as say with their mouths, with their tongues (*bi-alsinatihim* is semantically connected to *qālū*, '[such] as say'), 'We believe.' But their hearts do not believe, and these are the hypocrites. And from among those of Jewry, there is a folk, who listen to slander, fabricated by their rabbis, listening acceptingly, listening to you, on behalf of some, other folk, from among the Jews, who have not come to you:

These were the inhabitants of Khaybar, among whom two married persons committed adultery but whom they did not want to stone. And so, they dispatched [men from] Qurayza to ask the Prophet (ﷺ) about the ruling concerning the two; perverting words that are in the Torah, such as the 'stoning' verse, from their contexts, [the contexts] in which Allah had placed them. That is to say, substituting them, speaking to the ones they dispatched: 'If you are given this distorted ruling, that is, flogging, which Muhammad (ﷺ) has pronounced for you as a ruling, then take it, accept it; but if you are not given it, and he pronounces some other ruling for you, then beware!', of accepting it! Whomever Allah desires to try, to lead astray, you cannot avail him anything against Allah by preventing such [a trial]. Those are they whose hearts Allah did not desire to purify, of unbelief, for had He liked it. You would have [been able to do something for them]; theirs shall be degradation in this world, humiliation, by being disgraced and subjected to the *jizya*, and in the Hereafter theirs shall be a great chastisement.

(Tafsir Jalalain)

18.0 – Blind Heart

18.1 أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ؕ

فَأَنَّهُمْ لَا تَعَى الْأَبْصَارُ وَلَكِنْ تَعَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ۝

(Surah Al-Hajj – 46)

Have they not traveled on earth, so they should have had hearts to understand or ears to listen to? The fact is that it is not the eyes that turn blind, but what turns blind is the hearts contained in the chests.

Allama Ibn Kathir (ra) said regarding this Ayat:

Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear! Verily, it is not the eyes that grow blind, but the hearts in the breasts that grow blind.

Have they yet to travel through the land?

It means they have not traveled in the physical sense and used their minds to ponder!

That is sufficient, as Ibn Abi Ad-Dunya (ra) said in his book *At-Tafakkur wal-I`tibar*,

"Some of the wise people said, `Give life to your heart with lessons, illuminate it with thought, kill it with asceticism, strengthen it with certain faith, remind it of its mortality, make it aware of the calamities of this world, warn it of the disasters that life may bring, show it how things may suddenly change with the passing of days, tell it the stories of the people of the past, and remind it what happened to those who came before."

Walk through their ruins; see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who believed,

and have their hearts wherewith to understand and ears wherewith to hear, meaning, let them learn a lesson from that.

Verily, it is not the eyes that grow blind, but the hearts in the breasts that grow blind. This means the blind person is not the one whose eyes cannot see but who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

(Tafsir Ibn Kathir)

فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ Didn't these (disbelievers) people walk in the country so that their hearts would become such that they would understand and they would have ears that would listen.

أَفَلَمْ يَسْمِعُوا suffix is on the omitted verb. The whole sentence will be like this.

يَعْقِلُونَ بِهَا means that they would have such hearts with which they would understand the matters that need to be understood, that is, they would have gained insight from which they would have understood Allah's To Tawheed Kamil.

أَوْ أَذَانٌ يَسْمَعُونَ بِهَا Or they had ears through which they could hear the voice of truth. Walking in the country gives you the insight to understand the truth and the ears to hear the call of truth.

فَإِنَّهَا لَا تَعْيَى الْأَبْصَارُ وَلَكِنْ تَعْيَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ The point is that their eyes are not blind but the hearts inside their breasts are blind. Their eyes are not deprived of sight so that the rich archeology of the region's peoples does not mislead them during the journey. But their eyes could be more instructive. Ayat are a combination of Tawheed, and they do not believe in Tawheed. Arguments listen to the truth, not give them a place in the mind. The reason is that their eyes cannot see, and their hearts cannot see. They are not the height of sight; they are the height of vision, and the hearts are also those in the breasts (that is, the hearts do not mean the power, but the hearts that are focused see the light).

There is a warning in this verse that actual blindness is not the blindness of the eye but the lack of vision. Qatada (ra) said that the sight of the eye is a means of reaching and benefiting from the visible, and the sight of the heart is beneficial.

Rasulullah (ﷺ) has said that the heart's blindness is worse than the blindness of the eyes.

In the verse, the blindness of the heart refers to the loss of all the instruments of the heart, knowledge, and consciousness, as if he said that the eyes of their hearts have become blind and their ears have become deaf. (In other words, blindness

does not mean only blindness, a disease of the eyes, but it also includes deafness and deafness of the heart.)

Badawi (ra) has written when the verse was revealed.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ

And whoever is blind in this, he is blind in the Hereafter.

So Hazrat Abdullah bin Umme Maktoum (RA) said, O Messenger of Allah (ﷺ), if I am blind in this world, I will remain blind in the Hereafter. This verse was revealed to him.

Ibn Abi Hatim (ra) quoted Qatadah's (ra) saying (similar to it). Qatadah (ra) said: It has been narrated to us that this verse was revealed in favor of Hazrat Abdullah bin Za'ura (RA), i.e., Ibn Umm Maktoum (RA).

(Tafsir Mazhari)

The Holy Prophet (ﷺ) said that Allah Almighty frees every oppressor. Then, when he catches it, redemption is not possible, and it is addressed to the same Mushrekeen that these people are not walking on the earth and do not see that the previous nations, despite their power and wealth, etc., how they were destroyed in the crime. None of their wealth, knowledge, and arts could prevent their destruction, and if they did not see their desolate and ruined fort and palace with their own eyes, did they not even hear the stories of their ruin and destruction? And then why don't you learn from it? Then he said that he sees and hears everything. But their hearts are blinded. For this reason, they know neither from the destruction of previous nations nor from it. It was said that these disbelievers took advantage of this respite; instead of correcting their condition, they mocked the Prophets and jokingly demanded that this punishment, which always scares us, be hastened. It does not come, and why is our case not cleared before the Day of Reckoning?

It was answered that what will happen to their demands and punishment demands? He will keep coming to the promised time, and there can be no change in Allah's promise. The same was done by the nations before them, as a result of which they were destroyed, and this is also their fate. It will be.

(Kamalain translation and interpretation of Jalalain)

Before these people, the people of Hazrat Noah (AS), Aad and Thamud, the people of Hazrat Abraham (AS), the people of Hazrat Lot (AS), and the people of Madin have also denied their respective prophets, and Hazrat Moses (AS) was also declared a liar. But after the denial, he gave these disbelievers a few days' respite as today's deniers have been given respite. Then I caught them in punishment, then look how My punishment was. Therefore, how many settlements are there that We have punished and killed? Their condition was that they used to disobey, so they fell on their roofs. They are deserted because the habit first collapses the roof and then the walls; thus, many useless wells in these settlements were inhabited earlier. Many of the fortified forts were limestone palaces that have now fallen into disrepair. All of them were destroyed along with these settlements, so in the same way, the people of this era would also be caught in punishment at the promised time. So, have these people stayed in the country? By which their hearts will be such that they will understand. Or their ears will be such that they will listen to them. It is a matter that the eyes of those who do not understand are not blinded, but the hearts that are in the breasts are blinded. The hearts of these present deniers also became blind; otherwise, they would have learned lessons from the conditions of the previous nations. These people demand punishment from you to cast doubt on the prophethood, and because the sentence does not come quickly, they take the argument that the punishment will not come. However, Allah Ta'ala will never contradict His people.

That is, at the time of the promise, the punishment will indeed occur, and a day with your Lord in which the punishment will ensue. That is, the Day of Judgment is equal to a thousand years in its duration. According to the number of you people, they are foolish to ask for such trouble. Listen, many villages were given respite, and they used to disobey. Then I caught them in punishment, and all must return to Me. At that time, the entire sentence will be meted out. And you should also say that, O people! I am a pure scaremonger for you. I have no involvement in causing punishment. I have not claimed it, so those who believe after hearing this fear and start doing good deeds, for them is the sustenance of forgiveness and honor, i.e., Paradise. And those who keep trying to deny and refute our verses. Such people who humiliate the Prophet and the believers will live in hell.

If tourism is to gain insight into the land, it must provide:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ It is mentioned in the verse that travel around the earth is done as an example. There is an incentive towards them, and فَتَكُونُ for them is an indication that observing the conditions of the past and the previous nations

of the world is what gives man wisdom and insight. As a human being, if we look at these situations not as some historical biography but from the point of view of example, every incident will give a lesson of insight.

Ibn Abi Hatim (ra) has quoted from Hazrat Malik bin Dinar (ra) in *Kitab al-Tafakur* that Allah Almighty ordered Hazrat Musa (AS) to make shoes and if he has to take a staff in his hand and so much more in the land of Allah that it is iron. The boots get worn, and the iron rod breaks.

(Ruh-al-Maani)

If the narration is correct, then the purpose of this tour is only to gain that lesson and insight.

(Tafsir Maarif al-Qur'an)

19.0 – Locked Hearts

19.1 أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ۝

(Surah Muhammad – 24)

Then, do they not give serious thought to the Quran, or do they have locks on their hearts?

The Command to reflect upon the Qur'an:

Commanding the people to reflect and ponder upon the Qur'an and prohibiting them from turning away from it, Allah says in this Ayat.

There are locks upon some hearts, firmly closing them so that none of their meanings can reach them. Ibn Jarir (ra) recorded from Hisham bin Urwah (ra), from his father, may Allah be pleased with him, that Allah's Messenger (ﷺ) once recited this Ayat, (Will they not then reflect upon the Qur'an, or are there locks upon their hearts), and a young man from Yemen said, "Indeed, there are locks upon them -- until Allah opens them totally or slightly." After that, Hazrat Umar (RA) always liked that young man and kept that to himself until he became in charge, upon which he utilized him (as a consultant).

(Tafsir Ibn Kathir)

Allah, the Exalted, instructs us to think and understand His Holy Word and forbids us to ignore and turn away from it. Therefore, he says, "Where is meditation? Their hearts are locked; no word has any effect on it." If he goes, he should make an impact, and from where he will go if he does not find a way to go. Ibn Jarir (ra) writes that once the Prophet ﷺ was reciting this verse. A young Yemeni said, "Rather, they have their locks on them until Allah opens them and separates them." So, this matter remained in the heart of Hazrat Umar (RA) until he continued seeking help during his caliphate. Then he said, "Those who deviated from the faith after the guidance was revealed and returned to disbelief. Satan makes this evil act look good in their eyes and does not deceive them. This disbelief is their punishment." His hypocrisy was in the heart of the man. Due to this, he kept his inner self against the outer one.

To join the disbelievers and adopt them as their own, they used to conform to falsehood in their hearts and say, "Don't be afraid. We will still support you in some

matters." But these things cannot be hidden from Allah, who is fully and equally aware of internal and external conditions. He who listens to the hidden and secret things of the night and whose knowledge has no end. Then he says what will happen to them when the angels seize their souls. Their souls will hide in their bodies, and the angels will take them out with force, anger, rebuke, and beating, as the saying goes.

وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ (٥٠)

(Surah Al Anfaal – 50)

And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۚ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ ۚ الْيَوْمَ تُجْزَوْنَ عَذَابَ

الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ (٩٣)

(Surah Al Anaam – 93)

And who can be more unjust than he who invents a lie against Allah, or says: "A revelation has come to me," whereas as no revelation has come to him in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimun (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day, you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to disrespectfully reject His Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.)!"

That is, I wish you could see while the angels seize the souls of these disbelievers, slapped on their faces, and punched on their backs. And it is in the verse. I wish you could see while these tyrants are in death and the angels are stretching their hands to strike them and saying take your lives. Today, you will be punished with humiliation because you used to say wrong to Allah and were arrogant in His verses.

Here, their sin was explained, and they were following those actions and words that displeased Allah and were resentful of Allah's pleasure. So, their actions became irascible. (Tafsir Ibn Kathir)

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ means do they not think in the Qur'an, do they not search for the advice and warnings that are in the Qur'an. If they were to explore, the truth would become clear to them.

أَمْرٌ عَلَى قُلُوبٍ أَقْفَالُهَا Hearts have been likened to treasure, and every treasure is not necessary to be locked, then it is required to save all of them. Then, the locks were explained to the hearts so that it was known that the locks on the hearts were not ordinary but extraordinary. Those who are suitable for the hearts (i.e., have locks of negligence, are not made of brass, etc.) Their hearts cannot be admonished. Even if they consider the Qur'an, they will not be able to understand it.

(Tafsir Mazhari)

So, do these people refrain from meditating on the miracles and verses of the Qur'an? That is why they are not revealed to them or contemplated, but the thoughts of the occult are appearing in their hearts. One of these two things must be present; if both are combined, this can also happen. And indeed, one of the two things must happen here. And it can be combined; both things are connected here. First, there was an action from him. That is, why not consider the Qur'an? Then it got locked. This verse is also said to be sealed and the proof of this arrangement.

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ

Those who turned their backs on the truth, then its straight path, to them rational proofs such as the miracles of the Qur'an, analogical proofs such as prophecies, it became clear from the previous books that the devil has deceived them, and they have a distant explanation that wrong act by bringing good. It has been realized that the reason for this carelessness is the stubbornness that they are returning with wrong feet after the clear evidence of guidance. (فَهُمْ لَا يَفْقَهُونَ) In other words, Satan embellished this false and fatal act in their eyes, and due to this explanation, carelessness was caused, and due to lack of care, the character was sealed in the hearts. Then, despite the revelation of this guidance, the turning

back and turning away from it was because these people meant the leaders of the Jews by such people who jealously disliked the revealed commandments of Allah. Those who were jealous of the Messenger of Allah ﷺ and, despite knowing the truth, refused to follow the truth. The result is that these hypocrites said to the leaders of the Jews that, in some matters, they would accept what they said. In other words, what you forbid us to follow (The Prophet) Muhammad ﷺ has two parts. One disobedience is external, and the other is internal disobedience. So, first of all, we cannot accept what you say. But they will agree in the second part because we are with you in beliefs.

قال إنا معكم means that the cause of turning away from the truth is national prejudice and blind imitation. Therefore, the beginning of the chain is with him, and the end is with nature and that kind of thing. These hypocrites keep things secret, but Allah knows their secrets and informs you about some issues through revelation.

Next is the warning, which has the same meaning as *أَمْرٌ عَلَى قُلُوبٍ أَقْفَالُهَا*, which has been interpreted in other verses as "Khatam" and "Tbba", meaning "sealing", and it means that the heart becomes stiff and numb to such a degree that the good. They started to consider wrong and evil as good. It is usually caused by continuing to indulge in sins with carelessness. نعوذ بالله منه.

(Tafsir Maarif al-Qur'an)

For more information, please see Chapters 3.4 and 6.7 of Tafsir Marif ul Quran in this book.

20 – Silly Heart

Allah defined the silly hearts in Surah Aale-Imran and Surah At-Touba in the Quran.

20.1 سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۖ

وَمَا لَهُمْ النَّارُ وَبِئْسَ مَثْوًى لِلظَّالِمِينَ ۝

(Surah Ale Imran – 151)

We shall put awe into the hearts of those who disbelieve since they have associated with Allah, something for which He has not sent any authority. Their ultimate place is the Fire, and evil is the abode of the unjust.

Allah warns His believing servants against obeying the disbelievers and hypocrites because such obedience leads to utter destruction in this life and the Hereafter.

Allah said, We shall cast terror into the hearts of those who disbelieve because they joined others in worship with Allah, for which He sent no authority; their abode will be the Fire, and how evil is the abode of the wrongdoers.

In addition, the Two Sahah recorded that Jabir bin Abdullah (RA) narrated that the Messenger of Allah (ﷺ) said, I was given five things that no other Prophet before me was given.

(1). I was aided with fear of the distance of one month.

(2). The earth was made a Masjid and clean place for me,

(3). I was allowed war booty,

(4). I was given the Intercession,

(5). Prophets used to be sent to their people, but I was sent to all humankind particularly.

(Tafsir Ibn Kathir)

That is, we will put fear in their hearts. This is because they associate with Allah those things for which Allah has not revealed any evidence. It may also be that

while returning to Makkah (after the Battle of Uhud), the polytheists intended to return to Madinah; fear was put into their hearts.

The original literal meaning of Sultan is force. In this place, it is meant Burhan, which means that they have made such gods as companions of Allah, who have no evidence for their association—instead, all the arguments and proofs of rational imitation point to Allah's monotheism.

And what is the fire of the wicked? And their abode, i.e., the polytheists, is for hell, or it is the evil abode of the wrongdoers. There was also a strong expression of displeasure from using "Zalimeen." And the reason for being hellish was also clarified. It is narrated by Muhammad Bin Ka'b (RA) that when the Messenger of Allah (ﷺ) and his Companions returned to Madinah after the Ghazwah Uhud, some of the Companions (RA) said, "Allah promised us to make us conquerors, then what has happened?" Allah revealed the following verse to him.

(Tafsir Mazhari)

Prelude to the Battle of Hamra-al-Asad:

The appearance of the good news to instill fear and terror in the hearts of the infidels happened in such a way that at first, without any apparent reason, the infidels returned to Makkah despite a kind of superiority. But after going a little further, when he thought of their stupidity, they decided to attack Madinah again. But some such fear overshadowed them that they did not dare to move in that direction. Instead, it was a cheap trick to comfort them. They enticed an Arab traveler to go to Madinah by giving some lure to scare the Muslims after arriving in Madinah that they were coming with excellent preparation. The Prophet (ﷺ) was already aware of this scheme through revelation, so he set out in pursuit of them till Hamra-ul-Asad. But his threat turned out to be nothing more than a jackal barking.

مَا كَمْ يُكْرَلُ بِهِ سُلْطَنَا refers to a literal and semantic argument, the validity of which has also been recognized by the Shari'ah.

(Kamalain translation and interpretation of the Jalalain)

We will cast terror (read *rub* or *rub*) into the hearts of the disbelievers: after departing from Uhud, they resolved to return to exterminate the Muslims, but they were terrified and did not return for what they have associated because of their

associates, with Allah that for which He has revealed no warrant, that is, [no] argument in support of its worship, namely, idols; their abode shall be the Fire; evil is the abode, the resting place, of the evildoers, the disbelievers.

(Tafsir Jalalain)

Mufti Muhammad Shafi (ra) said:

We shall put awe into the hearts of those who disbelieve since they have associated with Allah, something for which He has not sent any authority. Their ultimate place is the Fire. And evil is the abode of the unjust.

The word sultan, rendered here as 'authority,' includes all revealed or rational bases of their position. The promise of casting awe and fear into the hearts of the disbelievers in this verse was made in the background of the battle of Uhud when the disbelievers of Arabia marched back to Makkah without any apparent reason and, despite defeat, overtaking Muslims. (Badawi)

However, after covering a certain distance to Makkah, they awoke to their folly. When they thought of marching back to Madinah, Allah Almighty filled their hearts with such awe and fear that they could not muster the courage to do so. The most they could do was to hire a Madinah-bound villager to go there and tell Muslims that they were coming back. But this whole deal came into the knowledge of the Holy Prophet (ﷺ) in Madinah through revelation. He marched to *Hamra' al-Asad* to apprehend them, but they had already run away.

The High Station of the Noble Companions:

As evident, the noble Companions made an error of judgment during the battle of Uhud, which forms the subject of warning and correction in the previous continuity of verses. However, equally worth noticing here are the graces of Allah Almighty showered on the noble companions' side by side with the element of warning. To begin with, by saying (So that He may test you) it was clear that this temporary setback did not come as punishment; instead, it was to try them. Then comes the statement: 'And, of course, We have forgiven you.'

Did the Noble Companions tilt towards the material?

As stated in the verses, the noble Companions were split into two groups; some sought the mundane, while others sought the Hereafter. The question is what these revered Companions did, identifying them with the ordinary seekers. They intended to go and collect spoils, which has been equated with seeking the mundane. Let us now figure out the reality. If they had held on to their assigned post of duty and, as a result, had not taken part in the collection of spoils, would it have made their due share in the spoil any lesser? And, did their participation entitle them to some larger share? The Law of Spoils, authentically proved by the Qur'an and Hadith, is common knowledge. They, as the first observers of the operation of the Law, knew it beyond doubt that their due share in the spoils was under no condition subject to being more or less. The fact was that their share in the spoils would have remained the same whether they helped collect spoils or remained on guard at the appointed place of duty.

Keeping this in view, it is evident that their action cannot be classed as the unqualified pursuit of the material. Instead, it is participation in what *mujahidin* are supposed to do. However, given the workings of human nature, the thought of spoils entering their hearts at that time is not very unimaginable. But Allah Almighty has His ways with people; He very much likes to see the hearts of the Companions of His Messenger (ﷺ) clean and untouched even by the remotest idea of any tilt towards material possession. So, this idea of possessing things of *Dunia* has been equated with 'seeking of the mundane,' which explains the element of divine distaste for the action.

(Tafsir Marif ul Quran)

20.2 وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا

○ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

(Surah At Taubah – 127)

And when a Surah is sent down, they look at each other (as if saying): Is there someone watching you? Then they turn away. Allah has turned their hearts because they are a people who do not understand.

Hypocrites suffer afflictions:

Allah says, see them not that they are put on trial, being tested once or twice yearly! Yet, they do not turn in repentance or learn a lesson. They neither repent from their sins nor learn a lesson for the future.

Mujahid (ra) said that hypocrites are tested for drought and hunger.

Allah said; And whenever there comes down a Surah, they look at one another (saying): "Does anyone see you!" Then they turn away. Allah has turned their hearts because they are a people that understand not.

This describes the hypocrites that when a Surah is revealed to the Messenger of Allah (ﷺ) (they look at one another), they turn their heads, right and left, saying ("Does anyone see you!" Then they turn away...) Turning away from and shunning the truth.

This is the description of hypocrites in this life, for they do not remain where the truth is being declared, neither accepting nor understanding it, just as Allah said in another Ayat,

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ (١) كَانَتْهُمْ حُرٌّ مُسْتَنْفِرَةً (٢) فَكَرَّتْ مِنْ قَسْوَرَةٍ (٣)

(Surah Al Mudathir: 49 – 51)

Then what is wrong with them (i.e., the polytheists, the disbelievers) that they turn away from (receiving) admonition? (49) As if they were (frightened) wild donkeys. (50) Fleeing from a hunter, or a lion, or a beast of prey. (51)

فَبَالِ الَّذِينَ كَفَرُوا أَقَبَلَكَ مُهْطِعِينَ (١) عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ (٢)

(Surah Al Maarij: 36 – 37)

So, what is the matter with those who disbelieve that they hasten to listen from you (O Muhammad ﷺ) to belie you and to mock you, and at Allah's Book (this Qur'an)? (36) (Sitting) in groups on the right and the left (of you, O Muhammad ﷺ)? (37)

This Ayat also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood? Allah's statement, then they turn away. Allah has turned their hearts (from Truth) is similar to,

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۖ
فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٥)

(Surah Al Saf – 5)

And (remember) when Musa (AS) (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allah to you? So, when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are Fasiqeen (the rebellious, the disobedient to Allah).

They neither understand Allah's Word nor attempt to comprehend it nor want it. Instead, they are too busy, turning away from it. This is why they ended up in this condition.

(Tafsir Ibn Kathir)

And whenever a surah is revealed, wherein is mention of them, and the Prophet (ﷺ) recites it, they look at one another, desiring to flee, and saying: 'Will anyone see you?', if you get up [and run], and so if no one can see them they get up [and leave], otherwise they stay put. Then they turn away, persisting in their disbelief. Allah turns their hearts away from guidance because they are folk who do not understand the truth, for they do not reflect [on it]. (Tafsir Jalalain)

وَإِذَا مَا أَنْزَلْنَا سُورَةً نَّتَنَظَّرُ بَعْضُهُمْ إِلَىٰ بَعْضٍ. And when a surah is revealed, they look at each other. It means denial in the eyes or mockery. Or he expresses his anger with the signs of

his eyes that in this Surah, their faults have been described and shame has been dishonored, and he intends to get up and run away from the assembly and says to each other with the signs of his eyes.

هَلْ يَرِيكُمْ مِنْ أَحَدٍ Is anyone (Muslim) looking at you? Then, if a Muslim does not see, they would leave the masjid. If they were sure to know, they would have stayed still.

ثُمَّ انْصَرَفُوا Then they turned away from believing in this Surah. Some commentators said they were listening to the surah from where they were sitting. In other words, he was afraid of disgrace in sitting away from the assembly of Rasulullah ﷺ.

صَرَفَ اللَّهُ قُلُوبَهُمْ May Allah turn their hearts from faith.

Abu Is'haq said that Allah misled them in punishment for their deeds. It means that Allah should turn their hearts from faith. Faith also went from their hearts.

لَا يَفْقَهُونَ for the reason that they are such people who do not understand the truth due to their misunderstanding and wrong thinking.

(Tafsir Mazhari)

Explaining the interpretation of this verse, Hazrat Maulana Mufti Muhammad Ashiq Elahi Muhajir Madani (ra) says in his Tafsir Anwar al-Bayan.

The disbelief of the hypocrites:

After that, one of the evil actions of the hypocrites is that when a surah of the Qur'an is revealed, these people ask each other as a joke, "Tell me what has improved and increased your faith through this verse."? Allah Almighty said that the revelation of the Surahs of the Qur'an raises the hearts of those who have faith. They are happy, and for those whose hearts have hypocrisy, the measure of their hearts increases even more. The surahs that had been revealed before them were still in denial. Now, the new Surah shown was also denied and simultaneously made fun of it. So, their disbelief increased. This freezing in disbelief and progressing in disbelief became the cause of their death in disbelief.

Then He said, "Don't these hypocrites see that they are put to the test once or twice every year?" Those suffering from diseases are ordered to go to Jihad, so

they stay behind, which exposes their hypocrisy, and because of that, they are disgraced. Yet they do not repent and do not receive admonition.

Then, He mentioned another method of the hypocrites, and that is that when a surah is revealed, they secretly look at each other through their eyes to escape and wait so that none of the Muslims see them slipping away. They say to each other that, look, no one has seen us. If any Muslim were watching, they would sit there in the assembly, and when they saw that no one was watching, they would walk away secretly. In their opinion, they acted very prudently, but in punishment, Allah turned their hearts away from faith.

Sahib Ma'alim al-Tanzil writes that this used to happen on the occasion when a verse was revealed in which the article of warning about the hypocrites was announced, and the faults of the hypocrites were exposed.

In the end, He said, (بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ) "In their people, for those who understand that these actions of these people and the consequences of these actions came because they do not understand." They would not have adopted hypocrisy or acted hypocritically if they understood the truth.

Hazrat Mufti Muhammad Shafi (ra) says regarding this Ayat:

And when a Surah is sent down, they look at each other (as if saying): "Is there someone watching you?" Then they slip off. Allah has turned their hearts because they are a people who do not understand.

(They are put to trial every year once or twice), hypocrites have been warned about their incorrigible hypocrisy and constant breach of trust, which brought all sorts of troubles for them every year once or twice. They saw the defeat of their disbelieving accomplices, the *kuffar* of Makkah. Then, they faced the disgrace brought upon them when their hypocrisy was exposed. So, there was no shortage of warning signals for them. Incidentally, the count of 'once' or 'twice' here does not signify the numbers one and two as such. The purpose is to stress that this chain of action and reaction keeps moving constantly, yet they take no lessons from what happens to them.

(Tafsir Marif ul Quran)

Part – 2

21.0 – Guided Heart

About the guided hearts, Allah mentioned six occurrences in the Quran.

21.1 وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ○

(Surah Aler Imran – 103)

Hold fast, all of you, to the cord of Allah, and be not divided. Remember the blessing of Allah upon you: When you were enemies to each other, He brought your hearts together so that you became brothers through His blessing. You were at the brink of a pit of Fire, and then He saved you from it. Allah makes His signs clear to you so you may take the right path.

Regarding this Ayat, Ibne Kathir (ra) discussed in his Tafsir:

And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves, and remember Allah's favor on you, for you were enemies of one another. Still, He joined your hearts together so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus, Allah makes His Ayat clear that you may be guided.

Meaning of `Taqwa of Allah:

Allah says, O you who believe! Have *Taqwa* of Allah as is His due, Ibn Abi Hatim (ra) recorded that Abdullah bin Mas`ud (RA) commented on the Ayat (Have *Taqwa* of Allah as is His due),

"That He is obeyed and not defied, remembered and not forgotten and appreciated and not unappreciated." This has an authentic chain of narration to Abdullah bin Mas`ud (RA).

Al-Hakim (ra) collected this Hadith in his *Mustadrak* from Ibn Mas`ud (RA), who related it to the Prophet (ﷺ). Al-Hakim (ra) said, "It is authentic according to the

criteria of the Two Sheikhs (Al-Bukhari (ra) and Muslim (ra)), and they did not record it."

He said this, but it appears only a statement of Abdullah bin Mas`ud (RA), and Allah knows best. It was also reported that Anas (RA) said,

"The servant will only have Taqwa of Allah as is His due once he keeps his tongue idle."

Allah's statement, and die not except as (accurate) Muslims. This means preserving your Islam while you are well and safe so that you die as a Muslim.

The Most Generous Allah has made it His decision that whatever state one lives in, that is what he dies upon and is resurrected upon. We seek refuge from dying on other than Islam.

Imam Ahmad (ra) recorded that Mujahid (ra) said,

"The people circled the Sacred House when Ibn Abbas (RA) sat, holding a bent-handled walking stick. Ibn Abbas (RA) said, The Messenger of Allah (ﷺ) [recited (Have Taqwa of Allah as is His due, die not except as (accurate) Muslims] then he (RA) said,

Verily, if a drop of *Zaqqum* (a tree in Hell) falls, it will spoil life for the people of Earth. What about those whose food is only from *Zaqqum*?"

This was recorded by At-Tirmidhi, An-Nasa'i, Ibn Majah, Ibn Habban in his Sahih, and Al-Hakim in his Mustadrak. At-Tirmidhi said, "Hasan Sahih," while Al-Hakim said, "It meets the conditions of the Two Sahah, and they did not record it."

Imam Ahmad recorded that Jabir (RA) said that Three nights before the Messenger of Allah (ﷺ) died, he heard him saying; None of you should die except while having sincere trust in Allah, the Exalted and Most Honorable.

Muslims also recorded it. The Two Sahih's record that Abu Hurairah (RA) said that the Messenger of Allah (ﷺ) said, Allah said, "I am as My servant thinks of Me."

The Necessity of Holding to the Path of Allah and the Community of the Believers:

Allah said next, and hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves. It was said that (to the Rope of Allah),

Refers to Allah's covenant, just as Allah said in the following Ayat (Indignity is

put over them wherever they may be, except when under a covenant (of protection) from Allah, and from men);

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُ وَبَغَضٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ
الْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (١)

(Surah Ale Imran – 112)

Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah and men; they have drawn on themselves the Wrath of Allah, and destruction is put over them. This is because they disbelieved in the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah and killed the Prophets without right. This is because they disobeyed (Allah) and used to transgress beyond bounds (in Allah's disobedience, crimes, and sins).

Allah's statement (and be not divided among yourselves) orders sticking to the community of believers and forbids division.

Several Hadiths require adhering to the *Jama`ah* (congregation of believers) and prohibit division.

Muslim recorded that Abu Hurairah (RA) said that the Messenger of Allah (ﷺ) said it pleases Allah for you to acquire three qualities and displeases Him that you receive three characteristics. It pleases Him that;

You worship Him alone and do not associate anything or anyone with Him in worship, hold on to the Rope of Allah altogether, do not divide, and advise whoever Allah appoints as your Leader.

The three that displease Him are that you say, 'It was said,' and, 'So-and-so said,' asking many unnecessary questions and wasting money.

Allah said, and remember Allah's favor on you, for you were enemies one to another, but He joined your hearts together, so that, by His grace, you became brethren.

This was revealed about the Aws and Khazraj. During the time of *Jahiliya*, the Aws, and Khazraj were at war and had great hatred, hostility, and ill feelings towards each other, causing prolonged conflicts and battles to occur between them. When Allah brought Islam, those who embraced it became brothers who loved

each other by Allah's grace, having good ties for Allah's sake and helping each other in righteousness and holiness.

Allah said,

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ۖ وَالْأَفْ بَيْنَ قُلُوبِهِمْ ۚ
لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ۝

(Surah Al Anfaal: 62 – 63)

And if they intend to deceive you, Allah is All-Sufficient for you. He is Who has supported you with His Help and with the believers. (62) And He has united their (i.e., believers') hearts. If you had spent all that is on the earth, you could not have united their hearts, but Allah has united them. Indeed, He is All-Mighty, All-Wise. (63)

And you were on the brink of a pit of Fire, and He saved you from it. Thus, Allah makes His Ayat clear that you may be guided.

Before Islam, their disbelief had them standing at the edge of a pit of Fire, but Allah saved them from it and delivered them to faith. The Messenger of Allah (ﷺ) reminded the *Ansar* (from both Aws and Khazraj) of this bounty when he was dividing the war booty of *Hunain*. During that time, some *Ansar* did not like the way the booty was divided since they did not get what the others did, although that was what Allah directed His Prophet (ﷺ) to do.

The Messenger of Allah (ﷺ) gave them a speech in which he said,

O *Ansar*! Did I not find you misguided, and Allah directed you to guidance because of me?

Were you not divided beforehand, and Allah united you around me!

Were you not poor, and Allah enriched you because of me?

Whenever the Prophet (ﷺ) asked them a question, they would answer, "Indeed, Allah and His Messenger (ﷺ) have granted us bounty."

(Tafsir Ibn Kathir)

Hold fast, all of you, to the cord of Allah, and do not be divided. Remember the blessing of Allah upon you: when you were enemies to each other, and He brought your hearts together so that you became brothers through His blessing. You were at the brink of a pit of fire. Then He saved you from it. Allah makes His signs clear to you so you may take the right path.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ And hold fast to the rope of Allah and hold fast to the rope of Allah. The rope of Allah refers to the religion of Islam because Allah has said it!

وَمَنْ لَكَفَرٍ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا

And whoever disbelieves in the Taghut and believes in Allah has grasped the most trustworthy inseparable chains.

In this verse, faith in Allah is called "Urwa Wasqa" or "Katab Allah" because the Messenger of Allah ﷺ said that Allah's book is a rope that is stretched from the sky to the earth.

جَبِينًا Hold firmly to the interpretation of the word of Allah or the consensus of the Ummah and do not go to different opinions against the consensus. Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah ﷺ said three things of yours are pleasing to Allah, and three are displeasing. Worship Allah, associate none with Him, hold fast to Allah's rope, and seek the good of whomever Allah makes your ruler. Allah likes these things and dislikes idle talk, waste of wealth, and excessive questioning. Muslim and Musnad Ahmad narrated it.

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said, "Allah will not unite my Ummah on misguidance." Allah's hand is on the Jamaat. Whoever strayed from the Jamaat went to hell. (Narrated by al-Muzi).

This is also the narration of Hazrat Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: Follow the noblest group. Because whoever escapes from it escapes and goes to hell. (Narrated by Ibn Majah)

Hazrat Mu'adh bin Jabal (RA) narrated that the Messenger of Allah (ﷺ) said, "Just as a wolf hunts goats, it attacks a goat that is separated from its flock and remains away from its flock." Similarly, Satan is a wolf for man. Avoid straying from the Jamaat, wandering in the valleys, and staying with the Jamaat. (Narrated by Ahmed).

Hazrat Abu Dhar (RA) narrated that the Messenger of Allah (ﷺ) said, "He who separated from the Jamaat again." He removed the rope of Islam from his neck.

(Narrated by Ahmad, Abu Dawud).

This interpretation will be in the case when all is considered to be present with the active pronoun of **وَاعْتَصِمُوا**. But if it is declared as a rope of Allah from Hubal Allah, it will mean holding on to Allah's entire book. Do not believe some parts of the book and don't think so others because the rope is not substantial if separated.

وَلَا تَفَرَّقُوا And do not divide and do not create divisions among yourselves. This sentence is emphatic in the first case and affirmative in the second case. On the other hand, this sentence would mean that you believe the entire Quran and do not divide among yourselves that one may think or the other may not. Instead, hold the whole book together. This means do not differ from the truth by disagreeing with other people of the Book.

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said! The condition that happened to the children of Israel, the exact condition that will come to my Ummah; it will follow in their footsteps. Even if someone from Bani Israel committed adultery with his mother, someone in my Ummah will do the same. The children of Israel went astray and became Seventy-two sects, and my Ummah will go astray and be divided into seventy-three groups. Of which, except one sect, all the rest will be hell-bound. The Companions asked, O Messenger of Allah (ﷺ), which sect will be saved? He (ﷺ) said: He will be saved **who will follow the method of me and my Companions**. (Narrated by al-Tirmidhi).

The hadith of Hazrat Muawiyah (RA), narrated by Ahmad (ra) and Abu Dawud (ra), is that the Seventy-two sect will be in hell and one in heaven. That (a saved sect) is **Ahl as-Sunnat wa-ul-Jamaat**, and soon, some groups will emerge from among my ummah such that desires will penetrate their veins and plunge them into perdition.

This division among the Companions did not take place during the time of the Messenger of Allah (ﷺ) nor during the caliphates of Hazrat Abu Bakr (RA), Hazrat Umar (RA), and Hazrat Uthman (RA). The first rebellion was made by the people of Egypt who came out against Hazrat Uthman (RA), and the first disagreement was created by Hazrat Muawiyah (RA) in the matter of Qasas-e-Usman (RA). The first difference in religion was made by the sect of Haruriya (Khawarij and Nawasib). Who rebelled against Hazrat Ali (RA). Then Abdullah bin Saba opposed and left the truth. This person was the head of the Rawafidh. Then, during the period of Tabeyien, the Mu'tazila religion was born. Those who got hold of philosophy got

stuck in sayings and battological arguments and got into a debate. They abandoned the clear verses of the Book of Allah, the Sunnah of the Messenger of Allah (ﷺ), and the method of the Salaf and became followers of their flawed and misguided ideas. (Tafsir Mazhari)

Hazrat Maulana Jalaluddin Sayuti (ra) writes in his Tafsir Jalalain.

Blessings of Islam:

After mentioning the deprivations of the People of the Book, it is necessary to tell the followers of Islam that the errors of the Jews and Christians are a lesson for you. If you follow their misguided desires, the result will be that you will be led astray. It is not enough to profess faith to receive the blessings of faith. Instead, the real thing is the accumulation of faith; therefore, it is necessary.

(1) Avoid the division of the congregation and strengthen the rope of Allah, which may be loosened but cannot be broken. The greatest blessing of Allah upon you is that He removed your enmity and made you brothers.

(2) Protect your heart and mind in the same manner as others.

(3) There should always be a group among you, which is righteousness, unity and agreement, national life, and Islamic times

To keep it, he should do the work of invitation and instruction, whose duty is to inform and call to the world of the Qur'an and Sunnah through his words and deeds.

The Mas'alah of unity and consensus:

In itself, neither unity nor agreement are excellent and desirable, nor are division and disagreement reprehensible and wrong. Instead, we have to see the motives behind them. If the motive is good, then the means will also be suitable. Even if there are no differences and the purpose is nefarious, the means will be wrong, even if there is agreement and alliance. Therefore, if there is a difference in the principles of the religion or a direct psychological difference in the branches of the faith, it will be the worst sin. The difference between Ahl al-Bedaat is similar to Ahl al-Sunnah wa-ul-Jamaat, which is reprehensible.

The verse "من بعد ما جاءتهم البينات"

In this verse, emphasis is being given in this direction because it is evident that all the principles are clear. Still, some branches are not apparent in the same way, so if the self-intention does not interfere, there is no room for disagreement. Yes, some sections do not have any text. But apparently, the contradictions and causality are not open-ended. Therefore, it is neither far-fetched to disagree in such non-obvious areas nor reprehensible that it should be included under the verse. Instead, such a difference favoring the Ummah has been called a source of convenience and mercy. The problem of ijtihad between the people of right is that it does not reach the limit of disagreement, which is a sign of self-intention and ego-intention.

Lataef Suluk: It is better to take the general meaning of disbelief. Even if their monotheism and prophethood are beliefs and heresy. Why do all these things happen only after clear arguments? Now, in verse, all disbelievers and people of the book, there will be a difference between suspicions that will remain in the promises. Still, for the correctness of the analogy, the similarity of the sides is unnecessary, so there is no problem.

The real meaning of cruelty is not meant in the verse because Allah is the absolute owner; whatever he does to his creatures, it cannot be called cruelty, so when someone is not truly cruel to him, then there is no need to negate it. However, here is the alternative meaning of cruelty.

What is meant is that which is called oppression in the eyes of the servants by reason or law, they are also not found in the Lord of Allah.

This verse indicates the necessity of Tariqat because the result of Tariqat is also the payment of Haqq Taqwa. **ولتكن منكم امة**. learned from this that those who are ahl-Irshad in Mashaikh Tariqat are superior and better than those who are not ahl-Irshad. (Kamalain translation and interpretation Jalalain)

Mufti Muhammad Shafi (ra) described this Ayat in detail:

Muslims were warned that the people of the Book and others want them to go astray from the right path, so Muslims must remain vigilant of their moves and take steps to counter their anti-Muslim activities.

There are two essential principles have been given which go to make the collective strength of Muslims impregnable these are:

1. Taqwa

2. Unity

The first principle stated in the said verse is that one must 'fear Allah,' that is, one should organize and manage his life with a complete sense of responsibility before Allah, avoiding all that is forbidden or undesirable, doing so in a manner 'which is His due.'

What is *Taqwa*?

In Arabic, the word 'Taqwa' denotes avoidance and abstinence. It is translated as 'fear' in that things one is asked to abstain from are nothing but things that cause fear or alert one to the danger of Divine retribution.

Taqwa has its degrees; the lowest is to avoid Kufr and *Shirk*, that is, disbelieving in Allah and His Message (ﷺ) and attributing partners to His Divinity. In this sense, every Muslim can be counted as *Muttaqí* (one who has the quality of Taqwa), even if he is involved in sins. At several places in the Holy Qur'an, the words '*Muttaqin*' (Plural of *Muttaqi*) and 'Taqwa' have also been used in that sense. What is desirable falls under the second degree of Taqwa, that is, to avoid that which is disliked by Allah and His Messenger (ﷺ). The merits and blessings of Taqwa enumerated in the Qur'an and Hadith have been promised on this degree of avoidance and abstinence.

As far as the third degree of Taqwa is concerned, this is a high station destined for prophets (ﷺ), their devoted deputies, and men of Allah, for it is not within the grasp of everybody. To stand guard over one's heart against the onslaught of what does not relate to Allah and to keep it filled with the remembrance of Allah and the desire to seek His pleasure are significant assignments.

The meaning of Taqwa is 'as due.' While giving a directive to attain 'Taqwa, the Holy Qur'an has qualified the word of Taqwa with (a fear which is His due), which means that one should seek to attain a degree of Taqwa which it inherently deserves. The blessed Companions have explained this, 'Abdullah ibn Mas'ud (RA), Rabi' (ra), Qatadah (RA), and Hasan al-Basri (ra) in the following words:

'A fear which is His due' means that one obeys, then does not disobey; remembers then does not forget; and is grateful, then does not become ungrateful.'

(Al-Bahr Al-Muhit)

The above explanation has also been reported with its chain of authorities ascending to the Holy Prophet (ﷺ) himself. Prominent commentators have

explained the sense of the above report differently. For instance, some say that the due fear of Allah means that, in obedience to Allah, one should dismiss all derogatory criticism, no matter where it comes from, always standing firm on what is just, even if, by being, he has to hurt his self, or his children, or his parents. Some say one can never hope to achieve 'Taqwa as due' unless he protects his tongue.

There is another verse in the Holy Qur'an where it is said:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقْ شَحْ نَفْسِهِ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١)

(Surah At Taghabun – 16)

So, keep your duty to Allah and fear Him as much as possible; listen and obey; and spend in charity which is better for yourselves. And whoever is saved from his covetousness is the successful one.

According to the blessed Companions, Ibn 'Abbas (RA) and Taos (RA), this is nothing but an explanation of (a fear which is His due). It means that should one be doing his best, using all his attention and energy to guard against evil, the obligation of Taqwa shall stand fulfilled. If one who has already done everything, he could happens to fall victim to something impermissible, that would not be considered being against 'Taqwa as due.'

The statement that follows immediately (and let not yourself die save as Muslims) tells us that Taqwa is, in reality, the whole of Islam since the total obedience to Allah and His Messenger (ﷺ) and the total avoidance of disobedience both to Allah and His Messenger (ﷺ) is what Taqwa is all about; and this is what Islam is.

The command in verse, 'and let not yourself die to save as Muslims, ' raises a possible doubt as man does not control death; it may come anytime, anywhere. This doubt is removed when we consider the *Hadith*.

'As you live, so shall you die; and as you die, so shall you be raised.'

Therefore, anyone who is determined to live his entire life according to the tenets of Islam and to the best of his determination and ability acts accordingly; his death will come, Allah willing, in a state of Islam. Now, about some *hadith* narrations where it is said that there will be people who may have spent a lifetime of good deeds, yet the entire roster of such deeds shall go to waste because of something awful they did later. Such fate can befall only those who did not act sincerely and steadfastly from the beginning. And Allah knows best.

UNITY: The second principle of collective Muslim strength:

(And hold on to the cord of Allah, all of you), the golden principle of unity has been presented with great eloquence and wisdom, for the principle, being the only influential binding factor, has been identified before the command to unite was given, following which came the prohibition of disunity and chaos.

Elaborating on this a little, unity is something good and desirable, a premise generally approved by all humans, regardless of place, time, religion, or lifestyle they adhere to. A person considering fights and disputes valuable and good in themselves would be hard to find anywhere. This is why all groups and parties worldwide invariably ask people to unite, but experience shows that all is not well in world affairs. Not everybody agrees that unity is valuable and necessary, yet humanity is divided into sects, groups, and parties. Then, there is a whole chain of sects and parties within parties, reaching the limits of absurdity where even the unity of two people, in the real sense, has become a myth. A few people get together and agree on something under the driving force of temporary objectives; no sooner do interests get served or remain unrealized, unity evaporates in thin air, and instead, there remains the fall-out of mutual bickering and hostility.

With a bit of deliberation, it will become clear that every group, every sect, and almost every person would like to unite people on some self-made program, while the position is that other people have their self-made programs. Therefore, they invite others to line up under their program rather than agree with them. Thus, all calls for unity end up in break-ups and chaos among parties and persons. Therefore, stuck in this quagmire of differences, humanity at large is the loser.

Therefore, the Holy Qur'an has not stopped giving sermons on unity and order. Instead, it has also come forward with a just principle, which would help achieve and sustain the desired state of affairs in the world, something in which no group should find a ground for differences. The truth is that imposing a system or program conceived by one or some of the human race on other human beings and hoping that all of them will accept it unanimously is simply against common sense and justice and is nothing but cheeky self-deception. However, all humans should naturally agree upon the system and program given by the Creator - Sustainer of all the worlds, the Rabb al-'Alamin. No rational human being can deny it on principle. Now, the only possible difference here is in identifying the system given by the Sovereign of Sovereigns, the *Rabb*, and The Lord. Which is it? The Jews say it is the system of the Torah; the Christians say it is the system of the Evangel; both say Allah sent it, and it is necessary to act upon it. The approach goes as far as

even the polytheists, who have groups among them attributing their respective religious rites to none but God.

But, if a man could rise a little above his group prejudice and the blind following of ancestors, using his God-given reason. He would stand face to face with the reality without any frills; the fact that the Last of the Prophets (ﷺ) has come with the last message of Allah Almighty in the form of the Holy Qur'an and that, at this point of time, there is no other system or living pattern acceptable in the sight of Allah Almighty. Leaving this broader focus aside, we can turn to the first and present addressees of the Qur'an. The Muslims believe that in the world as we have found it, the Holy Qur'an is the only way of life revealed by Allah Almighty without any shadow of doubt, and since Allah Almighty has Himself taken the responsibility of protecting it. There is no possibility of interpolation or change until the Day of Judgement.

With this position in view, it leaves the part of the subject dealing with non-Muslim groups for some other occasion. It says to Muslims alone who, being believers in the Quran, have no 'other alternative line of action except this. If different parties among Muslims were to unite on the system of the Holy Qur'an, thousands of their differences based on group, race, and country would be resolved instantly, which would block the road to human progress. Whatever difference may remain among Muslims would possibly be in the understanding and the interpretation of the Qur'an. If such difference stays within limits, it is neither blameworthy nor harmful to collective human living. The existence of such a difference of opinion among the learned is natural. Therefore, exercising restraint and observing limits should not be difficult to manage. Contrary to this, if our parties were to go on fighting in complete disregard to the Qur'an, they would not be left with any possibility of correction. It is this chronic discord and disorder that the Holy Qur'an has sternly forbidden, and it is because of this abandonment of a tremendous Quranic principle, our community at large is wasting its potential by succumbing to chaos and factionalism.

In the present verse, the Holy Qur'an shows us how we can eliminate this tendency to become divided when it says: And hold on to the cord of Allah, all of you. Here, (the cord of Allah) means the Holy Qur'an. The blessed Companion, 'Abdullah ibn Mas'ud (RA), is the narrator of the *hadith* in which the Holy Prophet (ﷺ) has been reported to have said: The Book of Allah is the cord of Allah, extended from the heavens to the earth. In another narration of the *hadith* by the noble Companion, Zayd ibn Arqam (RA), the words are: The cord of Allah is the Qur'an. (Ibn Kathir)

In Arabic, the word 'hall' also means 'covenant,' in an absolute sense, it covers everything that can be used as a connecting link. The metaphor of 'cord' has been used for the Qur'an or the Faith to suggest that this is the connecting link which, on one side, establishes the lines of communion between those who believe and their Lord, while, on the other side, it brings all those who think close together, forming one group.

In short, this one statement of the Qur'an contains wise rules of conduct. To begin with, man must firmly act by the way of life revealed by Allah Almighty, that is, the Holy Qur'an. Then comes the unity of action; all Muslims should join hands to act by it. The result will be that Muslims will unite and organize as if they were a group holding on to the same cord firmly, turning the whole group into a powerful single body. The Holy Qur'an has explained this mystique of Muslim unity more clearly in another verse where it was said:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا (٩)

(Surah Maryam – 96)

Verily, those who believe [in the Oneness of Allah and His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allah) will bestow love for them (in the hearts of the believers).

Also present here is a subtle analogy focused on Muslims holding fast to the Book of Allah. Their effort resembles those who would grip a strong rope while climbing and thus remain protected against a fall. So, the hint is: If Muslims keep holding on to the Book of Allah with their total strength, all in unison, no Satan will ever succeed in dividing them. As a result, like their individual life, the collective strength of the Muslim community as well shall become stable and impregnable. Keeping a firm grip on the Qur'an helps unite scattered forces through which a dead nation gets new life. Allah forbid, if Muslims break away from it, their national and collective life will undoubtedly be ruined, and when this happens, their individual life is not likely to fare any better.

Islam is the only source of the Muslim Unity:

Unity and agreement need a center of attraction or a common idea. This idea of a center has been different for people in other worlds. Somewhere, it was race and tribal affinity. For instance, among the tribal complex of Arabia, Quraysh was one nation and Banu-Tamim another. There were other places where color was the criterion, with black people taken as one nation and white people as another.

There were still other places where the geographical or lingual factor was the center of unity, making India one country and the Arab another. Then, there were areas where people rallied around ancestral customs, drawing a line between those who followed these customs and those who did not, for instance, the Arya Samajists in India.

The Holy Qur'an, bypassing all these, made the Book of Allah the basis of unity, the system revealed by Allah Almighty. In a single stroke, it declared that Muslims are a nation attached to '*Hablillah*,' *the cord of Allah, and those who disbelieve are another nation, not adhering to this strong 'cord' or 'rope.'* The statement: (It is He who created you. So, some of you are infidels, and some of you are believers) means just this. Therefore, the unifying factors of geography, race, tribe, or language do not deserve to be the center of affinity, for a man generally has no control over them. One cannot have them by personal effort or choice. Black cannot become white, a Quraishi cannot become a Tamimi, and an Indian cannot become an Arab. Such unities can exist in a minimal frame; they can never claim to have assembled the whole of humanity under their umbrella, hoping to have the entire world gathered on a united platform. This is why the Holy Qur'an has made the Divinely revealed way of life the center of unity, something one can elect to have for oneself. Everyone from the East or the West, black or white, speaking Arabic or English or any other language, coming from any family, any tribe, any human group, can freely make this center of unity his own as the most rational and correct choice available. Then, humankind can come close together around this center and become brothers and sisters to one another.

What is needed is a bit of impartial thinking, a slight rising above custom, prejudice, and habit, because of which, the seeker shall be striking the best bargain of his life. Hopefully, he will discover the way of life revealed by Allah Almighty, understand it, and follow it, holding fast to this strong medium of communion with Allah. As a result, humanity will become beneficially concentric, having the center of Allah's guidance in common.

Consequently, every individual member of this great brotherhood will be able to tune his deeds, material and spiritual, to the jointly accepted way of life from Allah. Here is the wise and correct principle: Muslims can be proud and confident when inviting others to join in. Unfortunately, conspiracies hatched by the Europeans for centuries to crush Muslim unity have succeeded in dividing the ranks of those who claim to be Muslims.

Now, they have themselves accepted the differences of race, language, and nationalities as the dividing forces, and the link of Muslim unity stands severed by

the concept of Arabs and Non-Arabs, Indians and non-Indians, etc. The Holy Qur'an repeatedly proclaims a universal reality, loudly and openly, that these distinctions are ill-founded and divisive and any unity based on them shall remain irrational and false. Eccentricity is not the solution for Muslims who have no choice but to 'hold on to the cord of Allah,' all of them, as a way of life. This has given them a place of honor earlier, and if there is yet another success destined for them, this is how it would come again.

They should first live by the system prescribed for them by Allah Almighty. Then, they should hold fast to 'the cord of Allah' together. This is how the Muslim ummah gained ascendance in the past, and there is no reason why it will not rise again. Thus far, the discussion revolved around the positive aspect of unity among Muslims. The text now takes up the negative aspect when it says: (And be not divided). This is another example of the peculiarly wise style of the Holy Qur'an, which first highlights the positive aspect, identifies the negative, and forbids the latter. In another verse, it was said:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ

ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ۝

(Surah Al Anaam – 153)

"And certainly, this is my Straight Path, so follow it, and not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun."

Since disunity is the first and the last reason behind the destruction of a nation, therefore, the Holy Qur'an has repeatedly forbidden it in various ways. It has been said in another verse:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ۝

(Surah Al Anaam – 159)

Verily, those who divide their religion and break up into sects, you (O Muhammad ﷺ) have no concern for them in the least. Their affair is only with Allah, who will then tell them what they used to do.

Also narrated in the Holy Qur'an are events concerning communities led by their prophet's (AS) communities, which fell into temporal and eternal disgrace

because of their mutual disputes and disunity, which turned them away from the honest pursuit of their central purpose of life.

The Holy Prophet (ﷺ) has said that there are three things Allah Almighty has liked for you while there are three others He has disliked. The ones He has liked are as follows:

1. That your worship should be for Allah alone and that you should not attribute partners to His divinity.
2. hold on to the Book of Allah firmly and avoid disunity.
3. That you should have goodwill for those in authority from among you.

The three things which cause Allah's displeasure are:

1. Unnecessary argumentation.
2. Needless to ask.
3. Wastage of resources.

[Ibn Kathir from Abi Hurairah (RA)]

Differences and their Limits:

A question remains unanswered: Is every difference to be despised, or is there a sort of difference that can be called blameworthy? The answer is that not every difference is condemnable or despicable. A guilty difference is when individuals and groups avoid the Qur'an and think about their whims and wishes. But, should it be that everyone remains united in and around the Qur'an and, at the same time, continues to accept the explanation and detail coming from the Holy Prophet (ﷺ) and then, based on Allah's-given natural ability and intellectual quality? Expresses differences in opinion about subsidiaries of religion, in which case, this difference will be honest, and Islam allows it. The difference between the blessed Companions and their Successors and leading juristic authorities was similar. It was nothing, but the difference called a 'mercy' for the community.

However, suppose these very subsidiary debates were to be invested with the status of the mainstream of religion, and differences arising out of them were to become a cause of controversy, confrontation, insult, and slander. In that case, this, too, will be considered blameworthy.

The Blessing of Brotherhood:

After clarifying the two aspects of unity, the text points out the conditions prevailing among pre-Islam Arabs. Because of tribal rivalries, constant warfare, and long-drawn blood feuds, the entire nation was on the brink of total ruin. What saved them from the fire of hatred was nothing but these blessings of Islam. So, it was said: And remember the blessing of Allah upon you: When you were enemies to each other, and He brought your hearts together, then you, with His grace, became brothers. And you were at the brink of a pit of the Fire, then He saved you from it.

In other words, by erasing deep-seated enmities going back centuries, Allah Almighty made them brothers to each other through the benediction of Islam and the noble Prophet (ﷺ). This made their life worth living, materially and spiritually, establishing between them such exemplary friendship that even their enemies found it excellent. Where in the vast world would they have seen this brotherly unity, this enormous blessing of Allah, even if they were to spend the combined treasures of the world? Suppose we recollect what was said in the opening remarks under these verses. In that case, we can see very clearly that the present-verse helps eliminate the mischief engineered by the wicked when they tried to disunite the tribes of Aws and Khazraj by reminding them of their past feuds. The lesson is: Once in Islam, division is unthinkable.

Unity among Muslims depends on obedience to Allah:

The above statement of the Holy Qur'an unravels yet another mystery. We now know that, in reality, Allah Almighty is the Master of hearts. Activating mutual love and consideration in the hearts of a people is purely a Divine blessing. Along with this, it is evident that one can become deserving of the blessings of Allah only through obedience to Him. With disobedience and sin, one cannot hope to have this reward. It also follows from here that for Muslims, if they desire to have a stable organization and unity, the only alternative is that they should make obedience to Allah their lifestyle. This point has been hinted at towards the end of the verse where it was said:

Allah makes His signs clear to you so you may take the right path.

(Tafsir Marif ul Quran)

21.2 وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ

وَإِنَّ اللَّهَ لَهُدٍ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

(Surah Al Hajj – 54)

and so that those who have been given knowledge may know that it [i.e., the revelation recited by the prophet (ﷺ)] is the truth from your Lord, and they may believe in it and their hearts may become humble towards it. Allah is the Guide of the believers to the straight path.

And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein, means, 'so that those who have been given beneficial knowledge with which they may differentiate between truth and falsehood, those who believe in Allah and His Messenger (ﷺ), may know that what We have revealed to you is the truth from your Lord, Who has revealed it by His knowledge and under His protection, and He will guard it from being mixed with anything else.' Indeed, it is the Wise Book which,

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ۝

(Surah Fussilat – 42)

Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah ﷻ).

(So that they may believe therein), means that they may think that it is accurate and act upon it. And their hearts may submit to it with humility. This means that their hearts may humble themselves and accept it.

Indeed, Allah is the Guide of those who believe in the straight path. This means in this world and the hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will recommend them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

(Tafsir Ibn Kathir)

And that those who have been given knowledge, [of] Allah's Oneness and the Qur'ān, may know that it, the Qur'ān, is the truth from your Lord, so that they may believe therein, and their hearts may find reassurance in it. And assuredly Allah

guides those who believe in a straight path, [a straight] route, namely, the religion of Islam. (Tafsir Jalalain)

Those who have been given understanding should be more convinced by this light of guidance that what the Prophet ﷺ recited is the truth from your Lord, so that their hearts may be even more bowed down and indeed those who believe in Allah. Allah shows the right path, so why should they not be guided? This is the condition of the believers, and the remaining unbelievers will always remain in doubt from the learned commandment that Satan had planted in their hearts. Until the Day of Judgment comes upon them, that is enough. There would be no punishment or more than that; the sentence of an unblessed day, the Day of Resurrection, would come upon them, and the gathering of the two, which would happen, would be even more serious trouble. It means they will return from disbelief without observing the punishment, but it will not be helpful. The kingdom will belong to Allah on that day; He will make a practical decision between them all. Those who have believed and done good deeds will be in the gardens of comfort, and those who disbelieved and denied Our revelations, then for them will be the punishment of humiliation.

(Tafsir Maarif al-Qur'an)

Explaining the interpretation of this verse, Hazrat Maulana Mufti Muhammad Ashiq Elahi Muhajir Madani (ra) says in his Tafsir Anwar al-Bayan.

Those who have been given knowledge believe that whatever the Prophet (ﷺ) said is from Allah. Truth is from the Lord. Because of this belief, they become more steadfast in their faith, and their hearts are bent towards Allah Almighty. Allah's reward for the believers is that He keeps them on the straight path. He said to him

وَأَنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ And he said about the disbelievers

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ And the disbelieving people by what the Prophet (ﷺ) recited. They will remain in doubt, and their doubt will stay until either the Doomsday or the Day of Judgment comes upon them or the punishment of such a day before the Day of Judgment. But believing at that time will not help.

21.3 اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانٍ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۖ

ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ

وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ۝

(Surah Al Zumr – 23)

Allah has sent down the best discourse, a book containing subjects resembling each other, mentioned repeatedly, shivered from which are the skins of those who have awe of their Lord. Then, their skins and hearts become soft enough to tend to the remembrance of Allah. This is the Guidance of Allah with which He brings to the right path whomsoever He wills. As for the one whom Allah lets go astray, no one can guide him.

Hafiz Ibne Kathir (ra) discussed this Ayat in detail:

Effectiveness of the Holy Quran:

Allah Ta'ala says in his praise of this book, the Holy Qur'an, that He has sent down this best book, which is similar to all of them. And whose verses are recited repeatedly so that it becomes closer to understanding. One verse is identical, and one letter is similar to another. The verses of one surah are mixed with another surah's verses are mixed with it. One mention in many places and then without disagreement. Some verses are in the same statement; others also mention the opposite. For example, disbelievers are mentioned along with believers, hell is mentioned along with heaven, etc. See, along with the mention of Abrar, there is a description of Fujjar. Along with Sijeen, there is Illiyyin's statement. There is a description of Taeen along with Mutaqeen. The remembrance of heaven is the same as the remembrance of hell. That is to say, the meaning of similar and Mutashabih to these verses

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ ءَايَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ

(Surah Ale Imran – 7)

It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'an). In it are entirely clear Verses; they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments), Al-Faraed (obligatory duties), and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear.

His pure and influential verses shine on the hearts of believers. They get scared when they hear them. Hearing the punishments and threats, their hearts begin to quiver, they cry, and their hearts bow down to Allah with great humility and great weeping. By looking at his mercy and pleasure, hopes are closed. Their condition is entirely different from blacked hearts. They listen to the words of the Lord with goodness. They don't listen to the songs. These Qur'anic verses grow in faith. They fall into prostration while crying. They fear being ridiculed.

There is a command in the Qur'an.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (١)

(Surah Anfaal – 2)

The believers are only those who, when Allah is mentioned, feel fear in their hearts, and when His Verses (this Qur'an) are recited unto them, they (i.e., the Verses) increase their Faith, and they put their trust in their Lord (Alone);

That is, Allah's remembrance trembles the hearts of the believer. They grow in faith and trust. They take care of prayer, zakat, and charity. These are the true believers. This is the highest level of forgiveness and the best sustenance. In other words, people do not listen to the Qur'anic verses like deaf and blind people. They read them neither rightly nor intentionally. Instead, they listen with their ears and understand with their hearts. Meanings are accessed through reflection. When Tawfiq comes, they fall into prostration and bow down to comply. They are self-understanders. They do not stay behind the ignorance of others. The third attribute among them, unlike others, is that they are polite while listening to the Qur'an. Hearing the recitation of the Holy Prophet (ﷺ), the body and soul of the Companions used to bend towards the remembrance of Allah. They used to be shy. But it was not that they began to shout and spread their sophistry. Instead, they used to listen to the words of Allah with stability, calmness, politeness, and grace. The heart will be calm and peaceful. For this reason, they were entitled to praise (may Allah be pleased with them).

Hazrat Qatadah (ra) says that the attribute of the Saints of Allah is that their hearts become waxed after hearing the Qur'an, and they bow to the remembrance of Allah and their hearts fear. Let their eyes shed tears and peace of mind. It is not that the intellect will go away, but this state will disappear, and there will be no sense of good and evil. The wicked actions cause them to start shouting, jumping, and tearing their clothes. This is a demonic act. Zikr Allah refers to Allah's promise. Then He says: These are the attributes of those Allah has guided, against those who

understand that Allah has misled them. And believe that the Lord cannot guide those who should not be shown.

(Tafsir Ibn Kathir)

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانٍ Allah has sent down the best speech, which is a book that is similar to each other and has been repeated over and over again.

Allah sent down sound hadith. There are three benefits of saying Allah before the revelation. The majesty of the revealed Qur'an has been shown that it is the word sent by Allah. The testimony of the goodness of the Qur'an has been given that Allah has sent down this word and has testified that it is a sound hadith.

مُتَشَابِهًا is an attribute replaced by أَحْسَنَ الْحَدِيثِ كِتَابًا. Similarity means that all the verses are the same in soundness, meaning, good wording, and ordinary meaning, and no verse contradicts another. All verses confirm each other. It is the fault of the understanding person's lack of knowledge and perversion of understanding that he considers some verses against others.

مَثَانٍ is also an adjective of the book. In the Qur'an, promises are repeatedly mentioned; therefore, it is called a book repeated frequently. As if in terms of details, it was called مَثَانٍ, like we can say that the Qur'an is surahs and verses or say that a human being is veins, nerves, and bones.

تَقْشَعْرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ

Its verses describe the praise of Allah's attributes and self.

Which makes these people blush. For those who fear their Lord, their bodies and hearts become soft and turn towards the remembrance of Allah. That is when they mention Allah's mercy and general forgiveness. So due to this dhikr, peace and contentment are created in their hearts. He did not say mercy with the mention of Allah because the real thing is mercy; Allah's mercy is more potent than anger. Ela means "Lam" in "Remembrance of Allah", that is, because of the remembrance of Allah, but since the meaning of peace and contentment is included in "Zikr", it was called "Ali" instead of "Lam". It means that the believers' hairs stand up when verses and waited (warning) are mentioned in the Qur'an. The skin of the body shrinks. A contraction occurs, and the skin contracts when the promise verses are mentioned. Skins become soft, and hearts become calm.

First, the attribute of the book was the description of the **مُتَّانٍ**. It repeatedly mentions the promise of reward for those who obey the commandments and the punishment for those who disobey. In this verse, he explained the effect of promises on believers.

Hazrat Abbas (RA) is the narrator that the Messenger of Allah (ﷺ) said! When a person's hair is raised from the fear of Allah, his sins fall away like dry leaves from a tree. (Narrated by al-Tabarani Weak and narrated by Al-Al-Baghwi).

The second narration of Baghwi is with these words: When the fear of Allah makes the body of a person crawl, then Allah forbids him for Hellfire.

A doubt:

Some lovers faint after listening to the Holy Qur'an. Is there a favorite adjective? Imam Baghwi (ra) has called it a severe evil. In this regard, the statement of Qatadah (RA) has been quoted that standing on the ground in fear of Allah and trembling of the body are attributes of the saints of Allah. Allah has described this attribute of them. He did not tell the quality of the saints that listening to the Qur'an makes their minds go blank and faint. This condition belongs to the heretics and is caused by Satan. When the Qur'an was read in front of the Companions of the Messenger of Allah ﷺ, what was their state?

Hazrat Asma (RA) said that his condition used to be the same as Allah has described, that tears would flow from their eyes and their body would turn pale. Some people faint when the Qur'an is recited to them. Hazrat Asma (RA) (in reply) said: I seek refuge in Allah from Satan Mardood. (That is, Satan rejects this movement)

It is narrated by Baghwi (ra) that an Iraqi man had fallen, and Hazrat Ibn Umar (RA) passed by and inquired about his condition of losing. Hazrat Ibn Umar (RA) said! We also fear Allah. But we do not faint after listening to the Qur'an. He also said that Satan enters some people and knocks them unconscious. The Companions of the Messenger of Allah (ﷺ) did not do this. This act was not theirs.

Suspect Answer:

When the rain of blessings and revelations is plentiful, but the Sufi's spirit and capacity are invalid, the Sufi cannot bear it, so the state of consciousness is lost.

The Sahabah (RA) had the capacity, and the love of the Prophet (ﷺ) was strong enough to be blessed, so despite the abundant rain of blessings, they did not faint. Other than the Companions, this thing is not available to them, so they faint for two reasons: the descent is only a blessing, their capacity is limited, and they do not have courage.

Allah has said!

حَتَّىٰ إِذَا فَرَغَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ

Even if their hearts were shaken, they said: What did your Lord say? They said the truth, and they are the Highest, the Greatest.

In the commentary of this verse, the Imam himself has quoted the following hadith from the narration of Hazrat Anwas bin Samaan (RA) that when Allah intends something and utters the words of revelation, a strong tremor comes in the heavens due to the fear of Allah. Hearing this, the people of heaven faint and fall in prostration, then Gabriel (as) is the first to rise. (Al-Hadith).

Imam Bukhari (ra) has narrated a similar hadith from the narration of Hazrat Abu Hurairah (RA), but there is some variation in the words, which are as follows. When Allah decides something in the sky, the angels humbly flap their arms after hearing His words, and there is such a sound. Just as a chain is created when a stone is attached to a rock, when that desire in their hearts is removed, they (some angels to others) say: What did your Lord say? They reply (what he said) is the truth. Hazrat Musa's (AS) fainting has been mentioned and spoken in the hadith and verse.

فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا

And when his Lord appeared to the mountain, He made it rain,
and Moses fell down in shock.

Hazrat Ibn Umar (RA) says that the devil penetrates some people's blood. Similarly, Hazrat Asma's (RA) recitation of اَعُوذُ بِاللّٰهِ is evident that his morale was strong and capable and contained all the manifestations. That is why she and other companions like her did not have a state of fainting. When these elders found the two men unconscious (since this condition had never happened to them), they thought that they were delusional and had become cold from *Makar* (tricker). The story also supports this that when it was mentioned to Ibn Sirin (ra) that some people faint after listening to the Qur'an, he said that such a person should be

made to sit on the edge of a roof with his feet hanging down and then recite the Qur'an. If he faints and falls after listening to the Qur'an, then understand it is true. (Otherwise, he is a liar) It is also known from Ibn Sirin's (ra) saying that he often considered such people fake and cunning.

Warning: The ability of man is stronger than the angels and the courage is more extensive.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۝

(Surah Al Baqarah – 30)

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allah) said: "I know that which you do not know."

He said to show the same breadth of courage and strength.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا
وَحَمَلَهَا الْإِنْسَانُ ۚ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۝

(Surah Al Ahzab – 72)

Indeed, We did offer Al Amanah (the trust or moral responsibility or honesty and all the duties Allah has ordained) to the heavens, the earth, and the mountains. Still, they declined to bear it and were afraid of it (i.e., afraid of Allah's Torment). But the man took it. Verily, he was unjust (to himself) and ignorant (of its results).

This is why whenever the angels heard (the word of revelation), they became faint, but the condition of man is not like that—the same. And if the state of descent is not found and it is poor, then the state often changes, and the poor descent becomes faint after hearing the words of Allah.

When the Sufi is in a state of ecstasy and hears the mention of the beloved in poetry, so often, his condition worsens (he dances, he turns, he faints). That's why Sufis like hearing. But the Qur'an has a much higher position than poetry and songs. There is no change in the state by listening to it. The reason is that while reciting or listening to the Qur'an, the blessings related to personal attributes and manifestations are showered so frequently that the Sufi is in his place. They have

been and are in a state of detention. They cannot even access these blessings. This retention creates a change in their condition while listening to the Qur'an, and there is no change in their condition when listening to the Qur'an, but those Sufis who have reached the highest horizon.

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۚ ثُمَّ دَنَا فَتَدَلَّىٰ ۖ

(Surah An Najam: 7 – 8)

While he was in the highest part of the horizon, (7)

Then he approached and came closer, (8)

And if they have reached this point, their condition changes (not to the extent of fainting) like that of the Companions. Tears flow from the eyes. The hairs of the body stand up, and the remembrance of the Lord creates peace and contentment in the hearts.

(Tafsir Mazhari)

Allah Ta'ala has sent down a perfect word, i.e., Quran. Some, which is such a book concerning miracles, order, and health, is as much as forgiveness and in which some essential things have been repeated repeatedly to explain. That's what Allah Almighty said, in which, despite the emphasis, the defendant's heart is filled with special Lataef everywhere. From which there is no useless repetition, i.e., frequent emptying is the reason for containing the guidance. From which the bodies of those who fear their Lord rise. If there is fear, but it stays in the heart and does not affect the body, and if the fear is rational and religious, their bodies and hearts become soft, and they turn towards the remembrance of Allah, i.e., the Book of Allah. He directs the means for what He wills. As the plight of the fearful has just been heard, and whoever Allah leads astray, there is no guide for him. As hard-hearted infidels, the condition of infidels has just been heard.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِي

يَسْتَبْعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ In this verse, it was revealed that the entire Qur'an is the best hadith. The literal meaning of hadith is the word or story that is narrated. The result of calling the Qur'an Ahsan Al-Hadith is that whatever a person says and speaks, the Qur'an is the best word. A few attributes of the Qur'an have been mentioned below. (كِتَابًا مُّتَشَابِهًا) A similar book means similar in this place. In other words, the Qur'anic texts are related and parallel in that the interpretation and confirmation

of another verse confirms the understanding and confirmation of one verse. There is no contradiction in this word.

The second attribute is مَثَانِي which is the plural of *muthina*, which means repetition, meaning that the Holy Quran is repeated over and over again to memorize a subject.

The third attribute stated that (تَقْشَعُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ) those who are afraid because of the greatness of Allah, after reciting the Qur'an, have such a sense of dread and fear that the hairs on their bodies stand up.

The fourth attribute is this: He said,

ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ , i.e., the effect of reciting the Qur'an is that sometimes the impact of punishment and listening to warning is that the hair of the body stands up, and sometimes it happens that the body and All hearts become soft in the remembrance of Allah. Hazrat Asma bin Abi Bakr (RA) says that the common condition of the Companions (RA) was that when the Qur'an was recited in front of them, tears would come to their eyes, and hair would stand on end. (Qurtubi)

It is narrated from Hazrat Abdullah ibn Abbas (RA) that the Messenger of Allah (ﷺ) said that the body of a servant whose hair grows out of fear of Allah, Allah Ta'ala, makes his body haram in the fire. (Qurtubi)

(Tafsir Maarif al-Qur'an)

Allama Jalaluddin Mohali (ra) said in his Tafsir:

Allah has revealed the best of discourses, a Book (*kitāban*, substitutes for *ahsana*, 'the best'), namely, a Qur'ān, similar. In other words, some of its parts are similar to others in terms of [their] arrangement and otherwise, in coupled phrases [a Book] in which the Promise [of reward] is associated with the Threat [of punishment], together with other such [couplings] at which quiver, at the mention of whose Threat shiver, the skins of those who fear their Lord; then their skins and their hearts soften to, they are reassured by, the remembrance of Allah, that is, at the mention of His Promise. That Book is Allah's guidance, by which He guides whomever He will, of His servants; and whomever Allah leads astray, for him there is no guide.

(Tafsir Jalalain)

21.4 وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ

الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّشِدُونَ ۖ

(Surah Al Hujuraat - 7)

And know that among you there is the Messenger of Allah (ﷺ). If he obeys you in many a matter, you will undoubtedly fall into hardship. But Allah has endeared to you the Faith and made it beautiful in your hearts, and made detestable to you the disbelief and sins and disobedience. Such people are rightly guided,

Investigating the Reliability of the News Conveyed by Wicked People:

Allah the Exalted says! O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly and afterward become full of repentance for what ye have done.

Allah the Exalted ordered investigating the news that sinners and the wicked bring to ensure its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it, the authorities will take the lead of the sinners regardless of whether the information is accurate.

Allah the Exalted and Most Honored forbade taking the path of the corrupted and sinners. This is why groups of scholars of Hadith refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people.

The Prophet's (ﷺ) Decision is better:

Allah said, and know that among you there is the Messenger of Allah (ﷺ).

'Know that among you is the Messenger of Allah (ﷺ). Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own.' Allah the Exalted and Most Blessed said in another Ayat,

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۖ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۚ
مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَآئِكُم مَّعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ۝

(Surah Al Ahzab - 6)

The Prophet (ﷺ) is closer to the believers than their selves, and his wives (RA) are their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the Muhajireen (who fled from Makkah), except that ye should do kindness to your friends. This is written in the Book (of nature).

Then, He clarifies that they need to oversee their benefit. If he were to obey you in much of the matter, you would surely be in trouble. 'If he obeys your opinions and desires, you will earn trouble and hardship.' Allah the Exalted and Most Honored said,

And if the truth had been by their desires, the heavens, the earth, and whosoever is therein would have been corrupted!

وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ
عَنْ ذِكْرِهِمْ مُّعْرِضُونَ ()

(Surah Al Mominun – 71)

And if the Truth had followed their desires, the heavens, the earth, and whosoever is therein had been corrupted. Nay, we have brought them their Reminder, but they have now turned away from their Reminder.

Allah's statement,

But Allah has endeared the faith to you and has beautified it in your hearts. 'Made faith dear to your souls and beautified it in your hearts.'

Allah said and has made disbelief, *Fusuq*, and 'Isyan hateful to you.

'He has made disbelief, sins, whether major or minor, and 'Isyan -- all types of sins, hateful to you.' This statement transfers us from one level to a better level, to perfect Allah's bounty.

Allah's statement next, such are they who are the rightly guided. Those with these qualities are the rightly guided ones to whom Allah has granted guidance and correctness.

Imam Ahmad (ra) recorded that Abu Rifaah Az-Zuraqi (ra) said that his father said, "During the battle of Uhud, when the idolaters retreated, the Messenger of Allah (ﷺ) said,

Stay in straight lines so that I praise my Lord, the Exalted and Most Honored.

They stood behind him in lines, and he said,

O Allah! The praise is for You.

O Allah! None can withhold what You send, or send what You withhold, or guide whom You send astray, or misguide whomever You drive, or give what You deprive, or deprive whom You provide, or draw closer whom You cast or cast whom You draw closer.

O Allah! Bestow on us Your blessings, mercy, grace, and provisions.

O Allah! I ask You for the eternal delight that never ends or declines away.

O Allah! I ask You for provisions on the Day of deprivation and safety on the Day of fear.

O Allah! I seek refuge with You from the evil repercussions of what You have given us and the evil of what You have deprived us of.

O Allah! Make faith dear to us and beautify it in our hearts and make disbelief, *Fusuq*, and *'Isyan* hateful to us, and make us among the rightly guided.

O Allah! Allow us to die as Muslims, live as Muslims, and join us with the ranks of the righteous ones without tasting humiliation or turmoil.

O Allah! Fight the disbelievers who deny Your Messengers (AS) and hinder others from Your path; send on them Your torment and punishment.

O Allah! Fight the disbelievers who were given the Scriptures, the True God."

An-Nasa'i (ra) collected this Hadith in Amal Al-Yawm Wal-Laylah.

Allah said, (This is) a grace from Allah and His favor.

This means He has bestowed on you a favor and a bounty from Him to you, and Allah is All-Knowing, All-Wise.

All-Knower in those who deserve guidance and misguidance, All-Wise in His statements, actions, legislation, and the destiny He appoints.

(Tafsir Ibn Kathir)

And know that in you, the Messenger of Allah (ﷺ), if he obeys you in many of the commands, you will undoubtedly fall into hardship. And know that among you is the Messenger of Allah (ﷺ) curse you. That is, you would fall into sin and death.

The Companions had heard from Waleed Bin Uqbah about the apostasy of Bani Mustaliq, and they believed it, so they were angry with Bani Mustaliq, and this anger was only to support the religion of Allah. But from the speed of the previous speech, the idea could have arisen that the Companions who were angry with Bani Mustaliq were declared sinners. He said to remove this idea and illusion.

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّشِدُونَ

But Allah loves your faith and has enshrined it in your hearts and hates you.

Disbelief and disobedience are righteous. And Allah is All-Knowing,
All-Wise.

But Allah has given you the love of faith and has made it desirable in your hearts and has made you hate disbelief and disobedience. Such people are on the right path by the grace and favor of Allah, and Allah is All-Knowing and All-Wise.

It is clear from the words that the level of *Fusuq* is higher than *Isyan* and lower than disbelief. Disbelief is very ugly. Less evil than this is transgression, and rebellion is less than transgression. In this case, it will be referred to as adultery. Leaving the Jamaat and adopting a heretical belief but not reaching the extent of disbelief despite the belief that heresy and disobedience refer to practical sin and disobedience of body parts, while the premise is by the Ummah Ahle-Sunnah, and there is no heresy in the faith. In light of this interpretation, the meaning of the verse would be that you did not have hesitation, and research news is not blameworthy because you hate disbelief and love faith. Allah has created in your hearts the love of faith and the hatred of disbelief.

أُولَئِكَ هُمُ الرَّشِدُونَ This sentence is objectionable. That is people in the same situation as you are guidance. (Tafsir Mazhari)

Commenting on this verse, Hazrat Jalaluddin Mohali (ra) writes in Tafsir Jalalain.

Acting on unsearched news leads to significant pitfalls:

The Prophet ﷺ sent Waleed bin Uqbah (رضي الله عنه) to collect Zakat from Bani Mustaliq, according to a narration. Waleed (RA) and Bani Mustaliq had some grudges against Jahiliyah's age. Hearing the arrival of Waleed, Bani Mustaliq

came to welcome him, but Waleed (RA) thought that they had come to fight. He returned to the same misunderstanding and presented a report in the service of Prophet Hood (ﷺ) according to his opinion that the Prophet ﷺ knew that Bani Mustaliq had turned away from Islam. Then he (ﷺ) sent Hazrat Khalid bin Waleed (RA) to investigate and told him to research thoroughly, and there is a narration that the people of Bani Mustaliq came themselves. It is possible that both things happened. This verse was revealed to him because it proved the matter was baseless.

The result is that most disputes and controversies originate from fake news. That is why the first sacrifice was to close this source of discord. In other words, please only accept news like that after researching it. Sometimes, you have to regret later and regret your haste and then how bad the result will be in favor of the Muslims as a party. Waleed bin Uqbah (RA) is not a transgressor, and then the Holy Prophet (ﷺ) did not simply follow what he said but investigated it, so there is no problem in the verse. So, the mention of the transgressor is for exaggeration in the order. Therefore, it is not necessary that Waleed (RA) was a transgressor. When Prophet Muhammad (ﷺ) did not act without investigation, in the same way, Muslims are generally ordered to abide by this order.

Therefore, from the verse, Waleed (RA) didn't need to be a transgressor, nor was there any doubt that the Prophet ﷺ would have wanted to act without investigation. Because in the verse, the Holy Prophet (ﷺ) is not addressed, while ordinary believers are commanded to follow the example of the Holy Prophet (ﷺ).

Clearing a few doubts:

It is useless to discuss the popularity or unpopularity of absolute news here. In the same way, examining whether the Companions were proper or non-right would be an excess because the verse does not require that Waleed (RA) was not a transgressor, nor does the hadith prove it. Because Waleed (RA) himself may have a misunderstanding. It does not mean that this news must be researched. Because there is a consensus on this that if we do not repent after hearing a person's evil, it is permissible. Instead, in some places, inquiry is forbidden, but its purpose is not to act without investigation. The debate is constant as to where research is obligatory, where it is permissible, and where it is prohibited.

Where news research is necessary:

The general rule is that Where a Wajib al-shari'ah dies due to non-research, it is Wajib. For example, if the Sultan hears the news of someone's apostasy, it is obligatory to investigate it. If the investigation proves the news is accurate, then the apostate should be made to repent. Otherwise, he should be killed in case of denial. Or if the Sultan gets information that such and such a person wants to destroy such and such since the protection of the subjects is obligatory on him. Therefore, its research is also required.

But where by not doing this research, someone who is obligated dies, and by not doing research, there is no harm to him about which the news has been conveyed, then the research will be permissible and unnecessary. For example, someone will kill me after hearing this.

If the result of the research does not eliminate the harmfulness of the other person, then the study will be forbidden. For example, if someone hears that such a person drinks alcohol, there is no harm in not doing research, but by doing research, that person becomes disgraceful, so research will be prohibited.

Obedience to the Prophet ﷺ:

In other words, the presence of the Holy Prophet (ﷺ) is a great divine blessing.

By the grace of Allah. I appreciate it and do not violate anything, even in worldly affairs. Or if no one listens to your news, listen to it because Allah Almighty's order cannot be subject to anyone's wishes or opinions. If this happens, the earth and sky system will be destroyed.

The bottom line is to research the news rather than try to make the truth subject to your wish and will. Instead, subordinate your desires to the truth. In this way, the root of all disputes will be cut. Because the Messenger acts on the command of Allah, and in that, you are well. If he talks about you, everyone will speak for their own good. Then what will be the order of the Prophet ﷺ? Because if your advice is not accepted, don't be offended. Why should the Prophet ﷺ not follow your advice in worldly work? Even if it is reasonable against him, it is not tricky in himself or against the glory of Prophethood. But firstly, affairs in which such a possibility exists will be rare. Then, on these rare occasions, if the interest dies. But, significantly, the reward of obeying the Messenger will be available. On the contrary, your opinion should be followed. Rarely, there will be matters in which expediency is fulfilled, but they are not determined, and then they will be scarce. Most likely, it is only harmful, and there is no remedy for this harmfulness.

However, if the Prophet ﷺ continued to listen to what people said, you would be in great trouble. But thanks be to Allah that by His Bounty, He has made faith dear in the hearts of millions of believers, and disbelief and Fisq (major sin) and disobedience (minor sin) have been hated. By which you always seek the pleasure of the Messenger (ﷺ), and you obey the commands that are the result of the joy of the Messenger (ﷺ). In the congregation where the Messenger of Allah (ﷺ) is prominent, it is impossible to follow anyone's opinion and desire. Even in these worldly matters, obedience to the Messenger (ﷺ) is necessary. Without obedience, absolute faith cannot be attained. The incentive of perfect faith is already there, so you immediately accept this order and complete your faith. Today, even though the Holy Prophet (ﷺ) is not among us, the teachings of the Holy Prophet (ﷺ) and his successors and successors are present and will remain.

Allah Aleem Hakeem: Allah knows everyone's frequency and gives mercy to everyone according to his strategy. It is suitable for its frequency. There is also an exemption for spices in his rulings. The rulers of Islam are also aware of them.

(Kamalain translation and interpretation of Jalalain)

Summary commentary:

And know that the Messenger of Allah ﷺ is among you, who is a great blessing of Allah. The gratitude for this blessing is that you do not oppose him in any matter, even if it is worldly, and do not worry that the Holy Prophet (ﷺ) himself will agree to our opinion in matters of the world. Because many things are such that if he believes your words in it, then great harm will come to you. Because if it is against expediency, then there must be harm in acting by it. On the contrary, your opinion should be followed because even though it is worldly, it is possible to be against expediency but not against the Prophethood. But first of all, such issues in which there is such a possibility will be rare then even if there are and even if expediency dies in them, how great is it that the reward of this practicality, i.e., the reward of obeying the Messenger (ﷺ), will be available. On the other hand, your opinion should be followed, even if it is rare. Such matters will come out in which the practicality is in your opinion. But they are not determined and will be very few and more likely to be harmful. Then, there was no remedy for this harm, and the benefit of this speech was also known to the imprisonment of many. However, if you ﷺ were to conform to your people, you would be in great trouble. But Allah Ta'ala saved you from calamity. In such a way, he gave you the love of perfect faith, made its teaching desirable in your hearts, and made you hate disbelief and disobedience, i.e., major sins, and utter disobedience, i.e., minor sins. By which you

always seek the pleasure of the Messenger (ﷺ) and by which you obey the commandments which are the means of the joy of the Messenger (ﷺ). Therefore, when you have come to know that obedience to the Messenger (ﷺ) is obligatory even in worldly affairs, and without absolute obedience, there is no faith, and you have been attracted to the study of perfect trust. Such people are eager to complete faith with the grace and reward of Allah Almighty. They are on the right path, and Allah Ta'ala has given these commands, so He knows their interests, and because He is wise, He has made these commands obligatory. (Tafseer Ma'arif al-Qur'an)

Knowledge and Masail:

The incident is mentioned in Hazrat Waleed bin Uqbah (RA) and the tribe of Bani al-Mustaliq, in which Waleed bin Uqbah (RA) had given the news about Bani al-Mustaliq that they had apostatized and refused to pay the zakat above. There was also outrage among the Companions. His opinion was that Mujahedeen should be sent for Jihad against these people. But the Holy Prophet (ﷺ) did not accept the news of Waleed Bin Uqbah (RA) as against the strong Qur'an and appointed Hazrat Khalid bin Waleed (RA) to investigate. The Holy Qur'an has made it a law that if a person has any doubt about the Qur'an, it is not permissible to act on it before the investigation. In this verse, another instruction has been given to the Companions that if you heard the news of the apostasy of Bani al-Mustaliq, your excitement was due to religious honor. But your opinion was not correct. The way Allah's Messenger (ﷺ) took it was the best.

The purpose is that it is correct to give an opinion on the matters sought for advice. But it is not right to try to make the Messenger of Allah ﷺ act according to your opinion. Because in worldly affairs, even if there is a possibility of expediency against the opinion of the Holy Prophet (ﷺ). The glory of Prophethood is not against you, but the grace and wisdom that Almighty Allah has bestowed upon His Messenger (ﷺ) are not available to you. Therefore, if the Messenger of Allah (ﷺ) follows your opinion, you will be in trouble in many cases, and in some rare cases, your opinion will be beneficial, and you should leave your opinion for the sake of obeying the Messenger (ﷺ). Even if you suffer some worldly loss, then the reward of following the Messenger (ﷺ) is better than that. (Tafseer Ma'arif al-Qur'an)

21.5 لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ
أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ○

(Surah Al Mujadalah – 22)

You will not find those who believe in Allah and the Hereafter having friendship with those who oppose Allah and His Messenger (ﷺ), even though they may be their fathers or their sons or their brothers or their clan. They are such that Allah has inscribed faith on their hearts and has supported them with His spirit. He will admit them to gardens beneath which rivers flow, where they will live forever. Allah is pleased with them, and they are happy to be with Allah. Those are the party of Allah. Be assured that it is (the members of) the party of Allah that are successful.

The Believers do not befriend the Disbelievers:

Allah the Exalted said,

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (ﷺ), even though they were their fathers or their sons or their brothers or their kindred. Meaning, do not befriend the deniers, even if they are among the closest relatives.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقْلَةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ○

(Surah Ale Imran – 28)

Let not the believers take the disbelievers as Auliya (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ
تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا

حَتَّىٰ يَأْتِيَ اللَّهَ بِأَمْرِهِ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٢٤)

(Surah Al Tawbah – 24)

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger (ﷺ) and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiquun (The rebellious, disobedient to Allah)

Sa'id bin `Abdul-`Aziz (ra) and others said that this Ayat,

You will not find any people who believe in Allah, and the Last Day... was revealed in the case of Abu Ubaydah Amir bin Abdullah bin Al-Jarrah (RA) when he killed his skeptical father during the battle of Badr. This is why when Umar bin Al-Khattab (RA) placed the matter of Khilafah in the consultation of six men after him, he said, "If Abu Ubaydah (RA) were alive, I would have appointed him the Khalifah." It was also noted that the Ayat,

(Even though they were their fathers), was revealed in the case of Abu Ubaydah (RA), when he killed his father during the battle of Badr,

The Ayat (or their sons) was revealed in the case of Abu Bakr As-Siddiq (RA) when he intended to kill his (dubious) son, Abdur-Rahman (during Badr).

While the Ayat (or their brothers) was revealed about the case of Mus`ab bin `Umayr (RA), who killed his brother Ubayd bin Umayr during Badr, and the Ayat (or their kindred) was revealed about the case of Hazrat Umar (RA), who killed one of his relatives during Badr, and also that this Ayat was revealed in the case of Hamzah (RA), Ali (RA) and Ubaydah bin Al-Harith (RA). They killed their close relatives, Utbah, Shaybah, and Al-Walid bin Utbah, that day. Allah knows best.

A similar matter is when Allah's Messenger (ﷺ) consulted with his Companions about what should be done with the captives of Badr. Hazrat Abu Bakr As-Siddiq (RA) thought they should accept a ransom so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred and that they might embrace Islam later on with Allah's help. Hazrat Umar (RA) said, "But I have a different opinion, O Allah's Messenger (ﷺ)! Let me kill so-and-so, my relative, and let Ali (RA) kill Aqil (Ali's brother), and so-and-so kill so-and-so. Let us make it known to Allah that we have no mercy in our hearts for the idolaters."

Allah said He had written faith in their hearts and strengthened them with *Ruh* from Himself.

This means those who have the quality of not befriending those who oppose Allah and His Messenger (ﷺ), even if they are their fathers or brothers, are those whom Allah has decreed faith, meaning, and happiness in their hearts and made faith dear to their hearts and happiness reside therein.

As Siddi (ra) said, the Ayat (He has written faith in their hearts) means "He has placed faith in their hearts."

Ibn Abbas (RA) said that (and strengthened them with *Ruh* from Himself), which means, "He gave them strengths."

Allah's statement, And He will admit them to Gardens under which rivers flow, to dwell therein. Allah is well pleased with them, and they are happy with Him. It was explained several times before.

Allah states that Allah is well pleased with them, and they are happy with Him. It contains a beautiful secret: when the believers became enraged against their relatives and kindred in Allah's cause, He compensated them by being pleased with them and making them happy with Him from what He has granted them of eternal delight, ultimate victory, and encompassing favor.

Allah's statement, they are the party of Allah. Verily, the party of Allah will be successful. Indicates that they are the party of Allah, meaning His servants worthy of earning His honor.

Allah's statement (Verily, the party of Allah will be successful) asserts their success, happiness, and triumph in this life and the Hereafter, in contrast to those who are the party of the devil (Verily, the party of Satan will be the losers!)

(Tafseer Ibne Kathir)

You will not find people who believe in Allah and the Last Day loving and befriending those who oppose Allah and His Messenger (ﷺ), even though they disagree with their fathers. That is to say, the believers' [fathers], or their sons or their brothers or their clan, instead [you will find that] they intend to do them harm, and they fight them over [the question of] faith, as occurred on one occasion with some Companions, may Allah be pleased with them. [For] those who are not loving of them, He has inscribed, He has established, faith upon their hearts and reinforced them with a spirit. A light, from Him, exalted be He, and He will admit

them into gardens underneath which rivers flow, wherein they will abide, Allah, being pleased with them, for their obedience of Him, and they are happy with Him, because of His reward. Those [they] are Allah's confederates, following His command and refraining from what He has forbidden. Assuredly, it is Allah's confederates who are the successful, the winners.

(Tafseer Jalalain)

You will not find those who believe in Allah and the Hereafter having friendship with those who oppose Allah and His Messenger (ﷺ), even though they were their fathers or their sons or their brothers or their clan. They are such that Allah has inscribed faith on their hearts and has helped them with a spirit from Him. And He will admit them to gardens beneath which rivers flow, wherein they will live forever. Allah is pleased with them, and they are happy to be with Allah. Those are the party of Allah. Be sure that it is (the members of) the party of Allah that are successful.

Believers cannot entertain intimacy with non-believers:

The preceding verses showed that those [hypocrites] who are in intimate friendship with unbelievers and pagans should incur Allah's wrath, anger, and severe torment. This verse describes the condition of sincere believers who would not take an enemy of Faith, the opponents of Allah, for intimacy and friendship, even though such people are their fathers, children, brothers, or any other blood relatives. The bond of belief transcends all other bonds, even the close blood ties. This description fits all noble Companions. Commentators on this occasion had cited several incidents of the blessed Companions, which describe how, when they heard their fathers, sons, brothers, or other blood relations utter blasphemy against Islam or the Messenger of Allah (ﷺ), they left all ties aside and punished them or even killed them.

'Abdullah (RA), the son of 'Abdullah Ibn 'Ubayy, the leader of the hypocrites in Madinah, heard his father make some blasphemous remarks against the Holy Prophet (ﷺ). The son came up to the Holy Prophet (ﷺ) and sought his permission to kill his father. The Messenger of Allah (ﷺ) stopped him. Syedna Abu Bakr (RA) heard his father, Abu Qahafah (RA), uttering some insulting words against the Holy Prophet (ﷺ). The most compassionate Siddiq (RA) became indignant and unexpectedly gave him such a hard slap that he fell. When the Messenger of Allah (ﷺ) heard about it, he advised Abu Bakr Siddiq (RA) not to do it again. In the battle

of Uhud, Syedna Abu 'Obadiyah's (RA) father, Jarrah, was fighting on the side of the unbelievers against the Muslims. On the battlefield, while the battle was on, he purposely came time and again face to face with Syedna Abu 'Obadiyah (RA) and pursued him. Every time his father came in front of him, Syedna Abu 'Obadiyah (RA) would move out as a mark of respect. But when he persisted, Syedna Abu 'Obadiyah (RA) had no choice but to kill him. The biography of the blessed Companions is replete with similar incidents. The present set of verses was revealed to laud them. [Cordobi]

Ruling:

Many jurists have ruled that this rule applies equally to all Muslims who transgress or violate the sacred laws of Shari'ah or, in their practical life, turn away from them, in that sincere Muslims should not maintain an intimate friendship or relationship with such transgressors. As explained earlier, *Malawah* [close friendship] with *Fisq* [transgressors] is not possible because intimacy with them is possible if and only if the germs of *Fisq* [transgression] are lurking in the people befriending them. *Muwasaah* [sympathy] and *Mu'amalat* [dealings] or *Mudarah* [cordiality] are, however, different matters to the degree of necessity. This is the reason why the Messenger of Allah (ﷺ) used to pray: "O Allah, do not give any transgressor the upper hand over me." The Messenger of Allah (ﷺ) prayed thus because if anyone has the upper hand in a situation, he is most likely to get his way. He will, for instance, show kindness to people and thus gain the upper hand. Because of their kindness, the noble persons will feel obliged or duty-bound to return their kindness with love. Therefore, the Messenger of Allah (ﷺ) sought refuge with Allah from this situation. [Qurtubi]

According to some authorities on Tafseer, the word *Ruh* stands for 'light,' which radiates or emanates from Allah and enters the heart of a believer, which urges him to perform righteous deeds, and is the source of peace and contentment of the heart. This tranquility and satisfaction are the source of great strength and power. Other authorities say that this word stands for the Holy Qur'an and the arguments of the Holy Quran. This is the real strength and control of a believer. [Qurtubi].

Allah, the Pure and Exalted, knows best!

(Tafseer Marif ul Quran)

21.6 مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ، وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ، وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

(Surah At Taghagun – 11)

No calamity befalls (one) but with the leave of Allah. And whoever believes in Allah guides his heart. Allah is All-Knowing about everything.

All that occurs to Mankind is by Allah's Permission:

Allah informs us as He did in Surah Al-Hadid,

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝

(Surah Al Hadeed – 22)

No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before We bring it into existence. Verily, that is easy for Allah.

Ibn Abbas (RA) said,

"By the command of Allah," meaning from His decree and will. And whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.

This means that whoever suffered an affliction knew it occurred by Allah's judgment and decree and patiently abides, awaiting Allah's reward. Then Allah guides his heart and will compensate him for his loss in this life by granting guidance to his heart and certainty in faith. Allah will replace whatever he lost for Him with the same or what is better.

Ali bin Abi Talhah (RA) reported from Ibn `Abbas (RA) that whosoever believes in Allah guides his heart. "Allah will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him."

There is an agreed upon Hadith that Al-Bukhari and Muslims collected and which states! Notable is the believer:

Allah writes no decree for him, but it is better for him. If an affliction strikes him, he is patient, which is better for him. If a bounty is granted to him, he is thankful, which is better for him. This trait is only for the faithful believer.

A person asked the Messenger of Allah ﷺ that what is the best deed, O Messenger of Allah ﷺ? You (ﷺ) said! Believing in Allah, affirming Him, and doing Jihad in His way. He spoke! Hazrat, I want an easy job. You ﷺ said! Do not complain about the

decision of fate upon you. Be content with His will. It is lighter than that. Then he orders his followers to obey the Prophet ﷺ, that they should not exceed this obedience in matters of Shari'ah. Carry out the order you get. Stop what is to be stopped. If you refuse to accept it, then there is no burden on our Messenger ﷺ. He was only responsible for preaching, which he did. Now, you will have to bear the penalty for not acting. Then it has been said that Allah Ta'ala is the One and Only; no one is worthy of worship except Him. This news is in the meaning of demand, that is, believe in the monotheism of Allah Ta'ala. Worship Him alone with sincerity. Then he says, "Since you are the only one worthy of trust." Trust in Him. As elsewhere, it is said (translation) that He is the Lord of the East and the West. The true God is none other than Allah, so make you, His servant.

(Tafseer Ibn Kathir)

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ And no calamity comes without Allah's command, and whoever believes in Allah, Allah guides his heart to the path of patience, and Allah knows all things well. May I suffer from misfortune? This means no calamity has befallen a person except by the permission of Allah. Azan refers to divine destiny and divine will.

وَمَنْ يُؤْمِنْ بِاللَّهِ and those who believe in Allah. That one believes in Allah and affirms that the calamity that befalls him does not come without Allah's permission. He also believes that the coming disaster will not be avoided, nor will future calamities come.

يَهْدِي قَلْبَهُ That is, Allah grants him patience, submission and satisfaction.

It is narrated by Ibn al-Yalami (RA) that I came to the service of Hazrat Abi bin Ka'b (RA) and said, "Has a doubt arisen in my heart regarding destiny?" Now tell me some hadith so that Allah removes doubt from my heart. Hazrat Abi (RA) said! If Allah punishes all the inhabitants of the heavens and the earth, He can punish them, and He will not be called unjust, and if He shows His mercy to them, His mercy will be better than their deeds. And if you spend the gold equal to Mount Uhud in the way of Allah, then Allah will not accept it unless your faith is in destiny. Know that what you want to get, he will not ask you, and he will not get it. If you die against this belief (against another religion), you will go to hell. After that, I went to Hazrat Abdullah Bin Masoud (RA) and inquired about the same. Hazrat Abdullah (RA) also gave the same answer as Hazrat Abi Bin Kaab (RA). Then I went to the Hazrat Huzaifa bin Yaman (RA) service, and he also gave the same answer.

Then I went to the service of Hazrat Zaid bin Thabit (RA) and asked the same question, and he narrated the hadith of the Messenger of Allah ﷺ in the same way. (Narrated by Ahmad and Abu Dawud, Ibn Majah).

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ And Allah is All-Knowing. And Allah is All-Knowing, even the hearts, and their affairs.

(Tafseer al-Mazhari).

No affliction strikes except by the leave of Allah, by His decree. And whoever believes in Allah, in His saying that every affliction is by His decreeing [it], will guide his heart and endure it [patiently]. And Allah is Knower of all things.

(Tafseer Jalalain)

Commentary:

In this way, disbelief is a complete barrier to the welfare of the Hereafter. In the same way, being preoccupied with wealth, children, wife, etc., and neglecting Allah Almighty's commandments are hindrances to one level of happiness in the hereafter. Therefore, it should be understood that no adversity comes without Allah's command; one should be patient. And whoever has complete faith in Allah. Allah shows his heart the path of patience. And Allah knows best who has patience and who has not. Each one rewards and punishes according to wisdom. Obey the saying of Allah and obey the saying of the Messenger ,ﷺ and if you refuse to follow, then remember that our Messenger only conveys the responsibility. There is no harm to him because of what he has done with good reasons. It will be your loss. And since there is no possible damage to Allah, it is not mentioned here. You people, especially the afflicted people, should understand that there is no deity except Allah, and Muslims should put their trust in Allah alone in suffering.

O believers!

Just as you have been commanded to be patient in adversity, in the same way, you are controlled not to be anxious about the blessing. So, about blessings, it should be understood that some of your wives and children are enemies of your religion. For their worldly gain, they order you to do something harmful to you in the hereafter. Be careful of them and do not follow their orders. If you get angry at such requests and start torturing them, they apologize and repent at that time,

and you forgive them. That is, don't punish and forgive; don't blame too much and forgive. That is, forget it from your heart and your tongue. Then Allah will forgive your sins and have mercy on your condition. There is an incentive to ignore, and it is sometimes obligatory. While punishment and pain are likely to lead to boldness, sometimes it is recommended.

Next, there is a similar article about wealth with children, that your wealth and children are just a test for you to see if you fall into them and forget Allah's commandments. And who remembers, and whoever falls into them and remembers Allah, then Allah has a great reward for him. So, after listening to all these things, fear Allah as much as you can. And listen to his commandments and obey them, especially if you spend according to them, it will be better for you.

(Tafseer Ma'arif al-Qur'an)

Knowledge and Masail:

That is, no calamity befalls anyone without Allah's permission. Whoever believes in Allah, Allah guides his heart. It means that this matter is an inevitable fact in its place that not even a particle can move anywhere without the permission of Allah Ta'ala. Without Allah's permission, no one can harm, hurt, benefit, or comfort anyone. But the person who does not believe in Allah's destiny, there is no means of comfort for him in the time of trouble. He keeps beating his hands and feet to solve the problem, unlike the believer whose destiny is faith in Allah. Allah Ta'ala makes his heart content with the fact that whatever happened with the permission and will of Allah Ta'ala. Whatever trouble befell me was bound to happen. As a result of this faith and belief, whoever puts this trouble on me is also promised the reward of the Hereafter, which eases the most significant problem in this world.

(Tafseer Ma'arif al-Qur'an)

22.0 - Pious Heart

Allah mentioned the pious hearts in seven places in the Quran.

22.1 إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ

زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ○

(Surah Al Anfaal – 2)

Indeed, the believers are those whose hearts are filled with awe when (the name of) Allah is mentioned, and when His verses are recited to them, it makes them more developed in faith, and in their Lord, they place their trust.

Ibne Kathir (ra) said:

Faithless people and the reality of faith:

Hazrat Ibn Abbas (RA) says that in the heart of the hypocrites, there is no remembrance of Allah at the time of performing the (Fraed) duty, nor at any other time. Nor is faith in their hearts. Those who do not pray in isolation and do not give zakat of their wealth are devoid of faith. But the believers are the opposite. Their hearts tremble with the memory of creation. They perform their duties, and their faith shines when they hear the divine verses. Increases in confirmation. They do not trust anyone except the Lord. They tremble with the remembrance of Allah. Allah is embedded in them. For this reason, they neither disobey the order nor do the forbidden work. It is said that if any evil befalls them, they remember Allah and seek forgiveness and seek forgiveness from their sins. In reality, there is no forgiver of sins except Allah. These people do not insist on any sin despite knowledge.

The abode of a person who fears standing with his Lord and restrains himself from desires is Paradise. Siddi (ra) says that these are the people who have the desire to commit injustice in their hearts. But if it is said to them that they fear Allah, then their heart starts to sink. Hazrat Umme Darda (RA) says that hearts start moving with the fear of Allah. At such a time, a person should pray to Allah Almighty. The state of faith is also in their daily abuse. On the other hand, listen to the Quranic verses and increase your faith. As there is another place where a surah is revealed, the Companions ask each other, which of you has increased faith? Faith grows, and they become happy from this verse and similar verses, Hazrat Imam al-Ayima,

Imam Bukhari (RA), etc. Imams have argued that excess faith means that the faith in the hearts is more or less. This is the religion of the Republic, but many have copied the consensus on it.

Such as Imam Shafi'i (RA), Ahmad bin Hanbal (ra), Abu Ubaidah (RA), etc., as fully described at the beginning of Bukhari's report. Praise be to Allah. Their reliance is only on their Lord. Neither do they hope for help except Him, nor do they seek refuge in anyone other than Him. They don't ask for anything other than Him. Don't lean on anyone else. They know that He is the one with the powers. What He wants happens; what He doesn't like doesn't happen. This is the rule in all the universe. The Lord is He alone. He alone has no partner. No one can avoid any of his orders. He is going to take account soon.

Hazrat Saeed bin Jubair (ra) says there is no complete faith in Allah. After describing these believers' state of religion and belief, their actions are now being mentioned as being tied to the prayers. They protect and supervise the timing, ablution, bowing, prostration, meeting, and recitation of the Quran, Tashahhud, and Durood Sharif. Along with paying this right, Allah does not forget the servants' rights. Obligatory spending means zakat mustahab spending, i.e., they give equal charity to every Allah. Because all creatures are the children of Allah. Therefore, the most beloved to Allah is the one who serves His creatures the most. You give what Allah has given you in the way of Allah. This wealth is the trust of Allah. Very soon, you are going to leave him. Then he says that those who have these qualities are true believers.

It is in Tabarani that when Harith bin Malik Ansari (RA) passed by the Prophet (ﷺ), he (ﷺ) asked him, "How was your morning?" He replied that in the state of being a true believer. He said, "Understand what you are saying?" The reality of everything happens. Do you know what the truth of faith is? He replied, "O Messenger of Allah (ﷺ), may I separate my desire from the world." I wake up in the night remembering Allah and spend the day hungry and thirsty in the way of Allah. It is as if I keep seeing the Throne of Allah in front of my eyes and as if I see the people of Paradise mingling with each other in you and as if I see the people of Hell that they are in Hell. The fire is burning. Rasool Allah (ﷺ) spoke! Harissa! You know the truth. So, always stick to this situation. He said this three times.

As they say, there are many chiefs in such a nation, but in the true sense, the chief is so and so, or in such a tribe, there are many merchants, but the trustworthy merchant is so and so. There are poets among such and such people, but the true poet is such and such. Their ranks are great with Allah. Allah is watching their deeds, and He will forgive them for their mistakes. He will appreciate their good

deeds. These levels will be high and low, but no high-ranking person will have the idea in his heart that I am taller than so-and-so, and no low-ranked person will think I am lower.

It is in Bukhari and Muslim that the Messenger of Allah ﷺ says that the people of the lower ranks will see the aliens in this way as you look at the stars at the edges of the sky. The Companions asked, will these ranks belong to the Prophets? Will no one else be able to reach this level? He said why not? By Him in Whose hand is life—even those who believe in Allah and know the truth of the messengers. In the hadith of Ahle Sunnan, the people of Paradise will see the high-ranking people of Paradise like this. Just as you look at the bright stars at the edges of the sky, Abu Bakr (RA) and Umar (RA) are among them and are very good.

(Tafseer Ibn Kathir)

Believers are such that when the mention of Allah comes before them, their hearts become afraid, and when the word of Allah is read to them, then the word of Allah strengthens their faith, and they also trust in their Lord and observe prayer and spend some of what they have been given in the way of Allah. Only these are the true believers. For them are great ranks with their Lord, and for them, forgiveness and sustenance of honor are.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ means perfect except for faith, those are the people and their hearts are broken.

In other words, their hearts fear Allah's majesty, glory, and honor. Some people say that they mean those who intend to sin, but when they are told to fear Allah, do not do it; they refrain from this sin because of the fear of Allah's punishment.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا And when the Qur'an is recited in front of them, because during the recitation of the Qur'an, blessings are revealed and evidences of faith come forth. Because of this, the faith becomes firm, and the heart's satisfaction increases; therefore, more stability is created in the faith.

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ And they entrust all their affairs to Allah alone. They do not hope in anyone but Allah or perform the prayers with their full rights. "Yunfiqwun" means spending in the way of Allah. Those are the believers mentioned above who possess all the virtues. In their hearts, sincerity is the fear of Allah and trust in Allah, and the remembrance of Allah brings satisfaction and peace to the mind and the

prayer of charity. Body parts and sacrifice of wealth perform duties. The believers of these qualities are true believers.

A person asked Hasan al-Basri (ra) whether you are a believer, and he said, "If your question is whether I believe in Allah, in His angels, in His books, in His messengers, heaven and hell, and the judgment of the Hereafter, then I am surely a believer." I believe in these things, and if he inquires whether I am an example of this verse, then I do not know whether I am one of such people.

Hazrat Hasan Basri (ra) means that self-belief exists. Praise be to Allah. But the complete level of faith is obtained by sincerely removing the rust of the heart, purifying the soul from dangers, worries, and sins, paying obedience to the body and parts, and abandoning sins. I would like to know if I am up to that level.

There is a controversial issue among Salaf scholars about whether or not it is permissible to say, "I am a believer, In-Sha-Allah. Because the letter comes for the condition of doubt, some scholars say it is incorrect to suspend faith with a letter condition. Faith must be absolute. Doubt in faith destroys faith. Some scholars say that trust is the end; it is not known whether there was faith at the time of the end. Therefore, it is correct to use this condition, which makes the past the meaning of the future. According to Hasan Basri (ra), saying that I am one of the believers or not does not come under *أَنَا مُؤْمِنٌ إِنْ شَاءَ اللَّهُ* because what Hassan Basri (ra) means is that I am a believer. Still, I am perfect except for faith and righteousness except for deeds. I don't know. It is not known whether I am among the perfect believers or not.

It is narrated by Alqamah (ra) that we met some people during the journey. We asked who you are, and they replied, "Nahnu al-Mominun Haqqa." indeed, you are true believers. We were shocked and did not know what to say to them. When we had the opportunity to attend the Hazrat Abdullah bin Masoud (RA) service, and we narrated this incident to Hazrat, he asked what our answer was; we said that we could not explain. He said, "Why didn't you ask them if you are sure of Paradise? Believers are sure of Paradise."

According to Hazrat Sufyan Thauri (ra), whoever claims that he is a believer for sure or says that he is a believer in the eyes of Allah and then does not testify that he is eligible for paradise, his faith will be half of the verse that people say, *Ana Momin, In-Sha-Allah*. It is justified. He derives his argument from the same saying of Sufyan Thauri (ra) and says that In-sha-Allah, they say that by saying In-sha-Allah, it means that there is no certainty of a good end, and a good ending is the cause of Paradise. This does not mean we doubt the faith because it is a firm and unquestionable belief. According to Imam Abu Hanifa (ra), saying "Ana mu'min,

In-Sha-Allah" is wrong. Because he has the illusion of doubting faith, it is correct to say *Haqqa* after the believer instead of saying *In-Sha-Allah*. To say that I am a true believer does not mean that I am sure that my end will be good and that I will be a believer. Instead, it means that at this time, I am a definite believer; my faith is free from doubt. There is more caution in Imam Sahib's (ra) statement that even using such a word is deceitful, which creates the illusion of disbelief.

Imam Abu Hanifa (ra) asked Qatadah (ra), why do you make your faith conditional on *In-Sha-Allah*? Qatadah (ra) replied, imitating Hazrat Ibrahim's (AS) words. Hazrat Ibrahim (AS) said, (وَالَّذِي أَطَاعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ) "I desire that Allah forgives my sins on the Day of Judgment." The word greed has come into it, meaning that the heart indulges in disbelief. Imam Abu Hanifah (ra) said why did you not imitate the saying of Hazrat Ibrahim (A.S.) that when Allah said to him, (أَوَلَمْ تَوْمِنَ) "Do you not believe, then you did not believe?" Hazrat Ibrahim (A.S.) replied, (لَئِنْ وَلَكِنْ لِيُظَمَّ عَن قَلْبِي) "Yes, but why did you not believe?" But I don't want to observe it for the satisfaction of my heart. It is the saying of Ibrahim Tammi (ra) that you are a believer and say the truth. If your statement is true, then you will be rewarded for it. If you are showing faith, then your disbelief is more severe and punishable than this saying.

Hazrat Ibn Abbas (RA) said: He who is not a hypocrite is a believer. That is, (لَهُمْ دَرَجَاتٌ) honor is the greatness and elevation of rank. A similar verse comes to Allah. In which the ranks of the Prophets are mentioned.

Allah's Messenger (ﷺ) said, "For them, ranks" means that they will have ranks in Paradise, which they will attain due to their deeds. As much and as many times as the action is taken, the rank will be given. Hazrat Ubada bin Samit (RA) narrated that the Messenger of Allah (ﷺ) said, "There are degrees in Paradise." The distance of each level from the other level is as much as the sky is between the earth. Firdaus is the highest level. The four rivers of this paradise come out. Above it will be the Arsh. When you pray, ask Allah for Firdaus. (Narrated by al-Tirmidhi)

Baghwi (ra) has written that Rabi bin Anas (RA) said there are seventy levels. The distance of each level from the second level is as much as the distance of the race field in which a horse with a strong rider runs for seventy years.

And there is forgiveness of sins, and provision is generous and good. No eye has seen, no ear has heard, and no one's heart has imagined, and these blessings will be eternal and never cut off.

(Tafsir Mazhari)

The believers, those whose faith is complete, are only those who, when Allah is mentioned, that is, when His threat of punishment [is mentioned], their hearts tremble, fear. And when His verses are recited to them, they increase their faith, their acceptance of the truth, and who rely upon their Lord, [who] put their trust in Him [alone], and not in any other. (Tafseer Jalalain)

Only those who believe are those who, when the mention of Allah comes before them, their hearts fear His greatness, and the verses of Allah that are recited to them, those verses strengthen their faith even more. They do. And they put their trust in their Lord. And those who establish the prayer and spend out of what We have given them. Only true believers are these people. For them are great ranks with their Lord, and for them is forgiveness and sustenance of honor.

(Tafseer Ma'arif al-Qur'an)

Specific attributes of a believer:

There is a description of these specific attributes that every believer should have. It indicates that believers should evaluate their external and internal qualities and characteristics. If these attributes are present in him, he should thank Allah for giving him the characteristics of believers. And if any of these attributes is not present or is there but weak, then he should worry about acquiring it or strengthening it.

The first attribute is fear of Allah:

The first attribute is this statement:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ means when Allah is mentioned in front of them, their hearts are moved. It means that the greatness and love of Allah Ta'ala are rich and complete in their hearts. One of the requirements is fear. Another verse of the Holy Quran mentions that good news has been given to the people of love.

وَبَشِّرِ الْمُخْبِتِينَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ And give good tidings to those who have been deceived, and those who remember Allah, say to them.

That is, give glad tidings to those humble and gentle people whose hearts are afraid. When Allah is mentioned in front of them, in these two verses, there is a

mention of a special requirement for remembering Allah. That is fear, and in the second verse, this feature of remembrance of Allah has also been described, that the heart is satisfied with it.

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ Only with the remembrance of Allah, the hearts are satisfied, i.e., the remembrance of Allah alone makes the hearts comfortable.

It should be known from this that the fear mentioned in this verse is not against the peace and contentment of the heart, as the fear of a beast or an enemy destroys the peace of the heart. The fear created in the heart with the remembrance of Allah is entirely different. That's why He did not use the word fear here; he said what has been interpreted as the word of the heart, which is not translated as absolute fear. Instead, it is the awe that arises in the heart due to the glory of the elders. Some commentators said that the remembrance of Allah in this place means that a person intends to sin. Still, in that situation, he remembered Allah, so he feared the punishment of Allah and refrained from sinning. In this case, fear means fear of retribution. (Bahr Mohit)

The second attribute is growth in faith:

The second attribute of a believer is that when Allah's verses are recited before him, his faith increases. The meaning of growing faith, on which all the scholars and commentators agree, is that the strength and quality of faith and the light of faith develop. And it is experience and observation that good deeds create strength in faith and such a degree that good deeds become a natural habit. The abandonment of which causes pain to him and causes him a physical aversion to sin. He does not go to them. The same place of faith is defined in the hadith as the word

واذا حلت الحلاوة قلباً نشطت في العبادة الاعضاء

When the sweetness of faith takes place in someone's heart, his hands, feet, and limbs begin to feel comfortable in worship.

The attribute of a perfect believer should be that when the verses of Allah Ta'ala are recited in front of him, his faith should grow. And the attraction towards righteous deeds increased. It also became known that the way ordinary Muslims read and listen to the Qur'an, there is no arrangement for respect for the Qur'an, nor does Allah Almighty have an eye on the majesty of such a recitation. It is not intended to produce high results and rewards. That, too, should be full.

The third attribute of Allah is:

The third attribute of a believer is that he said he should put his trust in Allah. So, *Tawakul* means trust and confidence. It means he should have complete trust and confidence only in the Almighty Allah in all his actions and circumstances. In the Sahih Hadith, the Holy Prophet (ﷺ) said that it does not mean that one should give up conveniences and material means and measures for one's needs. Instead, the material causes and effects are insufficient for the origin. Rather, entrust the matter to Allah Almighty after providing and using the material means and measures according to strength and courage. And understand that he also creates the causes and makes the fruits of these causes. It will be what they want. Say it in a hadith

أَجْمَلُوا فِي الطَّلَبِ وَ تَوَكَّلُوا عَلَيْهِ، i.e., try to obtain sustenance and your needs through a moderate level of demand and material means. Then, entrust the matter to Allah Ta'ala. Do not confuse your heart and mind only with material means.

The fourth attribute of standing prayer:

The fourth attribute of a believer is Iqamah Salat. In this, it should be remembered that here, it is not mentioned about performing the prayer, but the standing of it. The literal meaning of Iqamah is to make something stand upright. What Iqamah Salat means is to complete all the manners and conditions of prayer in this way as the Holy Prophet ﷺ has told by words and deeds. If there is a lack of manners and conditions, you can call it prayer, but you cannot call Iqamah Salawat. The benefits, signs, and blessings of prayer are mentioned in the Holy Quran. And it has been done.

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ Indeed, Salat only prevents immorality and every sin. This is also limited to Iqamah Salat. When there is a shortcoming in the manners of the prayer, even if the fatwa says that his prayer is permissible, the amount of the shortcoming will make a difference in the blessings of the prayer. In some cases, these blessings will be completely deprived.

The fifth attribute is spending in the way of Allah:

The fifth attribute of a believing man is that he should spend whatever Allah has given him in the way of Allah. It is expected to be paid in the way of Allah. All alms, charity, waqf, and salaah, which includes zakat, Sadaqat al-Fitr, etc. Shariah

obligations, posthumous, Sadaqat, blessings, and financial service to guests, friends, and elders.

After describing these five attributes of a believing man, he said:

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا means such people are the true believers. Those whose exterior and interior are identical, and their language and speech agree; otherwise, those who do not have these attributes speak with their tongues.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Testify that there is no god but Allah and testify that Muhammad (ﷺ) is the Messenger of Allah.

But neither the actions of monotheism in their hearts nor obedience to the Messenger (ﷺ), their actions contradict their words. This verse also indicates that every right has a reality; if it is not achieved, then the right is not achieved.

A person asked to Hazrat Hasan Basri (ra): O Abu Saad! Are you a believer? So, he said that Brother Iman is of two types. If your question means that I believe in Allah Ta'ala and His angels, books, and messengers, and in heaven, hell, the Day of Resurrection, and the reckoning, then the answer is that I am a believer. And if your question means that I am the perfect believer mentioned in the verses of Surah Anfaal, then I do not know whether I am among them. After describing the attributes and signs of a true believer in the above verses, he said.

لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ For them is the rank of their Lord and forgiveness and generous sustenance.

In it, he promised three things for the true believers: one is high degrees, the other is forgiveness, and the third is sound sustenance.

The attributes of the true believers described in Tafsir Bahr Muhit are of three types. One that has to do with the heart and soul. For example, Tawakul is for Allah, as is faith and fear of Allah. Second, those related to physical actions, such as prayer, etc. Third, those about human wealth, such as spending in the way of Allah.

For these three types, three prizes have been mentioned. The highest degrees are compared to the heart and inner attributes, and forgiveness is compared to the actions related to a person's visible body, such as prayer, fasting, and others. As mentioned in the hadith, prayer is an atonement for sins, and sustenance is the

opposite of spending in the way of Allah, that what one spends will be much better and much more in the hereafter.

(Tafseer Ma'arif al-Qur'an)

Faith increases when the Qur'an is recited:

Allah's statement, and when His Ayat are recited unto them, they increase their faith;

is similar to His statement,

وَإِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ
إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ()

(Surah At Tawbah – 124)

And whenever there comes down a Surah (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

Al-Bukhari (ra) and other scholars relied on this Ayat (8:2) and those similar as evidence that faith increases and varies in strength from heart to heart.

This is also the view of the majority of the scholars of Islam, prompting some scholars, such as Ash-Shafi'i (ra), Ahmad bin Hanbal (ra), and Abu Ubayd (ra), to declare that this is the consensus of the Ummah, as we mentioned at the beginning of the explanation of Sahih Al-Bukhari. All the thanks and praises are due to Allah.

The Reality of Tawakkul:

Therefore, the believers hope in none except Allah, direct their dedication to Him alone, seek refuge with Him alone, invoke Him alone for their various needs, and supplicate to Him alone. They know that whatever He wills occurs and that whatever He does not will never happen, that He alone is the One Who has the decision in His kingdom, without partners; none can avert the judgment of Allah, and He is swift in reckoning. Hence, Sa'id bin Jubayr's (RA) statement, "Tawakkul of Allah is the essence of faith.

Deeds of Faithful Believers:

Allah describes the actions of the believers after He mentions their faith. The acts mentioned here include all types of righteous acts, such as establishing prayer, which is Allah's right.

Qatadah (ra) said, "Establishing the prayer requires preserving its times, making ablution for it, bowing down, and prostrating." Muqatil bin Hayyan (ra) said, "Establishing the prayer means to preserve its times, perform perfect purity for it, perform perfect bowings and prostrations, recite the Qur'an during it, sitting for *Tashahhud* and reciting the Salah (invoking Allah's blessings) for the benefit of the Prophet (ﷺ)."

Spending from what Allah has granted includes giving the Zakat and the rest of what is due from the servant, either what is obligatory or recommended. All the servants are Allah's dependents, and the most beloved among them to Him are the most beneficial to His creation.

The Reality of Faith:

Allah states that it is they who are the believers in truth. This means that those who have these qualities are believers with true faith.

The Fruits of Perfect Faith:

Allah said, for them are grades of dignity with their Lord, meaning they have different grades, ranks, and statuses in Paradise,

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرُ مَا يَعْمَلُونَ ()

(Surah Ale Imran – 163)

They are in varying grades with Allah, and Allah knows what they do.

Next, Allah said forgiveness; therefore, Allah will forgive them their sins and reward them for their good deeds.

A generous provision: (Paradise).

In the Two *Sahihs*, it is recorded that the Messenger of Allah (ﷺ) said that the residents of *Illiyin* (in Paradise) are seen from those below them, just as you see the distant planet in the horizon of the sky.

They said, "O Allah's Messenger (ﷺ)! They are the grades of the Prophets that none except them would attain."

The Prophet (ﷺ) said, instead, by He in Whose Hand is my soul! They are for men who believe in Allah and the Messengers (AS).

In a Hadith recorded by Imam Ahmad (ra) and the collectors of Sunnan, Abu Atiyyah (ra) said that Ibn Abu Sa'id (RA) said that the Messenger of Allah (ﷺ) said,

Residents of Paradise see the residents of the highest grades just as you see the distant planet on the horizon of the sky. Verily, Hazrat Abu Bakr (RA) and Hazrat Umar (RA) are among them (in the highest grades), and how excellent they are.

(Tafseer Ibne Kathir)

22.2 ذَلِكَ وَمَنْ يُعِظَّمْ شَعَائِرُ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

(Surah Al-Hajj – 32)

Having said that, if one observes the sanctity of the symbols of Allah, then such things emanate from the purity of the hearts.

Thus, it is, and whoever honors the Shaair of Allah is genuinely from the Taqwa of the hearts.

Explanation of the Shaair of Allah; (شَعَائِرُ اللَّهِ)

Allah says: Thus, it is, and whoever celebrates the Shaair of Allah means His commands. Then, it is genuinely from the Taqwa of the hearts. This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Hakam (ra) said, narrating from Ibn Abbas (RA):

"Honoring them means choosing fat, healthy animals (for sacrifice)."

Abu Umamah bin Sahel (RA) said: "We used to fatten the *Udhiyyah* in Al-Madinah, and the Muslims used to fatten them." This was recorded by Al-Bukhari.

In Sunan Ibn Majah, it was recorded from Abu Rafi` (ra) that the Messenger of Allah (ﷺ) sacrificed two castrated, fat, horned rams.

Abu Dawud and Ibn Majah recorded from Jabir (RA): "The Messenger of Allah (ﷺ) sacrificed two castrated, fat, horned rams."

It was said, "The Messenger of Allah (ﷺ) commanded us to examine their eyes and ears, and not to sacrifice the *Muqabilah*, the *Mudabirah*, the *Sharqa*, or the *Kharqa*'."

This was recorded by Ahmad (ra) and the Sunan compilers, and At-Tirmidhi graded it Sahih.

As for the *Muqabilah*, it is the one whose ear is cut at the front,

Mudabirah is the one whose ear is cut at the back,

The *Sharqa* is the one whose ear is split, as Ash-Shafi`i (ra) said.

The *Kharqa*' is the one whose ear is pierced with a hole.

And Allah knows best.

It was recorded that Al-Bara' (RA) said, "The Messenger of Allah (ﷺ) said:

Four are not permitted for sacrifice:

1. Those are one-eyed,
2. Those that are sick,
3. Those that are lame and
4. Those that have broken bones, which no one would choose.

This was recorded by Ahmad (ra) and the Sunan compilers, and At-Tirmidhi graded it Sahih.

The Benefits of the Sacrificial Camels:

Allah says: In them are benefits for you, meaning, in the *Budn* (sacrificial camels), you find benefits such as their milk, their wool and hair, and their use for riding.

In them are benefits for you for an appointed term,

Miqsam (ra) reported that Ibn Abbas (RA) said:

"Until you decide to offer them as a sacrifice."

It was recorded in the Two Sahihs from Anas (RA) that

The Messenger of Allah (ﷺ) saw a man driving his sacrificial camel and said, (Ride it). The man said, "It is a sacrificial camel." He (ﷺ) said, Ride it, woe to you! (The second or third time).

According to a report recorded by a Muslim from Jabir (RA), the Messenger of Allah said (ﷺ): Ride it gently according to your needs. And afterward, they are brought for sacrifice to the `Al-Atiq House. meaning they are eventually got to the `Al-Atiq House -- which is the Kabbah -- as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَبِدًا فَقَبْزًا ۖ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ
يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَرَةً طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۚ
عَفَا اللَّهُ عَنْمَا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۚ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ (١)

(Surah Al Maidah – 95)

O you who believe! Kill not game while you are in a state of Ihram for Hajj or 'Umrah (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Kabbah, of an eatable animal (i.e., sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masakin (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is All Mighty, All-Able of Retribution

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَجَلَّهُ ^{لَهُ} وَلَوْلَا رِجَالُ الْمُؤْمِنِينَ
وَنِسَاءُ الْمُؤْمِنَاتِ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ ^{لَهُ} لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ
مَنْ يَشَاءُ ^{لَهُ} لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا (١)

(Surah Al Fateh – 25)

They are the ones who disbelieved (in the Oneness of Allah — Islamic Monotheism), hindered you from Al-Masjid →AL Haram (at Makkah), and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account, you would have committed a sin without (you're) knowledge, that Allah might bring into His Mercy whom He wills if they (the believers and the disbelievers) had been apart, We certainly would have punished those of them who disbelieved, with painful torment.

(Tafseer Ibne Kathir)

ذَلِكَ ~ This is the reality.

وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ And whosoever has paid full attention to these reminders of Allah's religion, then this payment is due to the fear of Allah sitting in the hearts.

Hazrat Ibn Abbas (RA) said that the rituals of Allah mean the camels and sacrificial animals that are sent for sacrifice. This word is derived from "Shaar," pointing to making a sign or rites so that it is known that it is a sacrificial animal, and rites respect means to honor sacrificial animals. It has been narrated in an authentic narration that the Messenger of Allah (ﷺ) sacrificed a hundred camels.

It is narrated by Abu Dawud (ra) that Hazrat Hamza (RA) sacrificed a Bakhti camel, the price of which was set by the buyers at three hundred dinars.

فَأَنَّهُمْ مِّنْ تَقْوَى الْقُلُوبِ This means that worshipping Allah is one of the deeds of those who have a pure heart.

(Tafsir Mazhari)

That (*dhālika*, an implied subject, *al-amru*, 'the matter [is],' is taken to precede this [predicate]). And whoever venerates the sacraments of Allah, then that, in other words, then that awe of them — namely, [of] the beasts of sacrifice offered in the Sanctuary, after the best of them have been selected and fattened — derives from the purity of the hearts, of those individuals. These [sacraments] are called *Shaair* because they are marked out [*ish'ār*] with something to indicate that they are offerings, such as having a hump pierced with a piece of metal.

(Tafseer Jalalain)

The jurists said that veneration of non-Allah is always prohibited or permissible. But it is acceptable about Allah. Some elders have derived two Masail from it. One is that holiness is related to the heart, and the other is that it is self-legitimate to observe religious rituals while staying within the limits of Shariah.

It was said that you can benefit from these animals for a certain period. For example, taking up the task of riding, carrying out a ritual, drinking milk, etc., but this is only so long as it has yet to be designated explicitly for sacrifice. But when it has been set aside for sacrifice and made a "Hadi," it is not permissible to take advantage of it unnecessarily. Then it was said that the place of slaughtering of these sacrificial animals is the boundaries of the Haram, where they should be sacrificed. (Kamalain Translation and Sharah Tafsir Jalalain)

Whoever respects the honorable commandments of Allah Ta'ala is better in the sight of his Lord. Respecting the commandments also includes acquiring knowledge and arranging to follow them. The value of Allah's commandments is better for him because they are a means of deliverance from punishment and eternal relief, and specific four feet are recognized by each of them that have been recited to you. In other words, the description of forbidden animals has been given in the verse of Surah Inaam, قُلْ لَّا أُجِدُّ فِيهَا أَوْحَىٰ إِلَىٰ مُحَرَّمًا Other animals have been made lawful for you.

In this place, the halal of four-legged animals was mentioned so that no one would suspect the prohibition of common cattle in the state of Ihram due to the ban. When the good of the religion and the world depends on the respect of Allah's commandments, then you people should stay away from filth, i.e., idols, because associating idols with Allah is an apparent rebellion against Allah's command. The instruction to avoid polytheism in this place was given explicitly because the polytheists of Makkah used to recite their Hajj Talbiyah. Names used to be mixed. Allah has no partners except those idols that belong to Allah and avoid falsehood. Whether it is the lie of beliefs such as the belief of polytheists in shirk or other types of lies in the way that you bow down to Allah, do not associate anyone with Him. The person who associates partners with Allah will be as if he fell from the sky and then the birds scratched his legs or the wind carried him to a distant place and smashed him. A person who pays full attention to these monuments mentioned above of Allah's religion, then his paying attention comes from fearing Allah with all his heart or the insults of the liars.

Abiding means the observance of divine commandments. Those related to the sacrifice, whether it is pre-slaughter orders or at the time of slaughter. Such as mentioning the name of Allah on it or after slaughter, such as its food or whose food is halal for whom he should eat and whose food for whom he is not halal he should not eat. Some of these rulings have been mentioned before, and some of them are that it is permissible to get benefits from them for a certain period. Unless they are made a Hudi according to the rules of Shariah, then it is not acceptable to take advantage of them for milk or rides. But when they have the opportunity to go to the House of Allah and Hajj or Umrah near the House of Atiq, it means the whole Haram, that is, do not slaughter outside the Haram.

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا The things that are considered to be the symbols of a particular religion or group are called its rituals. Shamir Islam is the name of the special rules considered a sign of being a Muslim. Most of the Hajj officials are like that.

مِنْ تَقْوَى الْقُلُوبِ means worshiping Allah is a sign of piety of the heart. They are respected by those who have piety and fear in their hearts. It is known that piety is related to the human heart. When there is fear of Allah in it, its effect is seen in all actions. (Tafseer Ma'arif al-Qur'an)

22.3 الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ○

(Surah Al Hajj – 35)

those whose hearts are filled with awe when Allah is remembered, and who observe patience against whatever befalls them, and who are steadfast in Salah, and who spend (in the way of Allah) out of what We have given to them.

Rites of Sacrifice have been prescribed for every Nation in the World:

Allah tells: And for every nation, We have appointed religious ceremonies, Allah tells us that sacrifice and shedding blood in the Name of Allah has been prescribed for all countries.

Ali bin Abi Talhah (RA) reported that Ibn Abbas (RA) said (And for every nation, We have appointed religious ceremonies), "Festivals."

Ikrimah (ra) said, "Sacrifices." And for every nation, We have appointed religious ceremonies,

Zayd bin Aslam (RA) said, "This means Makkah; Allah did not appoint religious ceremonies anywhere else for any nation." They may mention the Name of Allah over the beast of cattle that He has given them for food.

It was recorded in the Two Sahihs that Hazrat Anas (RA) said,

"The Messenger of Allah (ﷺ) brought two fat, horned rams; he said *Bismillah* and *Allahu Akbar*, then he put his foot on their necks."

And your God is One Allah, so you must submit to Him Alone.

Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All the Prophets called humanity to worship Allah Alone with no partner or associate.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ()

(Surah Al Anbiya – 25)

And We did not send any Messenger before you (O Muhammad ﷺ), but We revealed to him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)."

Allah says (so you must submit to Him Alone), meaning, submit to His commands and obey Him in all sincerity.

And give glad tidings to the *Mukhbitin*. Mujahid (ra) said about *Mukhbitin*,

"Those who find contentment in their faith."

Hazrat Sufyan Ath-Thauri (ra) said, "Those who find contentment in their faith and who accept the decree of Allah and submit to Him." It is better to interpret it by what comes next, which is: Whose hearts are filled with fear when Allah is mentioned, meaning their hearts fear Him.

And the patient who bear whatever may befall them, meaning, of afflictions. And those who perform the Salah fulfill the duties Allah has enjoined upon them, the responsibility of conducting the obligatory prayers.

And who spends out of what We have provided for them? The excellent provision which Allah has given them. They pay on their families, servants, and the poor and needy; they treat people kindly while remaining within the limits set by Allah.

This contrasts the hypocrites, who are the opposite of all this, as we have discussed in the Tafseer of Surah *Baraah*: to Allah be praise and blessings.

{Tafseer Ibne Kathir}

Who, when Allah is mentioned, their hearts tremble, fear, and who endure [patiently] whatever may befall them, of ordeals, and who observe prayer, at its appointed times, and who, from that which We have provided them, expend, [from it] give voluntary alms. (Tafseer Jalalain)

The Companions asked the Holy Prophet (ﷺ) what is this sacrifice. He replied that it was the Sunnah of your father Abraham (AS). The Companions then inquired that O Messenger of Allah ﷺ! What do we benefit from it? He said that for every hair, one good deed, it was said that you all have one God. However, the rules of Shariah keep changing. But no prophet or messenger has ever disagreed with the monotheism of Allah. Therefore, all of you bow down to Him and obey His commandments. Tawheed demands that you do not worship anything other than Allah do not consider any house as the holiest and do not create suspicion of shirk within you. Give glad tidings to those who obey Allah, who tremble with fear when they hear the mention of Allah Almighty, obey Allah Almighty, and endure hardships. It means that the Shariah laws bind them to fulfill Allah's duties, spend

what Allah has given them, and treat the poor and the needy with kindness. All this results from Tawheed, in which the Tawheed will be pure.

(Kamalain translation and interpretation of Jalalain)

Summary commentary:

The commandment of slaughtering the sacrifice in the Haram should not make anyone think that this purpose is the genuine reverence of the Haram, but the real purpose is the reverence of Allah and closeness with Him. Slaughter is its tools and means. This appropriation is due to certain wisdom; if these appropriations were the original intention, they would not change in Shariah. Still, they continue to change. However, the original intent of closeness to Allah remained preserved in all the Shariah. Therefore, among the people of Shari'ah that have passed, it was prescribed for every Ummah to make a sacrifice to take the name of Allah on the specific cattle that Allah had given them, so the real purpose was to take this name. From this, it emerged that your God is the only true God, so you should all be of Him. That is, be pure. Do not let any suspicion of shirk arise in your actions by considering a house or other place as the most important.

O Muhammad ﷺ! Those who follow our reverence, O peace be upon them, give the glad tidings of Paradise, etc. Those who, by the blessing of the Holy One, are such that when Allah's commandments, attributes, and promises are mentioned in front of them, their hearts are afraid. They persevere in whatever troubles befall them, and those who pray obey and spend from what We have given them as much as they are permitted. Pure Tawheed is such a blessed thing that, thanks to it, spiritual, physical, and financial perfections are born. In the same way, it is known that certain things are prohibited regarding Shair Allah above, so one should not suspect that these sacrifices are the most important. Even more than that, the main thing is the reverence of Allah and His religion, and appropriations are a way of it. Therefore, we have made sacrificial camels and cows and similarly goats and sheep as a memorial of Allah's religion so that the knowledge and practice of the rulings related to them show the greatness of Allah and the value of faith so that that profit can be obtained from the things appointed by Him. Worldly owner's opinion is not reliable. This shows his complete obedience and divinity of the true king, and apart from this religious wisdom, you have other benefits in these animals.

For example, the worldly benefit is eating and feeding, and the hereafter is reward. When it contains this wisdom, stand on them and recite the name of Allah

while slaughtering them. He said this only about camels: the soul should kill them standing up and slay them easily. So, the last benefit, the reward, was obtained from this. Also, the greatness of Allah was revealed, and a life was sacrificed in His name. By which it was revealed that he was the creator of his creature. So, when they fall on a crotch and become cold, eat them yourselves and give them to people in need, for this is a worldly benefit. We have placed these animals under your command in such a way that you, despite your weakness and their strength, were able to slaughter him in this way so that you may thank Allah for this victory.

This wisdom explains the absolute slaughter regardless of its being a sacrifice and the fact that there is no particular purpose for the slaughter—the blood but your righteousness that the intention of closeness and sincerity reaches him. Therefore, the purpose of divine praise has been proved, and just like the above, it has been blessed. A common wisdom of conquest was described as disregarding the characteristic of being a sacrifice. Next, there is a unique wisdom of conquest in terms of sacrifice. He says that in the same way, Allah Almighty has placed these animals under your command. He would have given it if he had performed the sacrifice this way. Otherwise, if Allah's help had not been the guide, he would have either doubted in the slaughter itself and would have been deprived of this worship, or he would have started slaughtering in the name of other than Allah, and O Muhammad ﷺ! Tell the good news to those who are sincere. Before this, the good news was about the areas of sincerity. This is mainly about sincerity.

The real meaning of *أَوْجَلَتْ قُلُوبُهُمْ* is the fear that arises in the heart because of someone's greatness. This is the case with the good servants of Allah and the righteous, who hear the mention and name of Allah Ta'ala; their hearts are filled with awe because of His greatness and magnificence.

(Tafseer Ma'arif al-Qur'an)

22.4 وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ۝

(Surah Al Mominun – 60)

And those who give whatever they give, with their hearts full of fear that to their Lord they are to return.

Description of the People of Good Deeds:

Allah says: Verily, those who live in awe for fear of their Lord; means, even though they have reached the level of *Ihsan* and have faith and do righteous deeds, they are still in awe of Allah and fear Him and His hidden plans for them, as Al-Hasan Al-Basri (ra) said! "The believer combines *Ihsan* with awe, while the disbelievers combine evil deeds with a sense of security."

And those who believe in the Ayat of their Lord; means, they believe in His universal and legislative signs, as Allah says about Maryam, peace be upon her:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ

وَكَانَتْ مِنَ الْقَانِتِينَ ۝

(Surah At Tehreem – 12)

And Maryam (as) (Mary), the daughter of 'Imran who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our Ruh [i.e., Jibril (Gabriel)], and she testified to the truth of the Words of her Lord [i.e., believed in the Words of Allah: "Be!" and he was; that is 'Isa (AS) (Jesus) son of Maryam (Mary) as a Messenger of Allah], and (also believed in) His Scriptures, and she was of the Qanitun (i.e. obedient to Allah).

Meaning that she believed that whatever existed was by the will and decree of Allah and that whatever Allah decreed if it were a command, it would be something that He liked and accepted; if it were a prohibition, it would be something that He disliked and rejected; and if it were good, it would be true.

This is like the Ayat:

And those who join not anyone (in worship) as partners with their Lord;

Meaning they do not worship anyone or anything else besides Him. Still, they revere Him and know that there is no god except Allah Alone, the One, the Self-

Sufficient Master, Who does not take a wife or have any offspring, and there is none comparable or equal unto Him.

And those who give that which they give with their hearts full of fear because they are sure to return to their Lord. This means they offer in charity, fearing they may not accept it because of shortcomings or failure to meet the required giving conditions. This has to do with fear and taking precautions, as Imam Ahmad (ra) recorded from Hazrat A'ishah Siddiqah (RA):

I said: "O Messenger of Allah ﷺ, (And those who give that which they give with their hearts full of fear...). Are these the ones who steal and commit Zina and drink alcohol while fearing Allah!"

The Messenger of Allah (ﷺ) replied:

No, O daughter of Abu Bakr (RA). O daughter of As-Siddiq (RA), who prays, fasts, and gives in charity, fearing Allah.

At-Tirmidhi recorded this, and Ibn Abi Hatim recorded something similar in which the Prophet (ﷺ) said:

No, O daughter of As-Siddiq (RA), they are the ones who pray and fast and give in charity while fearing that they will not accept it. It is these who hasten in the good deeds.

This is also how Ibn Abbas (RA), Muhammad bin Ka'b Al-Qurazi (RA), and Al-Hasan Al-Basri (ra) interpreted this Ayat. And they are foremost in them.

(Tafseer Ibne Kathir)

And who give what they give, of voluntary alms and righteous deeds, while their hearts tremble [with awe], fearful lest it not be accepted from them, because (the particle *lām*, 'for,' is taken as implied before *annum*, 'that they') they are going to return to their Lord —

(Tafseer Jalalain)

That people live in fear of non-acceptance despite their righteous deeds. The reason is that their hearts are filled with the awe and glory of Allah. The famous sentence of Hazrat Abu Bakr Siddiq (RA) also means that I do not consider myself safe from the vision of Allah Almighty. Even if I don't have one foot in heaven, it is

in Sawi (the book name) that Hazrat Abu Bakr Siddique (RA) used to cry so much because of the fear of Allah that there were pits of tears on his cheeks.

Hazrat Hasan (ra) says that a believer is a combination of goodness and fear of Allah, and a hypocrite is fearless despite evil. Others believed in the divinity of the polytheist Arabs; they also called it partners. For this reason, in the Shari'ah, only the acknowledgment of Allah is not sufficient, but the negation is also necessary. For this reason, the believers believe that Allah Almighty is the only independent and do not associate anyone with Him. The second glory of a believer is that he continues to give charity in the way of Allah and is afraid that Allah may not accept his giving. It is the people of faith and piety who benefit, not the unbelievers and polytheists, who are proud of worldly gambling and profit and consider themselves righteous.

(Kamalain translation wa Shareh Tafsir Jalalain)

And those who spend in the way of Allah spend in such a state that their hearts fear that they will return to their Lord—those who do good deeds. According to Hazrat Aisha Siddiqah (RA), they are giving means giving money and doing good in every way.

They fear that their good deeds will be rejected and not accepted. Or it cannot be done in a way that is appropriate to appear in the court of Allah, and if they are caught in it, it makes them fear that because of the abundance of their sins and lack of obedience, even this good charity will not be given to them. He could not escape from Allah's punishment.

They are the return of Allah; that is, their hearts are afraid because their return will be to Allah; that is, they are so scared that Allah will return them, and He will return them to Allah. They are familiar with the process. Hasan al-Basri (ra) said: "They obey Allah and do it with effort, yet they fear their obedience may not be accepted. Hazrat Aisha Siddiqah (RA) said that I heard from the Messenger of Allah (ﷺ), the verse: ' inquired about and asked if these are the people who drink alcohol and steal, he (ﷺ) said! No, O daughter of Siddiq (RA). Instead, these people fast, pray, and give charity, fearing their obedience will not be accepted. These are the people who advance in good deeds.

(Narrated by Ahmad, Al-Tirmidhi, and Ibn Majah)

It is reported in the narration of Bayhaqi (ra) that Hazrat Aisha Siddiqah (RA) said, I said, O Messenger of Allah (ﷺ), and those who are not, she (RA) said, "Is this the person who commits adultery, drinks alcohol and steals?" He (ﷺ) said, "No, daughter of Siddique! This is not the person, but it means the person who gets up at night for prayer and gives charity and still fears that it will not be accepted.

(Tafsir Mazhari)

Summary commentary:

There is no doubt that those who fear their Lord, those who believe in the revelations of their Lord, those who do not associate partners with their Lord, and those who give in the way of Allah, whatever they offer and despite their hearts to give and spend in the way of Allah fear that they are about to go to their Lord. Go there and see what the fruit of these donations will be. This giving may be different from the order.

For example, if the wealth is not halal or the intention is not pure for Allah, and if the purpose is not sincere, or if the wealth is haram, we do not know; on the contrary, they start accusing him. People who have these qualities are getting their benefits quickly. And they are running towards them, and these deeds are simple, which are difficult to do because we only ask people to do their capacity. Therefore, all these tasks are easy, and their good end and fruition are assured. Because we have a safe book of deeds that will accurately explain everyone's situation, there will be no injustice to the people.

That is, they do something. It includes almsgiving, prayer, fasting, and all good deeds, and if the mention is made of the famous Qerati, it will only be about the almsgiving. But the meaning is still general good deeds. Hazrat Hasan Basri (ra) says that we have seen people who were so afraid of doing good deeds that they are not afraid of doing evil deeds. (Qurtubi)

(Tafseer Ma'arif al-Qur'an)

22.5 رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

۞ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۝

(Surah Al Noor – 37)

by the men whom no trade or sale makes neglectful of the remembrance of Allah, nor from establishing Salah and paying Zakat; they are fearful of a day in which the hearts and the eyes will be over-turned.

Hafiz Ibne Kathir (ra) said:

Men who neither trade nor business divert from the remembrance of Allah from performing the Salah or giving the Zakat. They fear a Day when hearts and eyes will be overturned.

The Virtues of the Masajid, the Correct Etiquette:

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allah then states where it belongs, which is in the Masjids, the places on earth that are most beloved to Allah. The Masjids are His houses where He Alone is worshipped.

So, Allah says: In houses which Allah has ordered to be raised, meaning Allah has commanded that they be established and that they be kept clean of any filth, idle talk, or words or deeds that are inappropriate.

Ali bin Abi Talhah (RA) reported from Ibn Abbas (RA) concerning this Ayat (In houses which Allah has ordered to be raised). He said, "Allah forbade idle talk in them." This was also the view of Ikrimah (ra), Abu Salih (ra), Ad-Dahhak (ra), Nafi` bin Jubayr (ra), Abu Bakr bin Sulayman bin Abi Hathamah (ra), Sufyan bin Husayn (ra) and others among the scholars of Tafseer.

Many Hadiths have been narrated concerning the construction of Masjids, honoring, respecting, and performing them with incense, etc. This has been discussed in more detail elsewhere, and it has written a book dealing with this topic. Praise and blessings be to Allah. With Allah's help, we will mention a few of these Hadiths if Allah will. In Allah, we put our trust and reliance.

Uthman bin Affan (RA), the Commander of the faithful, may Allah be pleased with him, said, "I heard the Messenger of Allah (ﷺ) say: Whoever builds a Masjid seeking

the Face of Allah, Allah will make for him something similar to it in Paradise. It was narrated in the Two Sahihs.

Ibn Majah (ra) narrated that Umar bin Al-Khattab (RA), may Allah be pleased with him, said, "The Messenger of Allah (ﷺ) said: Whoever builds a Masjid in which the Name of Allah is remembered, Allah will build for him a house in Paradise. An-Nasa'i mentioned something similar. There are very many Hadiths that say this.

Umme Al Mominin Hazrat A'ishah Siddiqah (RA) said: "The Messenger of Allah (ﷺ) commanded us to build Masjids among the houses, and to clean them and perfume them." This was recorded by Ahmad (ra) and the Sunnan compilers, except An-Nasa'i (ra). Ahmad (ra) and Abu Dawud (ra) recorded a similar report from Samurah bin Jundub (RA).

Al-Bukhari (ra) narrated that Hazrat Umar (RA) said: "Build for the people a place to worship Allah, and beware of using red or yellow for adornment and decoration and distracting the people thereby."

Hazrat Anas (RA) said, "The Messenger of Allah (ﷺ) said: The Hour will not come until people show off in building Masjids. It was recorded by Ahmad (ra) and the compilers of the Sunnan, except At-Tirmidhi.

Hazrat Buraydah (RA) narrated that a man called out in the Masjid and said, "Has anybody said anything about a red camel?"

The Prophet (ﷺ) said: May you never find it! The Masjids were built only for what they were made for. Muslims narrated this.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: If you see someone buying or selling in the Masjid, say to him, "May Allah never make your business profitable!" And if you see someone calling out about lost property, say, "May Allah never return it to you!" This was recorded by At-Tirmidhi, who said: "Hasan Gharib."

Al-Bukhari recorded that As-Sa'ib bin Yazid Al-Kindi said, "I was standing in the Masjid, and a man threw pebbles at me, so I looked and saw Umar bin Al-Khattab (RA) who said, 'Go and bring me these two men.'

I brought them to him, and he said, 'Who are you?' Or, 'Where do you come from?'

They said, 'We are from At-Taif.'

Hazrat Umar (RA) said, 'If you had been from this town, I would have punished you, for you are raising your voices in the Masjid of the Messenger of Allah (ﷺ).'"

An-Nasa'i (ra) recorded that Ibrahim bin Abdur-Rahman bin Awf (RA) said: "Hazrat Umar (RA) heard the voice of a man in the Masjid and said: 'Do you know where you are?'" This is also Sahih.

Al-Hafiz Abu Yala Al-Musili (RA) recorded from Ibn Umar (RA) that Umar (RA) used to burn incense in the Masjid of the Messenger of Allah (ﷺ) every Friday. Its chain of narration is Hasan, and there is nothing wrong with it; Allah knows best.

It is confirmed in the Two Sahihs that the Messenger of Allah (ﷺ) said: A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs Wudu' and does it well, he goes out to the Masjid for no purpose other than to pray; he does not take one step but increases in one level in status, and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays, (they say),

"O Allah, send blessings on him, O Allah, have mercy on him."

And he will remain in a state of prayer as long as he is waiting for the prayer. The following is recorded in the Sunnan: Those who walk to the Masjids when it is dark, give them the glad tidings of complete Light on the Day of Resurrection.

When entering the Masjid, it is recommended to join with one's right foot and to say the supplication recorded in Sahih Al-Bukhari, where it is narrated from Abdullah bin `Amr (RA) that the Messenger of Allah (ﷺ) used to say when he entered the Masjid: I seek refuge with Allah Almighty and with His Noble Face, and with His Eternal Domain, from the accursed Satan.

He (one of the narrators) asked, 'Is that all!' He answered, 'Yes'.

If he says this, Satan says: "He will be protected from me all day long."

Muslim (ra) recorded that Abu Humaid or Abu Usayd sounded: The Messenger of Allah (ﷺ) said: When anyone of you enters the Masjid, let him say: "O Allah, open the gates of Your mercy for me. And when he comes out, let him say: "O Allah, I ask You of Your bounty." An-Nasa'i (ra) also recorded this from them from the Prophet.

Abu Hurairah (RA) said: The Messenger of Allah (ﷺ) said: When any of you enters the Masjid, let him invoke blessings on the Prophet (ﷺ), then let him say: "O Allah, open the gates of Your mercy for me." When he comes out, let him invoke blessings on the Prophet (ﷺ) and say, "O Allah, protect me from the accursed Satan." This was also recorded by Ibn Majah (ra), as well as Ibn Khuzaymah (ra) and Ibn Habban (ra) in their Sahihs.

Allah's saying: in them His Name is remembered. meaning, the Name of Allah. This is like the Ayat:

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ۝

(Surah Al Araf – 29)

Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only (i.e., worship none but Allah and face the Qiblah, i.e., the Kabbah at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allah's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection (in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers))].

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

(Surah Al Araf – 31)

O Children of Adam (AS)! Take your adornment (by wearing your clean clothes) while praying and going round (the Tawaf of) the Kabbah, and eat and drink but waste not by extravagance. Indeed, He (Allah) likes not Al-Musrifun (those who waste by extravagance)

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝

(Surah Jinn – 18)

And the Masajid are for Allah (Alone), so invoke not anyone along with Allah.

(In them His Name is remembered). Ibn Abbas (RA) said, "This means that His Book is recited therein." Therein glorify Him in the mornings and the evenings—men whom neither trade nor business diverts from the remembrance of Allah.

This is like the Ayat:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

(Surah Al Munafiqun – 9)

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ

ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ١

(Surah Al Jumma – 9)

O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing), That is better for you if you did but know!

Allah says that this world and its adornments, attractions, and marketplaces should not distract them from remembering their Lord, Who created them and sustains them, those who know that what is with Him is better for them than what they possess because what they have is transient but that which is with Allah is eternal.

Allah says: Men who neither trade nor business divert from the remembrance of Allah nor from performing the Salah nor from giving the Zakat, which means that they give priority to obeying Allah and doing what He wants and what pleases Him over doing what they want and what pleases them.

Salim reported from Abdullah bin Umar (RA) that he was in the marketplace when the Iqamah for prayer was called, so they closed their stores and entered the Masjid. Ibn Umar (RA) said:

"Concerning them, the Ayat was revealed: (Men whom neither trade nor business diverts from the remembrance of Allah)." This was recorded by Ibn Abi Hatim (ra) and Ibn Jarir (ra). (Men whom neither trade nor business diverts from the remembrance of Allah). Ali bin Abi Talhah (ra) reported that Ibn Abbas (RA) said, "This meant from the prescribed prayers."

This was also the view of Muqatil bin Hayyan (ra) and Ar-Rabi bin Anas (ra). As Siddi (ra) said: "From prayer in congregation."

Muqatil bin Hayyan (ra) said, "That does not distract them from attending the prayer and establishing it as Allah commanded them, and from doing the prayers at the prescribed times and doing all that Allah has enjoined upon them in the prayer." They fear a Day when hearts and eyes will be overturned. This means the Day of Resurrection, when people's hearts and eyes will be overturned because of the intensity of the fear and terror of that Day. This is like the Ayat:

وَأَنذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَىٰ الْحَنَاجِرِ كَظِيمِينَ مَّا لِلظَّالِمِينَ مِنْ حَسِيمٍ وَلَا شَفِيعٍ يُطَاعُ ١

(Surah Ghaffir – 18)

And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e., the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend nor an intercessor for the Zalimeen (polytheists and wrong-doers) who could be given heed.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ (١)

(Surah Ibrahim – 42)

Consider not that Allah is unaware of that which the Zalimun (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.

And they give food, in spite of their love for it, to the poor, the orphan, and the captive, (saying :) "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you. Verily, we fear from our Lord a Day, hard and distressful, that will make the faces look horrible."

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (٢) إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً

وَلَا شُكُورًا (٣) إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا (٤) فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً

وَسُرُورًا (٥) وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (٦)

(Surah Ad Dehr: 8 – 12)

And they give food, despite their love for it (or for the love of Him), to Miskin (the poor), the orphan, and the captive (8) (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward nor thanks from you. (9) "Verily, we fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." (10) So, Allah saved them from the evil of that Day and gave them *Nadhr* (a light of beauty) and joy. (11) And their recompense shall be Paradise, and silken garments because they were patient. (12)

And Allah says here: Allah may reward them according to the best of their deeds, meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds." and add even more for them out of His grace. This means He will accept their good deeds and multiply them for them, as Allah says:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ حَسَنَةً يَّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

(Surah Al Nisa – 40)

Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it and gives from Him a great reward (40)

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ (٥)

(Surah Al An'am – 160)

Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His Messenger ﷺ) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His Messenger ﷺ) shall have only the compensation of the like thereof, and they will not be wronged.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ ۖ لَهُ أَضْعَافًا كَثِيرَةٌ ۖ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ ۚ وَإِلَيْهِ تُرْجَعُونَ (٦)

(Surah Al Baqarah – 245)

Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ ۗ

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٧)

(Surah Al Baqarah – 261)

The likeness of those who spend their wealth in the Way of Allah is like the likeness of a grain (of corn); it grows seven ears, each with a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

And Allah says here: And Allah provides to whom He wills without measure.

(Tafseer Ibne Kathir)

"Rijal" mentioned men specifically, regardless of men and women, because it is not obligatory for women to go inside the masjid to perform Jumu'ah or congregational prayer, or it is because women are generally ignorant and negligent.

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ neither does any trade make them heedless of the remembrance of Allah nor does the word trade include both buying and selling. Therefore, there was no need for the word sale after the word trade. But selling is more important than buying. Profit is expected in buying, and profit is more

scheduled in selling. Therefore, it is inevitable that some people think that in terms of the wording, although both buying and selling are included in the trade, in this place, the word sale has been mentioned in contrast to trade, so trade means buying. It was adopted by leaving out the word trade because trade begins with purchase. Some scholars said that trade refers to beneficial transactions, and after that, special mention of sales has been made to show their importance. Fara'a (ra) said that trade is related to those who bring wealth from outside, and sale is associated with the sale in which the property is in their hands.

وَاقَامِ الصَّلَاةَ Zikr Allah refers to coming to Masajid to pray. Baghwi (ra) had quoted the saying of Hazrat Ibn Umar (RA) that I was in the market, and when the prayer was established, people got up, closed their shops, and went to the masjid. The verse mentioned above was revealed about them.

Zikr Allah refers to the general remembrance of Allah and the Lord. At that time, the word "Zikr Allah" will be familiar, and its examples will be those who are the most withdrawn and stay immersed in obedience to Allah all the time, leaving all the worldly worries behind. They did not abandon it, but despite being engaged in trade and other things, trade did not make their hearts oblivious to the remembrance of Allah, outwardly with people in worldly pursuits and inwardly with their Creator accessible from all creation.

Regarding the establishment of salat and prayer, Baghwi (ra) has written that the establishment of worship means performing the prayer at fixed times. The one who delays the blessing from the appointed time is not the one who establishes the prayer.

وَإِيتَاءِ الزَّكَاةَ Ibn Abbas (RA) said: When the time to pay Zakat comes, they do not stop Zakat, they do it immediately. Some scholars say that Zakat refers to all good deeds.

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ They fear a day in which many hearts and many eyes will be turned upside down.

تَتَقَلَّبُ means they will be disturbed, and the condition will be reversed due to fear and hope. Some of them, while commenting on تَتَقَلَّبُ, said that the hearts of the disbelievers would turn away from the disbelief and polytheism on which they were established in the world, and the veils would be removed from their eyes. Things that they have never seen but imagined will appear to them. I would not have thought. Be the believers. First, they are satisfied with the blessings of heaven;

then their hearts and eyes will turn, and they will see their Lord with their eyes like the moon of the fourteenth and the full sun.

Some said that because of fear and hope, the hearts of believers will be turned upside down, there will be fear of death, and there will be hope of salvation. The eyes will be dizzy looking forward and will turn around to see from which side the grip is from the right side, from the left side, from which side the deed is received, from the straight side, from the reverse side, or behind. Some scholars said that the heart will turn upside down due to fear, and the throat will be stuck. Neither can go down nor up and seeing the horror of the situation, the eyes will turn to stone.

(Tafsir Mazhari)

Hazrat Jalaluddin Mohali (ra) said:

Men (*rijālun*, the subject of the verb *yusabbihu*, 'make glorification'; if [the passive is] read, *yusabbahu*, 'glorifications are made,' it [*rijālun*, 'men'] substitutes for the [impersonal] subject of *lahu*, 'to Him,' so that *rijālun*, 'men,' is the subject of an implied verb in response to an implied question as if one had asked: who makes glorifications to Him?) whom neither trading, purchase, nor sale distracts from the remembrance of Allah and the observance of prayer (the [final] *hā'* of *iqamat*, 'the observance,' has been omitted to facilitate [the reading]) and payment of the alms. They fear a day when hearts and eyes will be tossed about, in fear, the hearts [tossed about] between [the hope of] deliverance and [the fear of] destruction, and the eyes to the right and the left [out of anxiety] — this is the Day of Resurrection; (Tafseer Jalalain)

By giving the example of guidance of the believer's heart with light, Allah Almighty did not want to say that Allah Almighty puts light and guidance in the heart of the believer, then day by day the ability to accept the truth increases in him, and he is ready for action at all times.

The example of the guidance of the believer's heart was given again, and it was said that these examples were explained so that the matter became understandable. People can benefit from it as much as possible. Then it was noted that these guided persons worship in those houses, regarding which Allah Almighty has ordered that they be treated with respect and the name of Allah Almighty should be mentioned. So, these gentlemen in these houses in the morning and the

evening describe the purity of Allah Almighty. From this morning and evening, the idiom's meaning is continuous, as if they are constantly glorifying.

In this case, the literal meaning of *Rifa* is to raise. But here, it is not meant material elevation, but spiritual elevation. That is to respect these, Masajid.

Then it was said that prayer and payment of zakat do not stop these gentlemen from their trade or buying and selling, but they are also engaged in paying this duty along with all these worldly things. Despite being involved in worldly affairs; they pay attention to their duties and are open to paying for their rights. Also, because of this great fear and piety, despite being so bound by the commandments of Allah, they are always afraid of punishment. As a result, Allah Almighty will give Ahsan-ul-Jaza, which means Paradise. Apart from this, there is no limit to what Allah Almighty can bestow upon whomever He wishes.

(Kamalain translation and interpretation of Jalalain)

نُورٌ عَلَى نُورٍ said: Here the example has ended. Thus, when Allah Almighty puts new tolerance in the heart of a believer, his desire to accept the truth increases daily, and he is always ready to follow the commandments. Some commandments may not have been known because habit acquired knowledge, just as olive oil was ready for light before it caught fire. A believer is also prepared to act on them even before the knowledge of commandments, and when he gets knowledge, the light of knowledge is also found along with the firm intention of action. To which he immediately accepts. So, action and knowledge come together, نُورٌ عَلَى نُورٍ true. It does not happen that after knowledge of the rulings, he has doubts, and if he finds it suitable for himself, he takes it; otherwise, he rejects it.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ That is, the person whose chest is opened by Allah for Islam, then he is on a light from his Lord and he has reached a place.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ Therefore, this is an example of Allah's guidance. Allah, the Exalted, guides whomever He wills to this light of guidance, and this example of advice has been given in the same way that many instances have been described in the Qur'an, so this will also guide people. The direction is intended. Therefore, Allah Ta'ala describes these examples for the guidance of people so that the subjects become close to understanding rational things, and Allah Ta'ala is all-knowing. This means that Allah the Exalted describes examples, and those examples are excellent so that there is good guidance. Next, the people of

guidance state that they go and worship in such houses as Allah the Exalted has ordered. They should be literate. The name of Allah should be mentioned in them; what is meant by these houses is Masajid, and their etiquette is that menstruating women and unclean men should not enter them, and no impure things should be brought into them. Don't make noise there or sit there for worldly affairs and talk. Please do not go to them after eating something that smells bad. Therefore, in these Masajid, such people describe the purity of Allah in the morning and evening prayers. Those who remember Allah, i.e., obeying the commandments at any time, especially the prayer and giving zakat, which is the most important of the commandments, neither buying nor selling can neglect them, and despite obedience and such is their fear of worship that they fear such a day. In which many hearts and eyes will be turned.

As in another verse

يُؤْتُونَ مِمَّا آتَوْا وَقَلُوبُهُمْ وَجَلَّةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ That is, these people spend in the way of Allah and yet their hearts are afraid of the doomsday. Allah will reward them very well for their deeds. In other words, He will give them Paradise and more of His grace. Allah, the Exalted, gives abundantly to whomever He wills. So, these people will be counted in Paradise in the same way.

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ It describes the special qualities of those believers who are the special bearers of Allah's guidance and keep the Masajid inhabited. In this, the interpretation of the word Rijal indicates that the attendance of Masajid is actually for men. The prayers of women are better in their homes. In Musnad Ahmad, Bayhaqi, there is a hadith of Ummul Mominin Hazrat Umme Salama (RA) that the Messenger of Allah (ﷺ) said خَيْرُ مَسَاجِدِ النِّسَاءِ قَعَرُ بَيْوتِهِنَّ

The best Masjid for women is their homes' narrow, dark corners. In this verse, this attribute of the righteous believers has been described so that they are not distracted from the remembrance of Allah by the occupation of trade and sale because sale is also included in the world trade.

Therefore, due to the competition, some commentators have taken trade to mean buying and sale to mean selling in this place, and some have kept trade in its general meaning. In other words, the wisdom of describing the transactions of buying, selling, and selling separately has shown that trade is a broad concept. The benefits and profits are sometimes received in periods, and the benefit of something of sale and receiving the price and profit in cash is immediate and cash. He mentioned this feature because he did not think of any worldly benefit compared to Allah's remembrance and prayer.

Hazrat Abdullah Bin Umar (RA) said that this verse was revealed about the market owners, and his son Hazrat Salim (RA) said that one day, Hazrat Abdullah bin Umar (RA) passed through the market when it was time for prayer, and he saw people closing their shops. When they were going to the masjid, he said that this is what the Qur'an says about these people رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

There were two Companions in the Prophet's era; one was engaged in trade, and the other was involved in industry and craftsmanship, i.e., blacksmithing and making and selling swords. Earlier, the trading situation of the Sahabi was that if the sound of adhan reached their ears while weighing, he would place the scale there and stand for prayer. Another sage had this knowledge that if he was hitting a hammer on a hot surface and the sound of adhan came to their ears, then if he were holding the hammer on his forehead, he would put the hammer behind his forehead and start the prayer. This verse was revealed in his praise (Qurtubi).

Most of the Companions were trade professionals:

It is also known from this verse that most of the Companions of the Prophet (ﷺ) were traders or industrialists—works related to markets. Not being forbidden to trade and sell can be the attribute of those whose hobby is trade and sale. Otherwise, it would be useless to say it.

(Narrated by Al-Tabarani, Ibn Abbas (RA))

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ This is the last line of believers, in which it has been explained that despite being engaged in worshipping and obeying Allah all the time, these men do not become careless and fearless. Still, the fear of the reckoning of the Day of Judgment remains upon them, and this is the perfection of this light of guidance. It is what was given to them by Allah Ta'ala. Which is mentioned in this verse! يَهْدِي اللَّهُ لِنُورٍ مَنِ يَشَاءُ Allah Ta'ala will reward them with the best of their deeds. And then he said, "وَيَزِيدُهُمْ مِّنْ فَضْلِهِ" means that it will not be enough to give only the reward, but will also give more rewards from his side.

Any law does not bind وَاللَّهُ يُزِيلُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ that is, Allah Almighty, nor does His treasure ever decrease; He gives sustenance to whomever He wills without measure. After mentioning the righteous believers whose chests are filled with the light of guidance and those who mainly accept the light of guidance, mention is made of the disbelievers in whose nature Allah placed the substance of light of guidance. But when the divine revelation enlightening this substance reached

them, they rejected and denied it, lost the light, and remained in darkness. After narrating the two examples, he said

وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ (Surah Al-Nur: 40)

And for whom Allah has not made light (guidance), there is no light anywhere for him.

This sentence is about the disbelievers as it was said about the believers.

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ (Surah Al-Nur: 35)

Allah brings to His Light whom He wills.

In this sentence, it is mentioned that the disbelievers are deprived of light and guidance.

From this, it should be known that a person does not become a scholar simply by accumulating knowledge and insight but by Allah's grace. This is why many people considered to be completely ignorant in the affairs of this world turn out to be great observers and wise in the matter of the Hereafter. In the same way, on the contrary, many people are considered great experts and observant researchers in the affairs of this world, but in the matter of the Hereafter, they turn out to be foolish and ignorant.

(Tafsir Mazhari)

Mufti Muhammad Shafi (ra) said:

By men whom no trade or sale makes neglectful of the remembrance of Allah, nor from establishing Salah and paying Zakat; they are fearful of a day in which the hearts and the eyes will be overturned.

This verse describes the unique attributes of those believers who are the distinguished recipients of the Noor of guidance and remain in the Masjid. By using the word (Rajal) (men), there is a hint that only men's presence is required in the Masjid. For women, they should offer their prayers at home. Musnad of Ahmad and Bayhaqi have related a *hadith* of Ummul Mominin Hazrat Umme Salma (RA) that the Holy Prophet (ﷺ) once said. 'The best Masjid for women is the secluded corners of their homes.'

This verse describes that the involvement in trade and sales does not stop the righteous believers from the remembrance of Allah. Since 'sale' is included in the word 'trade,' some commentators have preferred to assume a trade for purchase

only for comparison. In contrast, others have taken the trade in its ordinary sense, that is, transactions of sale and purchase, and have explained the wisdom of using the word 'sale' separately for the reason that trade transactions have a broad scope where profits and benefits are received after a long time. On the other hand, by selling something, one gets the money with profit immediately in cash. Hence, it is mentioned separately to stress that they do not consider even the most lucrative mundane benefit as against the prayers and remembrance of Allah Taala.

Syedna 'Abdullah Ibn 'Umar (RA) has said that this verse was revealed in connection with the market people, and his son, Syedna Salim (RA), has related that one day, his father was passing through the market and the time prayers had come. Then he noticed that people started closing their shops and headed towards the masjid. On that Syedna 'Abdullah Ibn 'Umar (RA) said that it is for these persons that the Quran has said: (رَجَالٌ لَا تُلْهِهُمُ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ)

The last quality of those believers mentioned in the above verse is that despite being busy in Allah's obedience, remembrance, and worship, they do not become careless or free themselves from Allah's fear. Instead, the fear of reckoning on the Day of Judgment is constantly in their mind, which is the fruit of Noor of guidance granted to them by Allah Taala, mentioned in the earlier verse. Toward the end of the poem, their reward is described as being graced with the best reward for their actions by Allah Taala. It means that their reward will not end with the compensation against their good acts, but some extra reward will also be given on His own (and Allah gives whom He wills without counting); that is, neither any rule binds Allah nor does His treasure get depleted. He grants unlimited sustenance to whomever He likes. So far, the righteous believers were described as those whose chests are the niches for the Noor of guidance and who readily accept the Noor of guidance.

(Tafseer Marif ul Quran)

22.6 إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ

لِلتَّقْوَىٰ لَهُمْ مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ○

(Surah Al Hujuraat – 3)

Indeed, those who lower their voices before Allah's Messenger (ﷺ) are the ones whose hearts Allah has tested for righteousness; for them, there is forgiveness and a great reward.

In explaining about this, Ayat Hafiz Ibne Kathir (ra) said in his Tafseer:

Verily, those who lower their voices in the presence of Allah's Messenger (ﷺ) are the ones whose hearts Allah has tested for Taqwa. For them are forgiveness and a great reward.

The Prohibition of making a Decision in advance of Allah and His Messenger (ﷺ):

In these Ayat, Allah the Exalted teaches His faithful servants the good manners they should observe with the Messenger (ﷺ), which are respect, honor, and esteem. Allah the Exalted and Most Honored said,

O you who believe! Make not (a decision) in advance before Allah and His Messenger (ﷺ), meaning, do not rush in making decisions before him. Instead, follow his lead in all matters.

Ali bin Abi Talhah (RA) reported that Ibn Abbas (RA), commented; (Make not (a decision) in advance before Allah and His Messenger (ﷺ)), "Do not say anything that contradicts the Qur'an and Sunnah." Qatadah commented, "We were told that some people used to say, 'Revelation should be sent down about such and such matters,' and, 'such and such practices should be rendered allowed.' Allah the Exalted disliked this attitude."

Allah said and has Taqwa of Allah. Meaning, 'in what He has ordered you.'

Verily, Allah is Hearing (your statements), Knowing. (Your intentions).

Allah said, O you who believe! Raise not your voices above the voice of the Prophet (ﷺ). This contains another kind of favorable behavior. Allah the Exalted is teaching the believers that they should not raise their voices above the voice of the Prophet (ﷺ). It was stated that this Ayat was revealed about Hazrat Abu Bakr (RA) and Hazrat Umar (RA).

Al-Bukhari (ra) recorded that Ibn Abi Malaika (ra) said,

"The two righteous ones, Hazrat Abu Bakr (RA) and Hazrat Umar (RA), almost earned destruction when they raised their voices before the Prophet (ﷺ), who was receiving the delegation of Bani Tamim. One recommended Al-Aqra bin Habis, a member of the Banu Mujashi` while the other recommended another man. Nafi` (a sub-narrator) said: "I don't remember his name."

Hazrat Abu Bakr (RA) said to Hazrat Umar (RA), 'You only wanted to contradict me,' while Hazrat Umar (RA) said, 'I did not intend to contradict you.' Their voices then became loud. Thereupon Allah the Exalted sent down this Ayat,

O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not."

Abdullah bin Az-Zubayr (RA) said, "After that, Hazrat Umar's (RA) voice was so low that the Messenger of Allah (ﷺ) had to ask him to repeat what he said so that he could understand what he was saying to him."

Abdullah bin Az-Zubair (RA) did mention the same regarding his father, Hazrat Abu Bakr (RA). Muslims did not collect this Hadith in another narration collected by Al-Bukhari. He said that a delegation from the tribe of Banu Tamim came to the Prophet (ﷺ) and that Hazrat Abu Bakr (RA) recommended Al-Qaqa bin Mabad to be appointed as their leader. In contrast, Hazrat Umar (RA) advised Al-Aqra bin Habis. Imam Muslim (ra) did not collect this narration.

Al-Bukhari recorded that Anas bin Malik (RA) said,

"The Prophet (ﷺ) missed Thabit bin Qays, and a man said, 'O Allah's Messenger (ﷺ)! I will find out about his news.' That man went to Thabit, found him sitting at home with his head lowered, and asked him, 'What is the matter?' Thabit (RA) said, 'An evil matter!' He said that he used to raise his voice above the voice of the Prophet (ﷺ). He feared that his good deeds would be useless and that he would be among the people of the Fire.

The man went back to the Prophet (ﷺ), conveyed Thabit's (RA) statement, and returned to Thabit with wonderfully good news. The Prophet (ﷺ) said! Go back to him and tell him this news; you are not among the people of the Fire. Instead, you are among the dwellers of Paradise." Al-Bukhari (ra) collected this Hadith with this wording.

Imam Ahmad (ra) recorded that Anas bin Malik (RA) said, Hazrat Thabit bin Qays bin Ash-Shammas (RA), whose voice was loud, said, 'I was the one who raised his

voice above the voice of Allah's Messenger (ﷺ). I am among the dwellers of the Fire. My good deeds have been done in vain.' He remained in his house feeling distressed, and the Messenger of Allah (ﷺ) noticed his absence. So, some men went to Hazrat Thabit (RA) and said to him, 'The Prophet (ﷺ) noticed your absence. What is the matter with you?'

Hazrat Thabit (RA) said, 'I used to raise my voice above the voice of the Prophet (ﷺ) and speak loudly in front of him. My deeds have been rendered useless, and I am among the people of the Fire.' He went to the Prophet (ﷺ) and told him what Thabit (RA) said, and the Prophet (ﷺ) said, Nay, he is among the dwellers of Paradise."

Hazrat Anas (RA) commented,

"We used to see Hazrat Thabit (RA) walk among us, knowing that he was (to be) among the dwellers of Paradise. During the battle of Yamamah, our forces suffered retreat. Suddenly, Thabit bin Qays bin Shammah (RA) came, having stuff on his shrouds, and said, 'The worst habit is the one you acquire from your enemy, and do not set a bad example for your companions.' And he fought until he was martyred, may Allah be pleased with him."

Allah then prohibited speaking to the Prophet (ﷺ) in a loud voice, just as one speaks loudly to another in a way that offends him. Instead, they were required to speak to him in terms of respect, honor and calmness. This is why Allah the Exalted and Most Honored said, nor speak aloud to him in talk as you speak aloud to one another, just as He said in another Ayat,

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ
فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ (١)

(Surah Al Noor – 63)

Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allah knows those of you who slip away under shelter (of some excuse without taking permission to leave from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e., his Sunnah— legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

Allah's statement, lest your deeds be thwarted while you perceive not. means, 'We ordered you to refrain from raising your voices to the Prophet (ﷺ) so that he

will not get angry with you because in doing so, you will also anger Allah.' The good deeds of he who caused the Prophet's (ﷺ) anger will become useless without him even knowing.

In the Sahih, there is a Hadith that states,

Verily, a man might utter a word that pleases Allah the Exalted, even though he does not recognize the significance of his word, and on its account, Paradise is written for him. Verily, a man might utter a word carelessly that angers Allah the Exalted, and on its account, he is cast in the Fire farther than the distance between the heavens and earth.

Allah then ordains lowering one's voice before the Messenger (ﷺ) and encourages, directs, and recommends this better behavior. Verily, those who drop their voices in the presence of Allah's Messenger (ﷺ) are the ones whose hearts Allah has tested for *Taqwa*, whose hearts have been purified by Allah and made as a residence and dwelling for the *Taqwa*. For them are forgiveness and a great reward.

Imam Ahmad recorded in the Book of Az-Zuhd that Mujahid (ra) said, "Someone wrote to Hazrat Umar (RA), 'O Leader of the faithful! Who is better, a man who does not feel the desire to sin and does not commit it or a man who feels the desire to sin but does not commit it

Hazrat Umar (RA) replied, 'He who desires to sin but does not commit it. They are the ones whose hearts Allah has tested for *Taqwa*. For them is forgiveness and a great reward.'"

(Tafseer Ibne Kathir)

The following was revealed regarding those who used to lower their voices in the presence of the Prophet (ﷺ), such as Hazrat Abu Bakr (RA), Hazrat 'Umar (RA), and others. May Allah be pleased with [all of] them: Truly those who lower their voices in the presence of Allah's Messenger (ﷺ)— they are the ones whose hearts Allah has tested for Allah fearing, that is to say, [He has tried them] so that this [fear of Allah] may manifest itself in them. For them will be forgiveness and a great reward: Paradise. (Tafseer Jalalain)

Indeed, those who keep their voices low in front of the Messenger of Allah ﷺ. These are the people whose hearts have been purified by Allah for piety. Forgiveness and reward are great for these people.

يَغْضُونَ means keeping their voices low.

عِنْدَ رَسُولِ اللَّهِ Because of the veneration of him by the Messenger of Allah (ﷺ).

اُمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى Sahib Qamus has written that his hearts were widened and opened for piety. He examined it. Badawi (ra) has written that Allah tested their hearts. He created flexibility in them for purity and made piety a practice.

Every examiner examines to know the ability of the examinee. But Allah already knows the affairs of people's hearts. So, how can he be an examiner? The Mufasir said Allah dealt with them like an examiner to remove this doubt and found their hearts sincere. That is, the state of examination is meant. It is not intended to be an actual examiner. Or it means that Allah knew that their hearts were made for holiness and were reserved for piety. In this case, the exam will tell the result of the exam. That is, the knowledge of the exam is the source of knowledge. Or it means that he caused their hearts to suffer in various kinds of sufferings so that righteousness would appear. Being patient in suffering shows piety or implies that Allah purified their hearts for piety. The Arabs say, اِمْتَحَنَ الذَّهَبَ the gold has been polished, that is, it has been melted, and the dirt has been cleaned and made clean.

وَأَجْرٌ عَظِيمٌ is a great reward, and the interpretation of forgiveness is for the expression of greatness, great forgiveness, and an excellent reward for remaining polite and speaking in a low voice in front of the Messenger of Allah ﷺ, as well as in return for other obedience's and acts of worship. There is forgiveness and a great reward.

أُولَئِكَ The first noun is indicative, الَّذِينَ followed by the relevant information. This sentence is implying that because of the reverence of the Messenger of Allah ﷺ, Allah likes to speak in a low voice. Such people occupy the highest level of perfection. Contrary to them, speaking loudly and making noise in front of the Messenger of Allah ﷺ is very bad in the sight of Allah.

Baghwi (ra) has written that Hazrat Anas (RA) said: "We used to see the people of Paradise in front of us, Hazrat Thabit bin Qais (RA), about whom this verse was revealed, walking and we knew that they were living people of Paradise, and it

was to them that the Messenger of Allah (ﷺ) said: You will live a praiseworthy life and die a martyr's death and go to heaven.

When faced with Muslimah Kizab in the Battle of Yamama, Hazrat Thabit (RA) initially saw an inevitable defeat in the Muslims. On the contrary, one group ran away after being defeated. Seeing this scene, Hazrat Thabit (RA) said, I am sorry for these people. Then he said to Hazrat Salim (RA) that we did not fight the enemies of Allah in this way during the time of the Messenger of Allah (ﷺ). After this saying, both men repented. Then, he fought so fiercely that Hazrat Thabit (RA) was martyred. He was wearing armor at that time. After his death, one of the Companions of the Messenger of Allah (ﷺ) saw him in a dream. There, the horse is tied to it, and a stone handle is placed on the armor. He went to Khalid bin Waleed (RA) and told him to take back my armor from this person and go to Hazrat Abu Bakr (RA), the caliph of the Messenger of Allah (ﷺ), and tell him that I owed him some debt and that it should be paid, and that my so-and-so should be paid. A slave is free. That is, I liberate. This companion went to Hazrat Khalid (RA) and said this. Hazrat Khalid (RA) went and looked and found the armor and the horse precisely as he had described. He took the armor back. Hazrat Khalid bin Waleed (RA) narrated this dream to Hazrat Abu Bakr (RA). So, he fulfilled Hazrat Thabit's (RA) will. Hazrat Malik bin Anas (RA) said, I do not know of any contrary will that has been fulfilled except this will.

Tabarani (ra) and Abu Yaala (ra) narrated with good authority that Hazrat Zayd bin Arqam (RA) said that some villagers came towards the rooms of the Messenger of Allah ﷺ and started calling. O Muhammad ﷺ, O Muhammad ﷺ came out, and the verse was revealed to him.(Tafsir Mazhari)

Hazrat Maulana Jalaluddin Mohali (ra) has explained the details of this verse in Tafsir Jalalain as follows.

Manners of the Prophet ﷺ:

So, it is said that in the matter in which an order is expected from Allah and the Messenger ﷺ. Do not go ahead and decide with your own opinion, but wait for Allah's command. So, whenever the Prophet (ﷺ) says something, listen quietly. Don't hesitate to speak before he does. Follow the orders received from here, and do not put your wishes and desires ahead of their wishes and orders. Instead, make your feelings and thoughts subject to the rule of law. Do not initiate the conversation unless there is strong evidence or explicit permission to talk, but wait; without permission and waiting, there is a possibility of the opposite wall. Therefore,

the justification is based on the Shari'ah permission, whether definite or presumptive. And just as in the absence of the Prophet (ﷺ), it is necessary to consider first the text and then the text. In the same way, it is required to wait for the first text in your presence, then to recite it in the Qur'an. So, the mistake was not waiting. This is the order of every work.

Fear Allah:

Faithful obedience and respect for Allah and His Messenger (ﷺ) can only be possible when there is fear of Allah in the heart. If there is no fear in the heart, then the name of Allah and Rasool (ﷺ) will appear on the tongue again and again, and apparently, he will keep their commandments forward. But in fact, he will use them as a tool to achieve his desires and goals. It should be remembered that Allah hears what is on the tongue and knows what is in the heart, so how will this deception continue before him? May a man act by fearing him. The meaning of not speaking loudly is that even if there is a mutual conversation in front of you, even if your voice is louder than yours, and if you are talking to yourself, do not speak with an equal voice. Therefore, do not behave in the assembly of the Holy Prophet (ﷺ) and the way you talk to each other by shouting or shouting. This behavior with the Holy Prophet (ﷺ) will be insulting and against politeness. If you want to address, it should be done politely, with a respectful tone and a soft voice.

The state of the Prophet's respect:

See how a polite son talks to his father, a worthy student to his teacher, a sincere follower to his mentor, and a soldier to his officer. The status of the Prophet ﷺ was much higher than all of them. Therefore, you should be very careful in your conversation so that it does not become impolite and may happen to you. Where is the abode of the Muslim after the displeasure of the Prophet ﷺ? In such a case, there is a fear that all actions will be lost and all efforts will go to waste. Disbelief and shirk invalidate all actions. But there is a difference regarding immorality, whether it also leads to ruin or not.

The Khawarij and Mu'tazila say the same about their principles: even transgression and sin are excluded from faith. That is why this is also a good practice—Ayat in despair. Khawarij and Mu'tazila are being supported, and this is their justification.

Faith goes away from sins or not?

Ahl al-Sunnat does not consider only Fisq and sins to be forbidden acts. Because it is a sin to speak louder than the Prophet's (ﷺ) voice, which is being done or is being done. Therefore, different arguments have been made by the Ahl al-Sunnah. For example, speaking loudly is a cause of torture for you, and tormenting the Messenger is disbelief. That is why these loud voices are also the cause of evil deeds. However, this explanation has a problem because disbelief will be the loud voice that aims to persecute you. But where there is no purpose, how can there be disbelief, although there can be sin, which is close to disbelief?

But frankly and efficiently, it is known that sometimes loud conversation is done by intrepidity. In the same way, talking to the Holy Prophet (ﷺ) about the manner of mutual frankness is unnaturally rude. Because the person who follows and obeys someone is as if the language is bound by literature, but in this style of conversation, this restriction is being violated. This can cause torture for the leader and common sins if there are no evil deeds. But the Prophet ﷺ is a grave sin that there is a fear of evil deeds due to it.

Sometimes, when the mood is more relaxed, these things are not unpleasant. At that time, it will not be a cause of suffering, and due to the absence of a cause of suffering, there will be no positive actions. Because the interlocutor sometimes does not know to feel the displeasure of the Holy Prophet (ﷺ). It is possible that the Prophet (ﷺ) would get bored with this style, and it would also make him stop doing things, but the person talking to him would not even know or realize it. They remained in the same thought and assumption that the Holy Prophet (ﷺ) was not hurt, so there was no news of the incident. This is the meaning of لا تشعر ون. So, considering these reasons, it has been completely stopped from talking loudly and openly that even if some people will not be painful, how should they be determined? Therefore, all people should be avoided.

There is no room for reasoning even for the Khawarij and Mu'tazila on this explanation that by committing a common sin, a person is excluded from the faith or becomes an apostate, and the same answer is not required from the side of Ahl al-Sunnah. At most, only one sin would have to be called a deed. There is no irony in his belief. Instead, because of the glory in it, the Prophet ﷺ has a notable exception, so it should be called preferred.

A sophisticated scholarly discussion:

However, it may be suspected that this rule of the Sunnis is expected, so what is the rationale for its appropriation? It is easier to claim with an argument. But in response, it will be said that impoliteness and insolence without intending to hurt the Messenger of Allah (ﷺ) is only a sin. But since this is the reason for breaking the Messenger (ﷺ) and pulling the Messenger of Allah (ﷺ), it is so disliked and hateful that sometimes it becomes the reason for voluntary disbelief a voluntary action.

The summary is that you avoid the type mentioned above of conversation in front of the Holy Prophet (ﷺ). May it never happen that the Holy Prophet (ﷺ) suffers, which causes you to be humiliated, and then, Allah willing, the situation reaches the point where you deliberately start doing these acts of disbelief. However, at the time of this conversation, you were not aware of the torture of the Messenger (ﷺ) and the loss of truth for him, nor was there any possibility of it. Otherwise, realizing this, when could the Sahabah have the chance to commit it? In this speech, no sin needed to be saved directly, and the Ahl-us-Sunnah rejected direct sinful actions. This particular sin was proven more severe than other common sins because others were not promised this glory.

And because of these depressing actions, you are indifferent to the present, and the accurate comparison is made in the present. Please do not talk in front of the Holy Prophet (ﷺ) and with the Holy Prophet (ﷺ) himself in such a way that your actions may be confused by this action, in such a way that it is a way of hurting the Prophet (ﷺ) and it is a cause of disgrace. Disbelief will lead to the optional, and due to disbelief, there will be evil deeds, and (انتم لا تشعرون) you will not even realize that the cause of the evil deeds is your behavior itself.

Inspiration of the Prophet:

ان الذين يغضون That is, those who talk politely, respectfully, and modestly in the assembly of the Prophet (ﷺ) and keep their voices low in front of the voice of the Prophet (ﷺ). These are the people whose hearts have been opened by Allah and have been well prepared for purity. The fact is that big Shaair Allah is four things. Holy Qur'an, Holy Prophet (ﷺ), Kaaba-tul-Allah, and prayer. They will be honored by those whose hearts are filled with righteousness.

ومن شعائر الله فاتها من تقوى القلوب it became known that if it is against etiquette to raise one's voice higher than the voice of the Holy Prophet (ﷺ), then it would be a sin to

increase one's voice against him after listening to his commands and instructions. The purpose is that the perfection of holiness requires that Muslims avoid entirely even the first things.

The hadith of Tirmidhi Sharif is.

لا يبلغ العبد ان يكون من المتقين حتى يدع ما لا بأس به حذر المأبى به بأس

Loud conversation and speechless words are sometimes refreshing and sometimes not. When this style is completely avoided, there is no more danger of the painful side, so perfection of purity has been achieved. Next, the final fruit of this action is that the blessing of this moral and righteousness will be forgiven forever, and a great reward will be given.

The love and reverence of the Holy Prophet (ﷺ) is the starting point for the development of the Muslim nation:

ان الدين ينأدونك People of Bani Tamim came to meet the Holy Prophet (ﷺ) while he was staying in the Blessed Room. Those people stood outside and started shouting. It was a kind of impoliteness, irrationality, and uncivilization. They did not understand the status of the holy Prophet ﷺ due to their simple-mindedness and rurality. They don't know whether revelation is being revealed to you (ﷺ) at this time or whether you are engaged in some critical work. Because in this way, it becomes tough for a man of modest responsibility to work. If it has no schedule. And your character was the center of all the religious affairs of Muslims. After all, the courtesy and respect of the Prophet (ﷺ) is also something. If it was necessary, they would have informed someone orally and waited until the arrival of the Messenger of Allah (ﷺ). It would be best if you made submissions when visiting and attracted to him. This would have been a better way to model politeness. Even if something happens out of ignorance and foolishness, Allah will forgive them with His mercy.

However, don't feel sorry for your mistake. The reverence and love of the Holy Prophet (ﷺ) is the point on which all the powerful forces and scattered emotions of the Muslim nation gather. This is the faith relationship on which the system of Islamic brotherhood is based.

Requirement of extreme politeness:

There is a point in Ilham that this wait should last until the time when the Prophet (ﷺ) comes out for you; otherwise, if he comes but forgets to do other things, then wait patiently because this departure is not an خروج اليهم. What is needed is patience. Instead, it is اليهم, which is not enough. In such a situation, stand politely. Even if the Holy Prophet (ﷺ) himself turns towards you, it will be known from the Qur'an that he has come for you.

After the death of the Prophet ﷺ, Prophetic etiquette should be observed while reading and listening to the hadiths of the Prophet ﷺ, as well as when visiting the grave. The caliphs, scholars, and rulers should be treated similarly to maintain the party system. However, illiteracy will not be so bad. But it is forbidden without any excuses, so if we do not differentiate between the ranks, the door of many mischiefs and temptations is opened. (Kamalain Terjuma Wa Sharah Jalalain)

Because of how much loss will be caused by talking in a loud voice, raising the voice and speaking poison was prohibited. Because some people in such a conversation will not be harassed, but how will it be determined? Therefore, speaking loudly in front of elders should be avoided by all people. So far, they have been threatened by raising their voices and encouraged to lower their voices. Indeed, those who keep their voices low in front of the Messenger of Allah ﷺ are those whose hearts Allah has made notable for piety. That is, nothing comes against their hearts of piety. It means the gentlemen are connected with perfect purity in this case. A servant does not reach the age of being among the pious until he leaves what is wrong with him, being careful of what is wrong with him.

That is, a person cannot reach the perfection of holiness until he gives up some things in which there is no sin, based on caution that this lawful act does not cause him to commit an unlawful act. It means suspicious matters in which there is danger and suspicion of sin, as there is one type of raising the voice, which is not a sin, i.e., one in which the addressee is harmed, and one type is that in which there is a sin. In other words, if someone is harassed, the perfection of holiness is that a person should stop raising his voice. Forgiveness and reward are great for these people. When the people of Banu Tamim came to the service of the Prophet, the Prophet (ﷺ) commanded every visit. Instead, the couple was in one of the houses of the holy places. These people were uncivilized villagers. Standing outside, they started calling the name of the Prophet (ﷺ), saying, "O Muhammad, peace be upon him, come out, O Muhammad!" Come out for us. These verses

were revealed to him. (Ad-dur al-Mansoor, on the authority of Ibn Ishaq (a), on the authority of Ibn Abbas (RA))

Most of the people who call upon the Messenger of Allah (ﷺ) from outside their rooms do not have the intellect. Some callers will not confess; others have started to see it, so they also make this mistake. Even if they are all the same, saying our word will usually not provoke anyone. Because everyone can think that maybe I don't mean to say, and this is the way of warning and advice to be careful with words that may provoke the addressee. It would have been better for them if these people had been patient and waited until the Prophet came out to them. Because it was a matter of politeness, and if they still repent, they will be forgiven because Allah is Forgiving and Merciful. (Tafseer Ma'arif al-Qur'an)

Ruling:

As the Quranic injunction "do not proceed ahead of Allah and His Messenger (ﷺ)" applies to 'Ulama' as the heirs of the Holy Prophet (ﷺ), likewise the injunction "do not raise your voices above the voice of the Prophet (ﷺ)." applies to the great scholars of Islam also. When sitting in their assembly, it is impolite to raise voices so loudly that their voices are suppressed (Qurtubi).

This clause indicates the reason why the Muslims are directed not to raise their voices above the voice of the Holy Prophet (ﷺ). They are warned that non-compliance with the rule may nullify their virtuous deeds. According to the sayings of Shari'ah and universally established principles, a few perturbing questions arise here. First, according to the unanimous view of *Ahl-us-Sunnah wal-Jama'ah*, the only thing that can destroy righteous deeds is *Kufr* or disbelief. No sin can destroy good deeds. Here, the Qur'an addresses the noble Companions and the believers. It addresses them by calling them "O believers," which goes to show that they are "believers" and not "disbelievers" - so how can their righteous works be rendered void? The second point is that "faith" is an act of free will. A person cannot be a believer without embracing faith with free will. Likewise, "disbelief" [*Kufr*] is an act of free will. A person does not become Kafir [unbeliever] unless he adopts disbelief with his own free will. The concluding phrase "while you are not aware" seems to be against this principle: Failure of good deeds is the punishment of disbelief, which ought to result from one's own free will, and the phrase shows that the sentence lacks "free will." So, how can the good deeds go to waste?

My master, the honorable sage of the Ummah, has, in his Bayan-ul-Qur'an, explained the passage so that all these perturbations are resolved. He says the

meaning of the verse is thus: O Muslims avoid raising your voices above the voice of the Holy Prophet (ﷺ) or speaking loudly to him, because in so doing there is the fear that your deeds should be thwarted. The danger in raising your voice above that of the Holy Prophet (ﷺ) lies in the fact that it is equivalent to discourtesy to the Holy Prophet (ﷺ), which is the same as vexing him. It is unthinkable that the noble Companions would intentionally attempt to hurt him.

However, it is possible that certain deeds and actions, such as "advancing " and "raising voices," without the intention of hurting, could upset or offend him. Therefore, all such conduct has been prohibited, forbidden, and considered a sin. The essential characteristics of sins are that the people who commit them lose the Divine aid of repentance and the ability or capacity to perform righteous works. As a result, he gets so engrossed in sins that they lead him to "disbelief" and thus the righteous deeds fail. Likewise, hurting one's religious leader, teacher or spiritual guide is a sin that runs the risk of losing the Divine aid. Thus, conducts such as "advancing before the Holy Prophet (ﷺ) or voices" are such sinful conducts that can cause the Divine help to be taken away. This situation eventually leads one to "disbelief" which destroys one's good works. Because the believer may not have intentionally performed the act of hurting, thus he would not even perceive how he got involved in the process of "disbelief", and "thwarting of good deeds." Some scholars have expressed that if someone has taken a righteous, holy person as his spiritual guide, he disrespects him. Such a person may suffer the same consequences: sometimes, it becomes the cause of Divine aid being removed and of incurring His wrath, which eventually destroys the treasure of "faith." We seek refuge with Allah from it!

(As for those who call you from behind the apartments, most of them lack understanding. - 49:4) In this verse, Allah Taala has mentioned a third etiquette about dealing with the Holy Prophet (ﷺ). It is directed that one should not call him from outside when he is at home. Mainly calling him by his name is a discourteous attitude. Reasonable persons would not do it. *Hujuraat* (translated above as 'apartments') is the plural of *hujrah*.

Lexically, it refers to a four-walled apartment or dwelling comprising a courtyard and a roofed building in Madinah. The Holy Prophet (ﷺ) had nine wives. Each one of them had a separate apartment, where, on different days, he used to stay in succession.

(Tafseer Marif ul Quran)

22.7 مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ۝

(Surah Qaaf – 33)

The one who feared the Rahman (The All-Merciful Allah) without seeing Him and came up with a heart oriented towards Him.

"Who feared Ar-Rahman unseen and brought a heart turned in repentance."

As for Paradise, Allah the Exalted and Most Honored will create another creation to fill it.

Allah the Exalted said, And Paradise will be *Uzlifat* to those who had *Taqwa*, not far off. This means that Paradise will be brought close and near to the pious, according to Qatadah (ra), Abu Malik (ra), and As-Siddi (ra) (not far off), and this will occur on the Day of Resurrection, which is not far off.

Indeed, that Day will come to pass, and all that is bound to come is nearby. This is what you were promised (it is) for those returning, means, who go back to Allah in sincere repentance intending not to repeat sin, who preserve their covenant with Allah and do not break or betray it, who feared Ar-Rahman unseen, who feared Allah in secret when only Allah the Exalted and Most Honored could see him.

The Prophet (ﷺ) said! And a man who remembered Allah the Exalted while alone and his eyes became tearful. Allah said and brought a heart turned in repentance. Meaning he will meet Allah, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and free (of Shirk) and humbled to Him,

Enter you therein (meaning Paradise) in peace and security. They will earn security from the torment of Allah, the Exalted and Most Honored, and the angels of Allah will greet them with the Salam, according to the explanation of Qatadah (ra). The statement of Allah the Exalted and Most Honored:

This is a Day of eternal life! They will reside in Paradise forever and never die, neither be transferred from it nor wish to be transferred from it.

The statement of Allah the All-Mighty, there they will have all that they desire, means, whatever delights they wish and desire, they will find it brought before them. Allah's statement, and We have more. Is similar to His other statement,

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ

هُمْ فِيهَا خَالِدُونَ ()

(Surah Younus – 26)

For those who have done good is the best (reward, i.e., Paradise) and even more (i.e., having the honor of glancing at the Countenance of Allah ﷻ). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise; they will abide therein forever.

In the Sahih, Muslims recorded that Hazrat Suhayb bin Sinan Ar-Rumi (RA) said, 'more' refers to looking at the Most Honorable Face of Allah.

(Tafseer Ibne Kathir)

Who fears the Compassionate One [while He is] in the Unseen, [the one who] fears Him without having seen Him, and comes with a penitent heart', [a heart] eagerly applying itself to the obedience of Him. (Tafseer Jalalain)

He who fears the unseen Merciful and comes with a repentant heart. Enter heaven in peace. This is the day of eternity.

مُنِيبٌ order can't turn to Allah.

أُدْخُلُوْهَا means they will be told to enter Paradise.

بِالْغَيْبِ He used to fear Allah's punishment while he was absent from Allah. That is, he was in the world, or he was missing. It was not in front of anyone's eyes.

Dahak (ra), Sidi (ra), and Hasan (ra) said that he used to fear Allah in solitude while no one saw him. (In place of الْقَهَّارِ يَا الْمُنْتَقِمِ) By mentioning the word Al-Rahman, it is indicated that where they fear Allah, they are also hopeful of His mercy, or it is stated that they see the mercy of Allah as comprehensive. Still, punishment is afraid of seeing the mercy of Allah; they are deluded and do not dare to commit sins, so they continue to sin without fear and danger.

بِالسَّلَامِ means being free from the torment of thoughts and the loss of blessings, or it means that they will receive a message of peace from Allah and the angels.

(Tafsir Mazhari)

The second part of the verse states: (and with Us, there is even more.) In other words, there are desirable delights with Allah that have not been conceived of by any man, and, therefore, they could not wish or desire for them. Syedna Anas (RA) and Jabir (RA) said that "more" in this context refers to the greatest reward of enabling the people of Janah to see Allah. This, according to the Holy Prophet (ﷺ), is similar to His other statement in this verse;

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ

هُمْ فِيهَا خَالِدُونَ ()

(Surah Yunus – 26)

"For those who have done good is the best and even more."

Some reports narrate that the inmates of Paradise will see Allah on Friday [Qurtubi] (Tafseer Marif ul Quran)

23.0 - Firm Heart

In the Quran, there are five different locations in which Allah mentioned firm hearts.

23.1 اِذْ يُغَشِّيكُمُ النُّعَاسُ أَمْنَةً مِّنْهُ وَيُنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ

عَنْكُم رِّجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝

(Surah Al Anfaal – 11)

When He covered you with drowsiness, as tranquility (descending) from Him and sent down upon you water from the heavens, so that He might purify you with it, and remove from you the impurity of Satan, and so that He might strengthen your hearts and make (your) feet firm in addition to that.

According to commentary about this, Ayat Hafiz Ibne Kathir (ra) said in his Tafseer:

Slumber overcomes Muslims:

Allah said, (Remember) when He covered you with a slumber as a security from Him,

Abu Talhah (RA) said, "I was among those who were overcome by slumber during (the battle of) Uhud. The sword fell from my hand several times, and I kept picking it up again, several times. I also saw the Companions' heads nodding while in the rear guard."

Al-Hafiz Abu Yala (ra) narrated that Hazrat Ali (RA) said, "Only Al-Miqdad (RA) had a horse during Badr, and at some point, I found that all of us fell asleep, except the Messenger of Allah (ﷺ). He was praying under a tree and crying until dawn."

Abdullah bin Mas'ud (RA) said, "Slumber during battle is security from Allah, but during prayer, it is from Satan."

Qatadah (RA) said, "Slumber affects the head, while sleep affects the heart." Slumber overcame the believers on the day of Uhud, and this incident is very well-known. It describes the battle of Badr, indicating that slumber also overcame the believers during Badr. Therefore, this will occur for the believers whenever they are

in distress so that their hearts feel safe and sure of Allah's aid, rewards, favor, and mercy from Allah with them.

Allah said in another Ayat,

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ

(Surah Alm Nashrah: 5-6)

Verily, along with every hardship, is relief; (5) Verily, along with hardship, is relief. (i.e., there is one hardship with two reliefs, so one hardship cannot overcome two reliefs)

Allah said next, to clean you thereby,

Using it after answering the call of nature or needing to wash oneself involves cleansing what is on the outside and removing from you the Rijz of Satan, such as his whispers and evil thoughts, involves sinner purification, whereas Allah's statement about the residents of Paradise.

عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۖ

(Surah Ad Dehr – 21)

Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.

That purifies the anger, envy, and hatred that they might have felt. This is the inner purity. Allah said to strengthen your hearts with patience and encourage you to fight the enemies, and this is inner courage, and make your feet firm thereby. This involves outer courage. Allah knows best.

(Tafseer Ibne Kathir)

Victory after divine support:

Allah Ta'ala describes His favors that in this battle of Badr while seeing their lack and the excess of the infidels, their lack of service, and the display of goods on the infidels, it was hurting the hearts of the Muslims. But Allah made them sleepy to satisfy their souls. The same happened in the Battle of Uhud.

As stated in this verse.

ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنٌ ثَبَّاطًا بِغَشْيِ طَائِفَةٍ مِّنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ
غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۚ يَخْفُونَ فِي أَنْفُسِهِمْ مَا لَا
يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قَتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ
الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١)

(Surah Ale Imran – 154)

Then, after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allah - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad ﷺ): "Indeed, the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts.

After all the grief and sorrow, Allah gave you peace, covering you in sleep, and a group was engaged in it. It is narrated by Hazrat Abu Talha (RA) that I was also among those people. Those who were overtaken by sleep on the day of Uhud. At that time, I was drifting into sleep. My sword would fall from my hand, and I would get up. When I looked, I saw people sleeping with their shields on their heads.

Hazrat Ali (RA) said that on the day of Badr, only one Hazrat Muqdad (RA) was riding a horse in our entire army. I looked up and saw that the whole army was asleep. Only the Messenger of Allah (ﷺ) was awake. He ﷺ was engaged in prayer under a tree, crying and praying. Until the morning, he (ﷺ) continued to pray in the same way. Hazrat Abdullah bin Masoud (RA) says that sleepiness on the battlefield is peace from Allah, and sleepiness in prayer is a devilish act. Drowsiness is only in the eyes, and sleep is related to the heart. It is to be remembered that the famous incident of falling asleep is in the battle of Uhud, but in this verse, the story of the incident of Badr, there is the coming down of falling asleep. So, this incident happened at a time of fierce fighting, and the hearts of the believers were satisfied with the peace granted by Allah. This was also Allah's grace and mercy on the believers and His pleasure and mercy. It is true that after hardship, there is ease.

It is in the authentic hadith that Hazrat Siddique Akbar (RA) was engaged in prayer under a canopy with the Messenger of Allah (ﷺ). When the Holy Prophet ﷺ began to sleep and woke up after a while, he smiled and said to Hazrat Siddiq Akbar (RA), be happy. This is Jibraeel (peace be upon him), and then he came out of the gate of the tent while reciting the Qur'anic verse (سَيَهْزِمُ الْجَمْعَ وَيُولُونِ الدَّبْرَ). This means this army will be defeated, turn its back, and run away. The second favor is that it rained on the occasion of this battle.

Hazrat Ibn Abbas (RA) says that the polytheists had seized the water of the Badr field, and they had become a barrier between the Muslims and the water. The Muslims were in a state of weakness; Satan began to whisper in their hearts that they consider Allah to be with them and feel the Messenger of Allah (ﷺ) to be among them. The situation is that even water is not in your possession. It is in the hands of the polytheists. There is water. You are reading in a state of distraction. At that time, rain began to fall from the sky, and the water started to flow. The Muslims drank the water, watered it, bathed in it, gained purity, and drank the water, and the evil spirits disappeared, and the clay that was in the way of the water was washed away, and the hard earth came out, and the sand froze on it became easy, and the help of angels came from heaven. Five hundred angels are under the authority of Hazrat Gabriel (as), and five hundred are under the authority of Michael (as). It is known that when the Prophet (ﷺ) went to Badr, he first stayed at a water source. Hazrat Khubaib bin Mundhir (RA) said to the Prophet (ﷺ) that if Allah commanded you to camp here, then fine, and if it was for war purposes to camp here, then you, may the peace and blessings of Allah be upon him, proceed further. Grab the last water spring. If we build a reservoir and collect all the water here and there, we will have control over the water, and the enemy will be left without water, which is what he did. It is in Maghazi Umayyad that after this opinion, an angel came and greeted him in the presence of Jibraeel (AS) and also the command of Allah that this opinion is correct. At that time, he asked Hazrat Gabriel (peace be upon him) if he knew him. Hazrat Gabriel (as) said I am unaware of all the angels in the sky. Yes, these angels are not Satan.

In the biography by Ibn Is'haq (ra), it is said that the Mushrekeen were on the slope side, and the Muslims were on the high side. Because of the rain, the ground on the side of the Muslims was washed clean, and they benefited from the water. But water stood on the side of the polytheists. It became so muddy and slippery that they could not walk easily. The rain had fallen before the war; the clouds had frozen, and the ground had hardened. There was joy in the hearts. Steadfastness was available. Now sleep started, and the Muslims were refreshed. There is going to be a fight in the morning. It drizzled at night. The Companions hid under the

trees. The Prophet ﷺ kept encouraging Muslims to wage Jihad. It was for Allah to purify you. Do ablution and take a bath as well. Along with this outward purification, inner purity is also achieved. They also got away from the devil's snideness. The heart was satisfied. For example, it is said that the people of Paradise will have delicate and thick silk clothes on their bodies, they will wear silver bracelets, and their Lord will give them pure and purifying syrup. So, clothes and ornaments became a thing of outward adornment, and water a purifying one. By which the purity of the hearts and envy and malice will be removed. This was inner adornment. Then he says it was meant to strengthen the hearts so that patience is born. It is courage and bravery; let the heart grow, let steadfastness be shown, and perseverance in the attack will be developed, and Allah knows best.

Allah Ta'ala is expressing one of His inner blessings so Muslims can thank Allah for this. May Allah Ta'ala, may He be glorified, command the angels to go and help and support the Muslims. Together with them, we destroy our enemies, reduce their number, and increase the number of our friends. It has been said that an angel would come to a Muslim and say that there is a strange change among the polytheists. They are saying that if the Muslims attack, we will not be able to stand, so that we will run away. Now, each would say to the other, the second to the third, then the Companions' hearts would increase and realize that the polytheists have no strength. Then he said, O angels, join them. Meanwhile, I will put the fear of Muslims in the hearts of polytheists. I will put humiliation and contempt in the hearts of those who do not obey my orders. This is what happens to the disbelievers of my Messenger. Then you take out their brains by striking on the heads, strike the necks with a sword, separate the skulls, hands, feet, and joints, and wound the whole body. According to some, above the neck means the head, and according to others, the neck itself is intended. Therefore, there is another place where the verse (فَضْرِبُوا الرِّقَابَ) says, "Beat the days." The Holy Prophet (ﷺ) says, "I have not been sent to kill people with natural punishments, but I have been sent to kill them and imprison them."

Imam Ibn Jarir (ra) says that the argument for stabbing on the neck and head can be based on this. It is in Maghazi Umayyad that when the Prophet (ﷺ) passed by Badr, the first part of a poem was recited by him. Hazrat Abu Bakr Siddique (RA) recited the entire poem. He ﷺ did not remember poetry, nor was he worthy of him. The meaning of these caplets is that the people who were oppressive and rebellious were dominant and powerful until today. Today, their heads are broken, and their brains are scattered. It is said that the polytheists whom the angels killed

were recognized by Muslims by the marks on their necks and joints of their hands and feet as if they had been burned by fire.

Banan is used in Arabic poems, so every joint and part is called Banan. Imam Uzai (ra) says, "Put fire on the face, on the eyes." Yes, when you catch them, don't kill them. Abu Jahl, the curse, had said that as far as possible, we capture the Muslims alive so that we can make them taste for a long time that they used to say bad things about our religion. They had deviated from our faith and had abandoned their worship of damnation. So, Allah gave this order to the Muslims and the angels. Muslims killed seventy men. One of them was this unfortunate person, and among the seventy people who were imprisoned, there was one Uqbah bin Abi Muayt (curse of Allah) who was killed while in prison. The number of slain polytheists, including him, was only seventy. This is the result and retribution of disobedience to Allah Ta'ala and His Messenger (ﷺ).

"Shaqaq" So these people, as if they put the law of faith and commandment on one side and remained themselves on the other side. The Arabs also call the splitting of wood the same as cutting the wood into two pieces. No one could escape by going against Allah and His Messenger (ﷺ). Who can hide from Allah? And be saved from his immense and severe punishments? No one can compete with him, and no one has the power of his punishments; no one can escape from him and bear his wrath. He is exalted. He is mighty and vengeful. There is no God and Lord but Him. He is one and unpartnered in His attributes. O disbeliever! Take these punishments of this world, and the punishment of hell is left in the hereafter.

(Tafseer Ibn Kathir)

إِذْ يُغَشِّيكُمُ النُّعَاسُ While Allah was making you sleepy. In the readings of Ibn Kathir (ra) and Abu Umar (RA), إِذْ يُغَشِّيكُمُ has come. As it has come in Surah Al-Imran أَمْنَةً نُّعَاسًا يُغَشِّئُ it has come.

أَمْنَةً مِنْهُ Amanah is to give sleep to oneself because the purpose of falling asleep is not to achieve sleepiness, and the meaning of sleepiness is included in يُغَشِّيكُمُ النُّعَاسُ (if sleepiness sets in, a person will fall asleep). It can also be contagious, which means to give tranquility, which means that it was from Allah to provide us with tranquility, or Allah revealed the sleepiness affecting you to give you tranquility.

Hazrat Abdullah bin Masoud (RA) said, "Drowsiness in battle is a chain sent down by Allah, and the shaitan shapes the earth." Abd bin Hameed (ra) has quoted the

saying of Qatadah (ra) that drowsiness was tranquility sent down by Allah, and drowsiness was revealed twice, once in the battle of Badr and once in the battle of Uhud.

And let water be sent down to you from the sky to cleanse you with it and remove from you the power of Satan.

وَيُنْزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيَطَهَّرَكُم بِهِ وَيُدْهَبَ عَنْكُم رَجَسَ الشَّيْطَانِ And before that, water was raining down on you from the sky to purify you from dirt and Janabat by means of water, and to ward off evil spirits and evil spirits from you. Rijz al-Sheitan, i.e., remove the whisper of the devil that despite your claim that you are the friends of Allah, you have the Messenger of Allah (ﷺ) within you. Still, because the enemy possesses the water, you are in a state of impurity and are praying without purification. You are reading then how are you friends of Allah and how is the messenger of Allah (ﷺ) among you that Allah does not help him.

وَلِيَرْبِطَ عَلَي قُلُوبِكُمْ and may your hearts be strengthened, that is, your hearts may be supported due to trusting in Allah's mercy and sending peace to your hearts. The literal meaning of link is binding, and strength and stability are critical (i.e., the sense of link is virtual force. Link is the cause of force.

وَيُثَبِّت بِهِ الْأَقْدَامَ And it is confirmed by the steps. And because of the rain, the feet froze. The sand was frozen hard by the rain, and the steps were protected by sinking into it. Firming one's feet means building strength in one's heart and enduring and persevering in endurance.

(Tafsir Mazhari)

In Tafsir Jalalain, its description is described as follows.

إِذْ يُغَشِّيكُمُ النُّعَاسُ Thus, the Qureshi army had reached Badr earlier and had chosen a better place from the point of view of war and also captured the water spring. However, the Qureshi army was superior in terms of external reasons. In terms of numbers, they were three times the number of Muslims, and they were solid in terms of weapons of war. Those people were content with outward causes. On the other hand, the Islamic army was one-third compared to the enemy in terms of numbers. The condition of the riding, only two horses, seventy camels, and a few armors, was not a satisfactory place even in terms of occasion. In the desert lowland area, which is not difficult for people and animals to walk, the problem of

dust and the lack of water was not enough for drinking, let alone for bathing and ablution.

Advice of Khabab bin Manzar (RA):

The place where the Prophet ﷺ stayed. Hazrat Khabab bin Manzar (RA), who was familiar with this area. Considering this position unsuitable for war, what did he say to the Prophet ﷺ, O Messenger of Allah ﷺ, whatever position you have taken, if it is by the command of Allah, then we have no authority to say anything, and if it has been handled or taken for the sake of expediency, then tell us. If it has been adopted, The Prophet (ﷺ) said, "No, this is not an order given by Allah; it can be changed." Then Hazrat Khabab bin Manzar (RA) said, "Then it is better to advance from this place and build a water pond near the army of the Makkah chiefs." There is a location. If it is captured, we will get water in abundance there. The Prophet ﷺ accepted this advice and went there and grabbed the water. A reservoir was built for water and collected water in it. (Ahsan al-Tafsir)

After being satisfied with it, Hazrat Saad bin Mu'adh (RA) advised him to place a hill where the entire battlefield could be seen. An Arish (canopy) was made, which he and his friend Hazrat Siddique Akbar (RA) prayed throughout the night.

Falling asleep on the Companions in Badr Field:

This is the incident of the night in the morning of which the battle of Badr took place. On that night, Allah Almighty sent rain. This rain brought three benefits. One is that the Muslims got enough water. The Muslims built a reservoir and stored enough water. Another advantage was that due to the rain, the sand froze, which relieved one from the pain of two falls. Second, the sand became immobile. Because the army of the polytheists was on the downhill side, it became muddy and slippery there, which proved to be a trouble for the Qureshi army.

Impurity cast by Satan:

The impurity cast by the devil meant everything, and that state of panic in which the Muslims were suffering from the beginning and all kinds of thoughts were coming into their hearts. The enemy was in a better position from the point of view of numbers, preparation, and war and was in control of the water. Given all these things, it was a natural thing for thoughts and feelings to arise in the hearts of

Muslims, and some Muslims needed a bath. Due to this, the Fajr prayer had to be offered in the state of Janabat. At that time, Satan created doubts in the hearts of the Muslims by whispering that they think that Muhammad (ﷺ) is their prophet and that they are the beloved and friend of Allah, even though they are praying in a state of ablution and Janabat. If you were right, then what is the cause of all these problems? So, Allah gave such an intense rain that the valley was flooded. (Fath al-Qadir Shokani by Ibn Abbas RA)

The help of Muslims by a thousand angels has been mentioned. In this verse, it is said that the Muslims will be drowsy. The effect of this drowsiness was that all the physical fear and anxiety in the hearts of the Muslims went away, and laziness and fatigue ended. Due to this, satisfaction and firm belief in victory were achieved.

In Surah Al-Imran, even in the field of Uhud, drowsiness was cast on Lashkar-e-Islam, but that drowsiness was to relieve the sorrow of the battle going bad. Before the battle of Badr, Allah Ta'ala made the army of Islam tired, and the fear of the number of enemies was more fantastic, and the fear of being defeated, as well as the fear of Satan and death.

(Jamalain Fi Sharah Jalalain)

Allama Sayuti (ra) said in his Tafseer:

Remember, when He caused slumber to overcome you as security, against the fear that had befallen you, from Him, from Allah, and sent down upon you water from the heaven, to purify you thereby, from minor and major ritual impurities. And to remove from you the evil of Satan, his whisperings to you that, had you been on the right path, you would not have been thirsty and impure, while the idolaters enjoyed [access to] water; and to strengthen, to seal, your hearts, with certainty and endurance; and to make firm your feet, lest they sink in the sand.

(Tafseer Jalalain)

Mufti Muhammad Shafi (ra) discussed this Ayat in his Tafseer:

When He covered you with drowsiness, as tranquility (Descending) from Him and sent down upon you water from the heavens, so that He might purify you with it, and remove from you the impurity of Satan, and so that He might strengthen your hearts and make (your) feet firm in addition to that.

Being enumerated from the very beginning are blessings of Allah Taala, which descended upon His obedient servants. The events of the Battle of Badr are parts of the same chain. Out of the many blessings bestowed by Allah Taala during the battle of Badr, the very first blessing is the bringing out of Muslims for this Jihad, which is mentioned in: (When your Lord made you leave your home).

The second blessing is the promise of providing the support of angels, which has been made in: (And when Allah was promising you).

The third blessing is the answer to the prayer made and the fulfillment of the promise of support, which has been mentioned in: (When You Were Calling Your Lord for Help).

The fourth blessing is described in the first of the four verses cited immediately above.

Mentioned here are two blessings for the believers:

- (1) The removal of anxiety and fatigue through a mass dissension of drowsiness;
- (2) The provision of water through rain also made the battlefield smooth and muddy for the enemy.

According to the details of what happened there, when this first-ever confrontation between *kufr* (disbelief, infidelity) and Islam turned into a particular battle, the army of the disbelievers of Makkah had already reached and set up camp at a place, which was located on high grounds with water close to them. When the Holy Prophet (ﷺ) and the Companions arrived at that place, the lower part of the valley fell to their lot. The Holy Qur'an portrays the layout of this battlefield by saying: (When you were on the nearest cliff, and they were on the farthest one) a detailed description of which shall appear later.

The spot where the Holy Prophet (ﷺ) had first camped was considered strategically inappropriate by Syedna Khabab ibn al-Mundhir (RA), who knew this territory well. Keeping this in view, he respectfully inquired *Yaa Rasulullah!* Does this place you have selected happen to comply with a command from Allah Taala in which we have no say, or has it been taken to as based on opinion and expedience?' He said: 'No, this is not something divinely ordained. This can be changed or re-located.' After that, Syedna Khabab ibn al-Mundhir (RA) submitted: 'If so, it is better to move forward from this spot, reach a water source close to the armed force of

Makkahian chiefs and take it over. We are sure to have an abundant supply of water there.' The Holy Prophet (ﷺ) accepted his proposal, marched ahead, took over the spot with water, had a water tank built there, and saw to it that a sufficient supply of water had been stored in it.

After he had taken care of this strategic need, Syedna Said ibn Mu'adh (RA) said: "Yaa Rasulullah! We want to put up a shaded structure for you at a secure place where you could stay, and your riding animals could be nearby. The plan behind this arrangement is that we shall wage our Jihad against the enemy, and if Allah were to bless us with victory, then our plan would be well-served, for this is what we would like for you. But, Allah forbid, should things turn out otherwise, then you would be in a position to ride your camel and go back to join the rest of your Companions left behind in Madinah - because I am strongly inclined to believe that they are no less than us in terms of sacrifice for the cause and love for you. If they had any idea of the eventuality that you would have to fight against this armed force, then none of them would have chosen to stay behind. I am sure when you are back in Madinah, they will continue to be your companions in the mission.' On this gallant and noble offer, the Holy Prophet (ﷺ) prayed for him. So, an assorted canopy of some modest sort was set up for him in which there was no one but he and Syedna Abi Bakr (RA), Syedna Mu'adh (RA), sword in hand, stood on the door, guarding.

This was the first night of confrontation. A bunch of three hundred and thirteen mostly unarmed souls stood against a thousand strong-armed forces, being three times more in numbers. They had already occupied the better spot on the battlefield. The lower part of the valley, which was sandy and difficult to move around, had fallen to the lot of Muslims. Everyone was concerned. Anxiety was natural. Satan also started instigating some people: Here you are, claiming to be on the path of truth, and at a time so crucial, you are busy making Tahajjud prayers rather than going and taking some rest. But, look at the ground reality - you will see your enemy casting heavy shadows on you, being far superior to you from all angles. Under these conditions, Allah Taala released a unique kind of drowsiness in Muslims, which made every Muslim, whether or not he intended to sleep, go to sleep compulsively.

Hafiz al-Hadith, Abu Yala (ra) reports that Syedna 'Ali al-Murtada (RA) said: On that night of the battle of Badr, no one from among us who did not go to sleep. Only the Holy Prophet (ﷺ) remained awake throughout the night and kept busy with the Salah of Tahajjud right through dawn.

Quoting the Sahih, Ibn Kathir (ra) reports that, on that night, when the Holy Prophet (ﷺ) was busy with the Salah of Tahajjud in his 'Arish, the twig-roofed hutment set up for him, he too was somewhat affected by drowsiness. But, immediately coming out of it with a smile, he said: "O Abu Bakr (RA), here comes good news for you. This is Jibril '(AS) standing near the cliff" and saying this, he walked out of the hutment reciting the verse which follows:

سَيُهْزَمُ الْجَنْعُ وَيُوْلُوْنَ الدُّبُرَ ۝

(Surah Al Qamar – 45)

Their multitude will be put to flight, and they will show their backs.

According to some narrations, when he came out, he pointed towards various spots and said: 'This is the spot where Abu Jahl will be killed, and this is for so and so, and this is for so and so.' Then, events turned out to be precisely as he had indicated. (Tafseer Mazhari)

And as it happened during the battle of Badr, Allah Taala cast a particular kind of drowsiness on all Companions of the Prophet to remove their fatigue and tension, so it did during the battle of 'Uhud. Sufyan al-Thauri (ra) reports on the authority of Syedna 'Abdullah ibn Mas'ud (RA) that sleep during the state of war is a sign of peace and tranquility from Allah Taala and sleep during the state of Salah is from Satan. (Ibn Kathir)

The second blessing Muslims received that night was that rains came and overturned all battle plans. The spot occupied by the Quraysh army was hit by heavy rains, which made it muddy and difficult to walk through. Then, the place where the Holy Prophet (ﷺ) and his Companions were camped was sandy and difficult to walk through at the very outset. When rains came, this spot received the lighter part, which helped firm up the sandy surface, making the ground friendly and easy to walk on.

The verses appearing above mention these very two blessings - sleep and rain. Which, by upturning the outline of the battlefield, washed off the Satanic scruples that were bothering some weak combatants, scruples like: 'Here we are, on the side of truth, yet appear to be all subdued and overshadowed while there stands

our enemy who is, despite being on the side of falsehood, basking in the sunshine of power, majesty, and confidence!

So, Muslims are being told in this verse to remember the time when Allah was covering them up with drowsiness to make tranquility from Him descend upon them, and He sent down rains upon them so that He purifies them with that water. And removes from them the impurity of Satanic instigations and scruples, and strengthens their hearts, and makes their feet firm.

(Tafseer Marif ul Quran)

23.2 اذِیُّوحِی رَبُّكَ إِلَى الْمَلٰٓئِكَةِ اَنِّیْ مَعَكُمْ فَثَبَّتُوا الَّذِیْنَ اٰمَنُوْا سَالِقِیْ فِیْ قُلُوْبِ الَّذِیْنَ
كَفَرُوْا الرَّعْبَ فَاَضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَاضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ ۝

(Surah Al Anfaal – 12)

When your Lord revealed to the angels: (said) I am with you. So, make firm the feet of those who believe. I shall cast awe into the hearts of those who disbelieve. So, strike at the necks and every finger-joint of theirs.

Hazrat Allama Ibn Kathir (ra) said about this Ayat:

(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks and smite over all their fingers and toes."

Allah commands the Angels to fight and support the Believers:

Allah said, (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed."

This is a hidden favor that Allah has made known to the believers, so they thank Him and are grateful for it. Allah, glorified, holy, blessed, and praised be He, has revealed to the angels -- whom He sent to support His Prophet (ﷺ), religion, and believing group -- to make the believers firmer.

Allah's statement, I will cast terror into the hearts of those who have disbelieved. This means `that you - angels - support the believers and strengthen their (battle) front against their enemies, thus implementing My command to you. I will cast fear, disgrace, and humiliation over those who defied My command and denied My Messenger (ﷺ). So, strike them over the necks and smite over all their fingers and toes. Strike them on their foreheads to tear them apart and over the necks to cut them off, and cut off their limbs, hands, and feet.

According to Ad-Dahhak (ra) and Atiyyah Al-`Awfi (ra), (Over the necks), refers to striking the forehead, or the neck, in support of the latter, Allah commanded the believers,

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوُثَاقَ فَمَا مَتَّابِعِدُوا فَمَا فِدَاءٌ
حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ۝

(Surah Muhammad – 4)

So, when you meet (in the fight — Jihad in Allah's Cause), those who disbelieve smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). After that (is the time) either for generosity (i.e., free them without ransom) or ransom (according to what benefits Islam) until the war lays down its burden. Thus [Allah orders you to continue carrying out Jihad against the disbelievers till they embrace Islam and are saved from the punishment in the Hellfire or at least come under your protection]. Still, if it had been Allah's Will, He could have punished them (without you). But (He lets you fight) to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.

Ar-Rabi bin Anas (ra) said, "In the aftermath of Badr, the people used to recognize whomever the angels killed from those whom they killed, by the wounds over their necks, fingers, and toes, because those parts had a mark as if they were branded by fire." Allah said and smote over all their fingers and toes.

Ibn Jarir (ra) commented that this Ayat commands, "O believers! Strike every limb and finger on the hands and feet of your (disbelieving) enemies."

Al-Awfi (ra) reported that Hazrat Ibn Abbas (RA) said about the battle of Badr that Abu Jahl said, "Do not kill them (the Muslims), but capture them so that you make

known to them what they did, their ridiculing your religion and shunning Lat and Uzza (two idols)." Allah then sent down to the angels,

Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks and smite over all their fingers and toes. In that battle, Abu Jahl (may Allah curse him) was killed along with sixty-nine men. Uqbah bin Abu Muayt was captured and then killed, thus bringing the death toll of the pagans to seventy.

(Tafseer Ibne Kathir)

When your Lord inspired the angels, with whom He reinforced the Muslims, [saying]: 'I am with you, with assistance and victorious help, so make the believers stand firm, by helping [them] and giving [them] good tidings. I shall cast terror, fear, into the hearts of the disbelievers; so, smite above the necks, that is, the heads, and smite of them every finger!' that is, [smite] the extremities of their hands and feet: thus, when one of them went to strike a disbeliever's head, it would roll off before his sword reached it. The Prophet (ﷺ) threw a handful of pebbles against them, and every single idolater was struck in his eye, and thus they were defeated. (Tafseer Jalalain)

الْمَلَائِكَةُ Al-Malaika refers to the angels who were sent to help the Muslims.

إِنِّي مَعَكُمْ means helping Muslims, I am with you. What is meant is that companionship does not mean physical companionship, but being with Allah means being with the help of Allah.

فَكَثَّرُوا الَّذِينَ آمَنُوا means you increase the courage of Muslims by fighting the enemies of Muslims and increasing the number of Muslims and giving good news to Muslims to satisfy them. Remember, it is narrated by Muqatil (ra) that the angels in the guise of men used to walk ahead of the line and used to tell you good news that Allah will give you victory. Al-Roub means that fear fills the hearts of Muslims.

سَأَلَنِي فِي قُلُوبِ الَّذِينَ That is, the form of My help will be that I will strike terror into the hearts of the infidels by showing them the number of Muslims doubled. Hazrat Abu Naeem (ra) has quoted the statement of Hazrat Ibn Abbas (RA), he said: I asked my father! How did you get arrested by Abu Alyaser? If you wanted, you could have held it in your fist. You are a tall and muscular man, and Abu Alyaser, a short

guy, is a handful. He spoke! "My son, don't say that. He used to give me trouble as a huge, strong man." I say it was because Allah has put the fear of Muslims in the hearts of Quraish.

فَوْقَ الْأَعْنَاقِ means to hit the upper parts such as the head, throat, etc. Ikramah (ra) said, "Faql-ul-Anaq" means the head. Because the head is above the neck. Dahhak (ra) said, "Faql-ul-Anaq" means "above the neck." Gathered on top of the hands and feet, fingers are called Banan. The dictionary has Banan fingers or fingertips.

The pace of the verse shows that Malaika is being addressed from فاضر. This proves that the angels also fought (they did not participate only to increase the number of Muslims, to create satisfaction in their hearts, and to frighten the disbelievers). Ibn Anbari (ra) said that the angels did not know how people were killed. Allah told فاضر to them. Bukhari, Nasa'i, and Ibn Majah have written from the narration of Hazrat Ibn Abbas (RA) that on the day of Badr, while the Messenger of Allah (ﷺ) was inside the camp. He ﷺ prayed O Allah! I entrust you with your responsibility and your promise. O Allah! If you had the will to defeat the Muslims today. You will not be worshiped after today. Hearing this, Hazrat Abu Bakr (RA) took hold of the hand of the Messenger of Allah ﷺ and asked. O Messenger of Allah ﷺ! Only you have prayed well before your Lord. The Holy Prophet (ﷺ) finished the prayer and came out of the camp while wearing armor and jumping.

سهزم الجمع ويولون الدبر بل الساعة موعدهم والساعة ادهى وامر

I will defeat the gathering, and they will take the lead, but the hour is their appointed time, and the hour is the last and the command.
And Allah sent down,

اِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبْ لَكُمْ اِنِّي مُهِدِّكُمْ بِاَلْفِي مِّنَ الْمَلَاِئِكَةِ مُرْسِلًا

If you ask your Lord for help, then He will answer you. I will help you with a thousand of the Malaik in Murdifi.

مُرْسِلًا means successively one after another in a series and said!

اَلَا يَكْفِيكُمْ اَنْ يُنَزِّلَ عَلَيْكُمْ مِّنْ سَمَوَاتٍ مِّمَّا يَخْلُقُ فِيْهَا السَّحَابَ وَيُرْسِلَ عَلَيْكُمْ حُمْرًا مُّطَوَّرًا

Is it not enough for you that your Lord provides you with a three thousand of the angels sent down?

And said to the angels!

أَنَا مَعَكُمْ فَشَبَّيْتُ الَّذِينَ آمَنُوا سَالِقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

I am with you, and those who believe, I will cast fear into the hearts of those who disbelieve. So, they struck above the neck and they struck all the joints of them.

Muslim and Ibn Mardawiyah is written under the authority of Hazrat Ibn Abbas (RA); he said that on that day, a Muslim was running in pursuit of a polytheist. The polytheist was running forward when the Muslim heard the sound of whipping from above and heard the voice of a rider who was saying,

اقدم حيزوم Hezoom. He saw his nose was broken and his face was torn. This Muslim gathered everyone there and showed them. An Ansari came to the service of the Messenger of Allah ﷺ and narrated this incident. The Prophet ﷺ said! You speak the truth. The reinforcements of the angels of the third heaven did that murder.

Al-Hakim (ra) Bayhaqi (ra) and Abu Na'im (ra) have narrated, and Al-Hakim (ra) has also called it Sahih that Hazrat Suhail bin Hanif (RA) said on the day of Badr, some of us used to point our swords at the head of the polytheist and the sword would not reach. They see that his head is falling. Bayhaqi (ra) has quoted the statement of Hazrat Rabi' Ibn Anas (RA) that people used to recognize that this cox had been killed by seeing a mark burnt by fire. Ibn Sa'd (ra) narrated the statement of Hawyatab bin Abd al-Lazai. I saw a group of angels between heaven and earth killing and imprisoning.

Muhammad ibn Umar al-Salmi (ra) and Bayhaqi (ra) have written that Hazrat Abu Bardah ibn Dinar (RA) said, "Let me come to the service of the Messenger of Allah ﷺ with three heads, and he said, O Messenger of Allah ﷺ! These two I have killed, and the third I saw a tall man of fair complexion struck him with his sword and screamed. Not knowing who that person was, I took his head. Prophet ﷺ said! He was an angel who killed him. Ibn Sa'd (RA) narrated Ikramah's (ra) statement that day. Some people were screaming and falling apart, and it was not known who had killed them. The hands of some were falling apart, and it was unknown who was holding them.

Ibn Is'haq (ra) and Bayhaqi (ra) have narrated the statement of Hazrat Abu Waqid Laithi (RA): I was chasing a polytheist on the day of Badr, but his head fell before my sword reached him. From this, I recognized that someone else had killed him. Bayhaqi (ra) has written from the narration of Hazrat Al-Kharja bin Ibrahim (RA) that the Messenger of Allah (ﷺ) inquired from Hazrat Gabriel (as.) who was the angel who said *Aqdam Hezoom* on the day of Badr. Hazrat Gabriel (as) said! I do not know all the angles.

It is narrated by Ibn Ishaq (ra) that after the Messenger of Allah ﷺ freed that enslaved person, Abu Rafi' (RA) said, "I was the slave of Abbas ibn Abdul Muttalib (RA). Islam had entered our family." Ummal-Fazl (RA) had become a Muslim, and I was also brought to Islam. Abbas was afraid of the nation's people and did not like to oppose them because the men were wealthy, and their wealth was distributed among the country as a loan, so they hid their faith. Abu Lahab himself did not participate in Badr. In his place, he had sent Aas bin Hisham bin Mughirah. When he received the news of the defeat of Badr, Allah humiliated and disgraced him, and I began to feel strength and honor within myself. I was a weak man. He used to make arrows and peel them while sitting inside Zamzam's room. One day, I was sitting inside the room. Ummal-Fazl (RA) was sitting next to me when Abu Lahab (the unbeliever) came forward with his legs crossed and sat in the outer part of the room. His back was towards my back. He was seated when people said, "See!" Abu Sufyan bin Harith bin Abdul Muttalib came. Abu Lahab! Come to me, you will surely know. Abu Sufyan came and sat next to him. Abu Lahab said people stood up! Nephew, tell me what happened.

Abu Sufyan said: Nothing, by God, there was a fight, so we put our shoulders in their hands so they can do as they wish. Kill us or imprison us. Despite this, not one type of people became hopeless. But we were confronted by people of fair complexion who rode on white horses and were suspended (in the air) between the sky and the earth. By God, they could not be judged by anything, nor could anything stand in front of them. It is narrated by Hazrat Abu Rafi' (RA) that upon hearing this, I picked up a part of the tent (probably what the narrator has called a chamber, it would be a chamber like a tent tied with ropes) with my hand and said, By God, they were angels. Abu Lahab raised his hand and immediately struck me in the face. I hugged him, he picked me up and threw me on the ground and climbed up and started hitting me. I was a weak man. When Umme al-Fazl (RA) saw this, he took a stick from the camp and hit Abu Lahab with such force that his head split severely. He said that because his master was not present, he understood him as weak.

Abu Lahab was humiliated and turned his face away, and seven nights had not passed before Allah afflicted him with a poisonous disease and ended it. Ibn Jarir (ra) said that the disease used to be a kind of infective; the Arabs knew it as evil; they thought that it was a significant infectious disease. Since Abu Lahab was afflicted with the disease, even after his death, his children remained far away from him for three days. No one came near his body. He did not intend to bury him. Finally, when there was more fear of infamy, they dug a pit, lifted the body with the help of sticks, and put it in the pit. Ibn Ishaq (ra) has written that in the narration of Yunus bin Bakir, a pit was not dug for Abu Lahab's body, but he was

propped up against the wall of a garden, and stones were thrown at the body from the back side of the wall. It had been hidden.

(Tafsir Mazhari)

Summary commentary:

Remember the time when Allah swore to you for His sake and rained down on you water from the sky to purify you from being without ablution or bathing? And to ward off the evil whispers from you through it, strengthen your hearts, and make your feet firm. That is, do not sink into the sand; remember when you used to command the angels who came down for help: I am your companion; you should increase the courage of the believers. I now strike terror into the hearts of the infidels. So, you cry on the necks of the disbelievers and beat on the joints of the infidels. This is the punishment for disobeying Allah and His Messenger (ﷺ), and whoever opposes Allah and His Messenger (ﷺ), Allah will punish him severely. Be it through some wisdom in this world or the hereafter or both, taste this punishment and know that the punishment of hell is fixed for the unbelievers.

Among the rewards given by Almighty Allah in the Battle of Badr, the first reward is the withdrawal of Muslims from this Jihad. Which has been described in the verse

كَمَا أَخْرَجَكَ رَبُّكَ

The second reward is the promise of help from the angels. Which was mentioned in the verse اذْیَعِدُكُمُ اللَّهُ.

This third reward is the acceptance of the prayer and the fulfillment of the promise of help. Which is mentioned in the verse اذْیَسْتَعِیْظُونَ رَبَّكُمْ.

The fourth prize mentions two blessings for Muslims. One of them is that sleep prevails over everyone, and anxiety and stress go away. The other would provide water for them through rain and make the battlefield smooth for them and marshy for the enemy.

This event describes that when this first battle of the infidels of Islam happened, the army of the infidels of Makkah had arrived first and camped at such a place. The water that was at the height was close to it. When the Prophet (ﷺ) and his companions reached that place, they found a place in the lower part of the valley. The Holy Quran has drawn the map of this battlefield in the forty-second verse of the same surah.

{ إِذْ أَنْتُمْ بِالْعُدُوَّةِ الدُّنْيَا وَهُمْ بِالْعُدُوَّةِ الْقُصْوَى }

If you announce the enemy in the world, they are the ultimate enemy.

On reaching the place where the Holy Prophet ﷺ made his first stand, Hazrat Khabab bin Manzar رضي الله عنه said, "O Messenger of Allah (ﷺ), the position you have chosen is Allah Almighty's order. It is by the order of which we do not have any authority, or it has been adopted only given opinion and expediency. The Prophet (ﷺ) said, "No, this is not a command of Allah; it can be changed." Then Hazrat Khabab bin Manzar (RA) said, "Then it is better to go beyond this place to a place of water near the army of the infidels of Makkah chiefs." If it is captured, we will get water in abundance there. The Prophet ﷺ accepted their advice and went there and seized the water, built a reservoir for water, and collected water in it.

Hazrat Saad bin Mu'adh (RA) said, O Messenger of Allah (ﷺ), our idea is that we should make a canopy for you in a safe place where you will stay and your rides will also stay with you. Its purpose is that we will wage jihad against the enemy. If Allah Ta'ala grants us victory, then this is the goal, and if Allah wills it otherwise, you may ride your horse and join the Companions who have remained in Madinah Tayyaba. Because I think those people are not less than us in their love for you, and if they had the idea at the time of your departure that you would face this armed army, none of them would have stayed behind. When you ﷺ reach Madinah, they will stay with your friend. The Holy Prophet ﷺ prayed for his generous offer, and a small canopy was made for him, in which there was no one except the Holy Prophet ﷺ and Siddique Akbar (RA). Hazrat Muaz (RA) was standing at the door with a sword for protection.

On the first night of the battle, three hundred and thirteen headless people faced three times their number, i.e., one thousand armed forces. They also captured an excellent location on the battlefield. The lower part was also hard sand, making walking difficult for Muslims. Everyone was concerned about the physical condition. In the hearts of some people, Satan also started to put these doubts that you people say you are on the truth, and even at that time, instead of resting, you engage in Tahajjud and other prayers. But the current situation is that the enemy is superior to you in every way and is more significant than you. In these circumstances, Allah imposed a particular type of sleep on the Muslims, which forced every Muslim whether he intended to sleep or not.

Hafiz Hadith Abu Yaala (RA) has narrated that Hazrat Ali Murtaza (RA) said that on that night of the Battle of Badr, there was not one of us left who did not sleep

except the Messenger of Allah ﷺ stayed awake all night, and engaged in Tahajjud prayer till dawn.

And Ibn Kathir (ra) has authentically narrated that the Messenger of Allah (ﷺ) was engaged in the Tahajjud prayer in his canopy that night. He also felt a little sleepy but immediately woke up laughing and spoke! O Abu Bakr (RA) Listen to the news. This Gabriel (peace be upon him) is standing near the mound, and after saying this, he comes out from the canopy and receives this verse.

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝

(Surah Al Qamar – 45)

Their multitude will be put to flight, and they will show their backs.

It means the enemy's party will soon be defeated, turn its back, and run away. In some hadiths, it is said that the Prophet ﷺ went out and pointed to different places and said that this is the place of the killing of Abu Jahl, this is the place of so-and-so and so-and-so, and then the same events happened.

(Tafsir Mazhari)

The angels were entrusted with two tasks. One was to increase the courage of the Muslims. Strengthen their hearts and make them strong. Second, they were assigned that the angels should participate in the battle and attack the infidels. It is evident from this verse that the angels performed both tasks by conquering the hearts of the Muslims, increasing their courage and strength, and also participating in the battle, and this is supported by some hadith narrations, which are detailed in the Tafsir in the Dur-e-Mansoor and the Mazhari. have been described with. The witness testimonies of "Qital Malaika" have been narrated from the Companions of the Prophet (ﷺ).

(Tafseer Ma'arif al-Qur'an

23.3 وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوهُ

○ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا

(Surah Al Kahf – 14)

We made their hearts firm when they stood up and said, Our Lord is the Lord of the heavens and the earth. We shall never invoke any god other than Him; otherwise, we would say something far from the truth.

Allama Ibne Kathir (ra) said:

Their Belief in Allah and their Retreat from their People:

Allah said: We narrate their story with truth to you: they were young men who believed in their Lord (Allah); from here, Allah explains the story in detail.

He states that they were boys or young men and were more accepting of the truth and more guided than the elders who had become stubbornly set in their ways and clung to the religion of falsehood. For the same reason, most of those who responded to Allah and His Messenger (AS) were young. As for the elders of Quraysh, most of them kept to their religion, and only a few became Muslims. So, Allah tells us that the people of the cave were young men.

Mujahid (ra) said, "I was informed that some of them wore some earrings, then Allah guided them and inspired them to fear Him, so they recognized His Oneness, and bore witness that there is no god besides Him."

And We increased them in guidance.

Several scholars, such as Al-Bukhari (ra) and others, understood that faith may increase, vary in degrees, and fluctuate from this and other similar Ayat. Allah says (and We increased them in guidance), as He said elsewhere:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ()

(Surah Muhammad – 17)

Meanwhile, for those who accept guidance, He increases their guidance and bestows on them their piety.

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ

إِيْمَانًا وَهُمْ يُسْتَبْشِرُونَ ()

(Surah At Taubah – 124)

And whenever there comes down a Surah (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۚ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۚ

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ()

(Surah Al Fateh – 4)

He sent down As-Sakinah (calmness and tranquility) into the hearts of the believers so that they may grow more in faith along with their (present) faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.

Another Ayat is indicating the same thing.

It has been mentioned that they were followers of the religion of Al-Masih `Isa (AS), `Isa bin Maryam, but Allah knows best.

It seems that they lived before the time of Christianity altogether because if they had been Christians, the Jewish rabbis would not have cared about preserving because of their differences. We have mentioned above the report from Ibn Abbas (RA) that the Quraysh sent a message to the Jewish rabbis in Al-Madinah to ask them for things with which they could test the Messenger of Allah (ﷺ), and they told them to ask him about these young men, and *Dhul-Qarnayn*. (The man who traveled much) and about the Ruh.

This indicates that this story was recorded in the People of the Book books and came before Christianity. And Allah knows best.

And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth,

Allah is saying: 'We gave them the patience to go against their people and their city and to leave behind the life of luxury and ease that they had been living.' Several of the earlier and later Tafseer scholars have mentioned that

They were sons of the kings and leaders of Byzantium and went out one day to one of their people's festivals. They used to gather once a year outside the city,

and they would worship idols and offer sacrifices to them. They had an arrogant, tyrannical king, Decianus, who commanded and encouraged the people to do that. When the people attended this gathering, these young men went out with their fathers and their people. When they saw their people's actions with clear insight, they realized that the prostrations and sacrifices the people were offering to their idols should only be dedicated to Allah, Who created the heavens and the earth.

Each started to withdraw from his people and keep aloof from them. The first one of them to move away on his own went and sat in the shade of a tree, then another came and sat with him, then another came and sat with them, and then four more followed suit one by one. None of them knew the others, but they were brought together by the One Who instilled faith in their hearts.

As it says in the Hadith recorded by Al-Bukhari (ra) with an incomplete chain of narrators from Umme Al-Mominun Hazrat A'ishah Siddiqah (RA), the Messenger of Allah (ﷺ) said: Souls are like recruited soldiers. Those who recognize one another will come together, and those who do not will turn away.

Muslim (ra) also recorded this in his Sahih from the Hadith of Suhail from his father from Abu Hurairah (RA) from the Messenger of Allah (ﷺ).

People say that similar qualities or characteristics are what bring people together. So, each of the young men was trying to conceal what he believed from the others out of fear of them, not knowing they were like him.

Then one of them said, "O people, you know by Allah that only one thing is making you leave your people and isolate yourselves from them, so let each of you say what it is in his case." Another said, "As for me, by Allah, I saw what my people are doing, and I realized that it was false and that the only One Who deserves to be worshipped Alone without partner or associate is Allah, Who created everything, the heavens, the earth and everything in between."

Another said, "By Allah, the same thing happened to me." The others said the same, and they all agreed and became brothers in faith. They adopted a particular location as a place of worship and began worshipping Allah there, but their people found out about them and told their king about them. The king ordered them to appear before him and asked about their beliefs. They told him the truth and called him to Allah, as Allah says about them:

And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him..."

"Never" (*Lan*) implies an absolute and eternal negation, meaning, 'This will never happen, and if we were to do that, it would be false.' So, Allah says about them: ...if we did, we should indeed have uttered an enormity in disbelief, which means untruth and falsehood.

(Tafseer Ibne Kathir)

And We strengthened their hearts, to [enable them to] speak the truth, when they stood up, before their king, who had commanded them to prostrate to idols and said, 'Our Lord is the Lord of the heavens and the earth. We will not call on any god besides Him, that is, other than Him, for then we shall undoubtedly have uttered an outrage, in other words, [we shall have spoken] a statement that contains falsehood, meaning one of extreme disbelief, were we, hypothetically, to call on any god other than Allah. (Tafseer Jalalain)

According to the explanation of this Ayat, Mufti Muhammad Shafi (ra) said:

We narrate to you their story with truth. They were young men who believed in their Lord, and We increased their guidance. And We made their hearts firm, and when they rose, they said, "Our Lord is the Lord of the heavens and the earth; and we shall never invoke any god other than Allah, for then we would be saying something far from the truth. These are people of ours. They have taken to gods other than Him. Why do they not bring clear proof in their favor? So, who is more unjust than the one who fabricates a lie against Allah? And when you have turned away from them, and those they worship, except Allah, seek refuge in the cave, and your Lord will unfold His mercy for you and ease you in your matters!"

Commentary:

The word (*fityah*) in (They were young men) is the plural of (*fata*), which means someone young. According to Tafseer scholars, this word indicates that the time ripe for correcting deeds and morals and inculcating guidance and righteousness is invariably when one is young. When old, formerly acquired deeds and morals become so deeply rooted that - no matter how evident the truth against these - it is tough to break loose from their shackles. Those among the noble Companions who responded to and believed in the call of the Holy Prophet (ﷺ) were, after all, primarily young people. (Ibn Kathir, Abu Hayyan)

(And We made their hearts firm) refers to the event Ibn Kathir (ra) described earlier. This tells us that Allah created the hearts of these people firm when the king, who was cruel and worshipped idols, summoned them in his court and questioned them. This was a matter of life and death. But, despite their apprehension for the worst, Allah Taala made His love, awe, and grandeur prevail over their hearts, empowering them to face any eventuality of death or distress. The outcome was that they proclaimed their belief clearly and courageously, saying that they did not worship anyone or anything other than Allah and would not do that in the future. People who firmly resolve to do something for the sake of Allah; this is how they receive help from Allah Taala.

Ibn Kathir (ra) says that the course adopted by the People of Kahf was that they left the city where it was impossible to worship Allah and took refuge in the Cave. This is the Sunnah, the way of all prophets. They migrate from such places and opt for a place where 'Ibadah could be done.

(Tafseer Marif ul Quran)

The Companions of the Cave were a few youths who believed in their Lord according to the religion of that time. Under their guidance, we further developed faith, steadfastness, patience in the challenges, concern for the hereafter, etc. There was one thing in these attributes of trust and guidance: We strengthened their hearts. They became firm and began to say to each other or the opposing king, "Our Lord is He who is the Lord of the heavens and the earth." We will not worship any god except him because we did it by Allah's will; in this case, we have said a very unnecessary thing, and this is our nation. They have left God and declared it as a god because their people and kings were always idolatrous.

As the monotheists have a clear and confident argument, who would be angrier than the one who falsely accuses Allah that He has accomplices and then said among themselves, "When you are in faith with these people?" Separated from the worship of their idols. But they have not disconnected from Allah, but because of this, they have left everyone, so now it is expedient that you go and seek refuge in such a cave which has been decided by the advice so that you can worship Allah with peace and carelessness. Learn Your Lord will spread His mercy on you and prepare for you your goods.

رَبَّنَا إِنَّا أَمْرٌ نَارِ شَدَّادٍ
رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Our Lord has mercy from Yourself and guides us in our affairs.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ And We have bound their hearts

And the incident of strengthening their hearts by Allah, may Allah have mercy on them, happened when the tyrant king on idols brought these youths to his court and asked them questions about this struggle of life and death and killing. Despite the fear, Allah Ta'ala imposed His love, awe, and majesty on these horses in such a way that they were prepared to endure killing and death and every hardship and clearly expressed their belief that they do not worship any god but Allah and will not do so in the future. Those who make a firm determination to do something for the sake of Allah will receive such help from the Almighty.

(Tafseer Ma'arif al-Qur'an)

23.4 وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرَغًا ۖ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا

○ لَتَكُونَ مِنَ الْمُؤْمِنِينَ

(Surah Al Qasas – 10)

And the heart of the mother of Musa (AS) became restless; indeed, she was about to disclose this [the facts about Musa (AS)], had We not strengthened her heart to remain among those who have firm belief (in Allah's promise).

The intense grief of Musa's (AS) Mother and how he (AS) was returned to her:

When the mother of Hazrat Musa (AS) put him in a box and flowed out into the river, she was distraught, and she could not think of anything else except the true Messenger of Allah and her dear son Hazrat Musa (as). Her heart had no other thought except the memory of Hazrat Musa (AS). If Allah had not given strength to her heart, she would have revealed the secret in her impatience and would have said to the people that this is how my child was lost. But Allah calmed his heart, comforted and reassured him that you would get your child. The mother of Hazrat Musa (A.S.) told her elder daughter, who was a little wiser, to keep her eyes on this box and walk from side to side. See what happens. To inform me, too, she kept looking at him from a distance, but no one else could understand that she was taking care of and going with him because of this ignorance. Reaching Pharaoh's palace and picking up his concubines, his sister saw her and stood there wondering if she could find out what was happening inside. There it is that when

Hazrat Asiya (ra) stopped Pharaoh from his bloody intention and took the child in her lap, the child was given to all the midwives in the royal palace. Everyone wanted to feed him with human love and affection. But according to Allah's command, Hazrat Musa (AS) did not drink a single sip of anyone's breast milk. Finally, by the hands of his concubines, he was sent out to find a midwife. Bring her whose milk he drank because the Lord of the Worlds approved that he should not drink the milk of anyone other than his mother. The most significant interest in this was that Hazrat Musa (as) should reach his mother.

When the maids came out with him, Hazrat Musa's (AS) sister recognized him. But she did not reveal it to them, and they could not find out. Your sister was initially distraught, but after that, Allah gave her patience and peace, and she was quiet and contented. The sister said to them, why are you so worried? She said that this child does not drink any midwife's milk, and we are looking for a midwife for him. Hearing this, Hazrat Musa's (AS) sister said, "If you tell me, I will tell you the address of a midwife. The child may drink her milk, nurture and be kind to him." Hearing this, they doubted that this girl knew this boy's origin and his parents' origin. She was arrested and asked what she knew. That woman would support him and be benevolent. Did she say, Subhan Allah? Who would not want to be honored in the royal court, whom he would not humble for rewards and honors? They also understood that our first assumption was wrong. She is saying right; she left her and said, "Come on, show her house; she took them and brought them to her house." When the government concubine gave the child to her, the child started drinking milk. Immediately, the news was given to Hazrat Asiya (ra). She was pleased to hear this and invited her to her palace, where she was given many rewards and honors, but she did not know that she was the mother of this child. She was happy with her only because Hazrat Musa (A.S.) had drunk her milk.

For a few days, continued, and finally, one day, Hazrat Asiya (ra) said, "I am happy that you come to the palace, stay here, bear it, and keep feeding him." Umme Musa (as) replied that this cannot be possible for me. I am a woman with children, and so is my husband. I will nurse him and then send him to you. It was decided, and Pharaoh's wife also agreed to it. Umme Musa's (as) fear changed to peace, poverty to wealth, hunger to comfort, wealth and honor. She used to get food, clothes, and royal things every day and cherish her beloved child in her arms. Allah replaced his suffering with relief only after one day or one night.

In the hadith sharif, a person should be humble and consider the fear of Allah and my Sunnah. An example is Umme Musa (as), who breastfeeds her child and takes a reward. Allah's Self is pure, and in His hand is all power. It is what He wills, and what He does not will is never done. Indeed, He helps everyone who puts his trust

in Him. He is the master of the one who obeys Him. He comes in the presence of His pious servants, removes their sufferings, replaces their distress with generosity, and gives relief after every sorrow. Then He says, "We returned him to his mother so that her eyes would remain cool and she would not be traumatized by her child, and that she would believe the promises of Allah to be true and believe that he would surely be a prophet and a messenger." Now, his mother was contentedly engaged in raising him and raised him in the same way as a high-ranking prophet should be. Yes, the wisdom of the Lord is hidden from the eyes of the ignorant. They need to think about the purpose of Allah's commandments and the excellent end of obedience. They are bound by external gain and loss and are angry with the world. They do not realize that what they think is wrong is good, and it is very possible that what they think is good is evil. That is to say, who knows what the benefits of nature have hidden in it?

(Tafseer Ibn Kathir)

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِغًا, and the heart of the mother of Moses (as) was empty. In other words, the heart of the mother of Hazrat Musa (as) will be devoid of reason due to intense fear, crowd, and grief. His people were wrong because they had heard that Hazrat Musa (AS) had fallen into the hands of Pharaoh.

Most commentators have explained the meaning of being empty: when Hazrat Moses (A.S.) left, her heart became devoid of everything. Hasan (ra) explained that his heart became empty. She forgot the inspiration that Allah had created in her heart to throw her in the river and not to fear anything; we will bring her back to you and make her a prophet. But the devil came to him and said, "Don't you like that Pharaoh kills your child, and you get the reward for it, and you want to kill the child and throw him into the river and drown him?" This sin will be on you, and if Pharaoh kills this innocent person, you will be rewarded. Therefore, when he was informed that Pharaoh had found Moses (AS) in the Nile, this calamity made him forget the promise of Allah. Perhaps this gave them the idea that what was in his heart might be wrong. Because the inspiration of the saints is assumed and not definite, there can be a mistake. Abu Ubaidah (RA) said that her heart was empty of grief because she knew that the promise of Allah was accurate and that the child would never be lost.

It was near that she would reveal him. That is, it was near that she would tell me that this Musa (as) is my son. She was overwhelmed by grief to such an extent that she almost lost the power of restraint. It is also supported by the saying of Hazrat

Ibn Abbas (RA) that Ikramah (ra) has quoted. Hazrat Ibn Abbas (RA) said that she would have said, "O my son."

Muqatil (ra) said that when she saw the box, the waves of the river were lifting it up and then crashing down and that he was trapped in the waves; the risk of drowning was so close that he would scream and the matter would be revealed. Kalbi (ra) said that after she was young, when Hazrat Musa (AS) was called the son of Pharaoh, and his mother also heard this, she was so saddened by this that she was about to reveal that Musa (AS) was my son.

Some commentators have explained that the heart of Musa's (AS) mother was empty of sorrow and worry, and she had no sorrow left. He heard that Pharaoh had adopted Moses (AS) as his son. Hearing this, she was so happy that she was overcome with joy and was almost afraid to say that Moses (AS) was my son, and Pharaoh made my son a son. Ibn Jarir (ra) and Ibn Abi Hatim (ra) narrated the statement of Sidi (ra) that when the sister of Musa (AS) said, "I tell you of such a woman that this child will drink her milk," and then she brought the mother. Musa (AS) took his mother's breast and was about to say this is my son, but Allah saved him from speaking. Abu Ubaidah (RA) has explained the meaning of the verse, which is that the heart of the mother of Musa (AS) became empty of fear and sadness. Because Allah had said, ``Don't be afraid and do not fear.". Allah will bring him back to me and make him a prophet.

We had strengthened her heart so that she would keep our promises. Yusuf bin Hussain said two commands were given to the mother of Musa (as): two things were forbidden, and two good news were provided. But no benefit came to her from anyone until Allah protected her, strengthened her heart, and replaced anxiety with peace so that she would be among the believers who are firm on Allah's promise and have trust. Do not rely on Pharaoh's son.

(Tafsir Mazhari)

Commentary:

Pharaoh was very proud of the land of Egypt and made various oaths to the people there. Such Copts, i.e., Egyptian people, were made honorable, and Israelites were kept low and humbled. Among these residents, one group, the Bani Israel, had weakened in such a way that their sons who were newly born were slaughtered by the executioners, and they allowed their women, i.e., girls, to live so that they would not be taken care of and there would be no danger from them. He was genuinely corrupt. Let us show him worldly and religious favors, and that

favor is to make him a leader in religion, and make him the master of this country in the world, and do not give him authority over the land while being the master. Show Pharaoh and Haman and their subjects the unpleasant incidents they were protecting on behalf of the Israelites. What is meant by this is the downfall of the kingdom and the destruction that he was killing the children of Bani Israel to save them because of the interpretation of a dream that Pharaoh saw, and the Nostradamus gave this interpretation. (Al-Dar al-Mansoor)

In front of Allah's judgment and destiny, these people's planning was useless. When Musa (AS) was born in a time of turmoil, We inspired the mother of Musa (as) to breastfeed him as long as he can be hidden when you are afraid of the gossip about him. Put him in a box without fear and in the Nile River if possible because We will surely bring him back to you and then make him Prophet in our time so that he continues to nurse like this. Then, when she was afraid of revealing the secret, she locked it in a box and left it in the Nile River in the name of Allah. One of its branches went to the Pharaoh's palace, or the Pharaoh's relatives visited the river for entertainment. Therefore, when the ark reached the edge, Pharaoh's people picked up Musa (AS) with the ark and brought him to Pharaoh's side. Hazrat Asiya (ra), the wife of Pharaoh, said to Pharaoh that this child is the apple of my eyes and yours. He will be happy to see him, so don't kill him. Unsurprisingly, he will grow up to be valuable to us, or we will adopt him as our son. By whom would Pharaoh's kingdom be plundered?

On the other hand, it is a story of the heart of the mother of Musa (AS) becoming restless due to the multitude of different thoughts. The restlessness was not like that, but so severe that it was close to the end that she would have revealed the condition of Musa (AS) to everyone. Suppose we do not strengthen their hearts so that they believe in our promise. Therefore, she took control of her heart and started planning; that is, she told the sister of Musa (AS), i.e., his daughter, to trace Musa (AS). So, let him go and find out that the box was open in the palace. When she reached the castle, either she would come and go, or she arrived by some trick, and she saw Musa (AS) from a distance. These people did not know she was his sister, and she became worried. First, Moses (AS) was forbidden to breastfeed since it came out of the box. That is, he did not take milk from anyone, so the sister of Moses (AS) saw this situation and asked, "Should I tell you the address of a family that is nurturing this child and wishing him well with her instinctive heart? At a time when breastfeeding was becoming difficult, these people took this advice as a treasure and asked for the address of such a family. She gave the address of his mother. She was called, and Moses (AS) was placed in her arms. As soon as she

left, she started drinking milk and brought it to her home with the permission of those people and used to show it to them from time to time.

Therefore, We brought Musa (AS) back to his mother by our promise so that her eyes would be calm when she saw her child, the separation would not sadden her, and this matter would be noticed in the inspection. Or know with more certainty that the promise of Allah is true.

(Tafseer Ma'arif al-Qur'an)

23.5 وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۖ كَذَلِكَ

لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۝

(Surah Al Furqan – 32)

She said those who disbelieved. Why has the Quran not been revealed to him all at once? (It has been sent down) in this way (i.e., in parts), we gradually make your heart firm and reveal it.

And those who disbelieve say, 'Why has the Quran not been revealed to him all at once?' as the Torah, the Gospel, and the Book of Psalms (Zabur) [were]. Allah, exalted be He, says: We have revealed it, thus, in parts, [it is], that We may strengthen your inner heart with it. We have arranged it in a specific order; that is to say, We produce it in stages, one part after another, gradually and deliberately, to facilitate its comprehension and memorization.

(Tafseer Jalalain)

Allama Ibn Kasir (ra) said about this Ayat;

Why was the Holy Quran revealed at different times:

One of the objections of the disbelievers was that it was as if sand, the Gospel, the Tourat Zabur, etc., continued to be revealed to the Prophets together. Why is this Qur'an not exposed to the Prophet ﷺ once? Allah Ta'ala replied to them that yes, it is indeed revealed differently. It has been shown for twenty-three years. As the need arose, the events continued to happen. The commandments were revealed so that the hearts of the believers would remain firm. Let the commands come down steadily so that the action is not complex at once but explained and understood. Tafsir also continued simultaneously. Morning and evening, night and

day, during journeys to Hajra, the word of Allah was revealed repeatedly for the honor of this Prophet ﷺ and the guidance of his special servants until the entire life of our Prophet ﷺ. From which the greatness and excellence of the Holy Prophet ﷺ continued to be displayed. But the whole word was revealed to the other prophets at one time. But better than this, Allah the Exalted would have addressed the Prophet ﷺ again and again so that the greatness of this Qur'an would also be revealed. That is why it was announced over such a long period. Therefore, the Prophet ﷺ is also the highest among all the prophets, and the Qur'an is also the highest among all the words. The whole of Loh-e-Mahfouz reached the sky of the world. Then, it continued to be revealed little by little as needed. Ibn Abbas (RA) says that the entire Qur'an was exposed to the world once on the night of Layla-tul-Qadr, and then it continued to descend to the earth for twenty-three years. Then, in proof of this, you recited the verse;

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا (١)

(Surah Al Furqan – 33)

And no example or similitude do they bring (to oppose or to find fault in you or this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا (٠)

(Surah Al Asra – 106)

And (it is) a Qur'an which We have divided (into parts) so that you might recite it to men at intervals. And We have revealed it in stages. (In 23 years)

He explained the fate of the disbelievers on the Day of Resurrection, that their destiny will be in the worst condition and the worst humiliation. These fools will be dragged away. These are the misguided and most misguided. A person asked Rasulullah (ﷺ) how the fate of the disbelievers would be faced. You said the one who walked them on his toes can also walk them on his head.

(Tafseer Ibn Kathir)

And the disbelievers said that the entire Qur'an was not revealed to Muhammad(ﷺ). Like the Torah was revealed to Moses (AS), the Gospel to Jesus

(AS), and the Psalm (Zabur) to David (AS). We have shown it in such a way as to strengthen your hearts, and We have explained it clearly.

Badawi (ra) said that this objection to the infidels was useless. Whether the Qur'an was revealed all at once or little by little, there can be no difference in its miracles, and there were many advantages in the regular revelation.

That is, We revealed it little by little in this way.

لِنُثَبِّتَ بِهِ فُؤَادَكَ so as to give him your justice. It would be best if you were able to understand and memorize. Then, meaningful insight into the events and circumstances is also obtained from it. There was also a point when little by little was revealed, and each piece presented as a challenge. And when the disbelievers were unable to resist every piece, it strengthened the heart of the Messenger of Allah (ﷺ). One of the advantages of the gradual descent was that every time Gabriel (as) came and strengthened the heart of the Prophet (ﷺ). The recognition of abrogation also came from the gradual revelation.

وَرَتَّلْنَاهُ تَرْتِيلًا Hazrat Ibn Abbas (R.A.) translated it as follows: We explained the Qur'an clearly. The meaning of "tarteil" is to read "tarsil," which means stay (separately, cleanly).

Sidi (ra) translated: We cut it apart piece by piece. Mujahid (ra) said: We brought one part of it after another. Nakhai (ra) and Hasan (ra) said: We divided it into separate pieces. (All sayings mean almost the same thing.

The primary use of the tarteil is to remove the wrinkles from the teeth. If each tooth is smooth with the other tooth and there is a wrinkled line between the two, then this condition of the teeth is called tarteil Sanan (in Arabic). (Tafsir Mazhari)

Summary commentary:

The infidels say that is why the Quran was not revealed to this Prophet once. The purpose of this objection was that if there was a word of Allah, then what was the need for it to be revealed gradually? With this gradual revelation, it is suspected that Muhammad ﷺ makes up a little bit by thinking on his own. The answer to this objection is that We have revealed it gradually in this way so that we can keep the heart of the Prophet (ﷺ) firm through it. That is why we have made it very stable. Thus, it was fulfilled gradually over Twenty-three years.

In response to this objection, one of the wisdoms of revealing the Qur'an in different ways is that it is intended to keep the heart of the Holy Prophet (ﷺ) firm. There are some aspects of the strengthening of the heart of the Holy Prophet (ﷺ).

First, it became easier to remember. If a thick book was revealed simultaneously, it would not be easy, and there would be no trouble in the heart if it were remembered easily.

When others objected to the disbelievers or had any unpleasant dealings with you, at that time, a verse would be revealed in the Qur'an to console the Prophet (ﷺ). It would have been necessary to find it in the Qur'an, and not usually necessary to turn the mind towards it.

The third message of Allah's coming is a fresh testimony; in this place, the wisdom of the heart is revealed. The knowledge of gradual descent is not dependent on it. There is other wisdom.

(Tafseer Ma'arif Al-Qur'an)

24.0 - Satisfied Heart

Allah described satisfied hearts in seven places in the Quran.

24.1 وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

(Surah Al Baqarah – 260)

(Remember) when Ibrahim (AS) said: My Lord, show me how You give life to the dead. He said: Is it that you do not believe? He said: Of course I do, but it is to make my heart at peace. He said: Then take four birds and tame them to your call, then put on every mountain apart from them, and then give them a call, and they shall come to you rushing, and know that Allah is Mighty, Wise.

Hafiz Ibne Kathir (ra) explains this Ayat;

The mystery of life and death:

There were many reasons for this question of Hazrat Ibrahim (AS). One is that since Nimrod presented this argument, he wanted that "Ain-al-yaqeen" should be obtained from "Ilm-al-yaqeen." I don't know, but take a look. In Sahih Bukhari, there is a hadith on the occasion of this verse, in which it is said that we are more entitled to doubt than Hazrat Ibrahim (AS), in the verse.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ

And Abraham said, Lord, how is the dead alive?

No one ignorant of this should think that Hazrat Ibrahim Khalilullah (AS) doubted this attribute of Allah. There are many answers to this hadith. One of which is this (It will probably happen that we do not examine this attribute of the creative world, even though we are weaker than Ibrahim Khalil Allah (AS), so why would Khalil Allah (AS) doubt it? There are many sayings about which birds were taken by Hazrat Ibrahim (AS). But it is evident that knowing it cannot do us any good, and

not knowing it does us no harm. Some say that there were herons, peacocks, roosters, and pigeons. Some say they were the offspring of a hen, a rooster, and a peacock. Some say there were pigeons, roosters, peacocks, and crows. Cut it into pieces. This is what Hazrat Ibn Abbas (RA) says, and it is in the hadith that he kept the heads. When he found them, he slaughtered them and then separated them into pieces.

So, you took four birds, slaughtered them, and cut them into pieces. Then, fold it up and mix all the different pieces. Then, they placed those pieces on the four mountains. And above all, keep the heads of the birds in their hands. Then, by the command of Allah, they started calling them. Which bird would make a sound? His scattered wings fluttered here and there and joined together. In the same way, blood would mix with blood, the rest of the ingredients would also mix on whatever mountain they were on, and the bird would come to him while flying. He would not have accepted if you gave him the head of another. If he had given his head, he took it; he would have been cut until these four birds came alive and flew away one by one. Allah bless him.

Hazrat Ibrahim Khalilullah (AS) saw this faith-inspiring vision of Allah's power and the resurrection of the dead. Then he said that Allah is Mighty and nothing can humble Him. Whosoever wills, everything is in his possession. He is wise in his words and actions. Likewise, in our management and the decrees of Shariat. Hazrat Abdullah bin Abbas (RA) used to say that asking Hazrat Ibrahim (A.S.) that he did not believe and asked him (A.S.) that he had faith, but I wanted to be heart satisfaction.

This verse seems more hopeful than all the verses. This means that if any danger or evil whisper arises in the heart of a believer, do not hold on to it. When Hazrat Abdullah bin Abbas (RA) and Hazrat Abdullah bin Amr bin Aas (RA) met, they asked, "Which is the most hopeful verse in the Qur'an?"

Abdullah bin Amr said: This is the verse.

﴿قُلْ يٰٓعِبَادِىَ الَّذِىْنَ اَسْرَفُوْا عَلٰۤى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۚ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِیْعًا ۝۱۷﴾

اِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ (۱)

(Surah Az Zumr – 53)

Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Indeed, He is Oft-Forgiving, Most Merciful.

In which it is said, O my sinful servants! Do not despair of my mercy. I forgive all sins. Ibn Abbas (RA) said, "In my opinion, the most shocking verse for this Ummah is this

saying of Hazrat Ibrahim (AS), then the question of the Lord of the Worlds and your answer." (Abd al-Razzaq and Ibn Abi Hatim) (Tafseer Ibn Kathir)

Hasan, Qatadah, Ata Khorasani, and Ibn Jarir said this question was because a donkey skeleton was lying on the shore. When the sea was low, animals would eat it, and fish, animals, and birds would eat it when the tide was high. Hazrat Ibrahim (AS) was surprised when he saw it. O Lord! I know that you will gather from the sea and the land; show me how you bring it to life so that I can see with my own eyes, and my faith will increase. A saying has been said that when Nimrod said, I also give life and death, he killed one man and freed another. Hazrat Ibrahim (AS) said! Allah gives life after giving death. Nimrod said, "You have seen it yourself, so you could not say yes." At that time, he asked the Lord that Allah should show me the dead life so that later, if someone says that I have seen them, then I can say yes.

Hazrat Saeed bin Jubair (RA) said that when Allah Almighty made Hazrat Ibrahim (AS) Khalil, either with the command of Allah, the angel of death appeared in the service of Hazrat Ibrahim (AS) to give him the good news. The angel gave the good news to him. Hazrat Ibrahim (AS) asked what the sign of this is. The angel said, "Allah will accept your prayer and will revive the dead when you ask." Hazrat Ibrahim (AS) asked this question.

Allah Ta'ala said, "Do you not believe that I am capable of giving life again after giving death?" Allah Ta'ala said this while He knew these are the strongest believers among His servants. Answer their answer and let the listeners know so my insight and satisfaction increase. When my observation meets with revelation and teacher, its meaning is so that my heart is satisfied that you have made me your friend or accepted my dua. It was narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said, "We have the right to doubt more than Ibrahim (AS). He said!

وَأَذَقَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ

(Lord! See me, how do you revive the dead and remember
when Abraham said, O my Lord)

May Allah have mercy on Hazrat Lut (AS); he was protected by solid support. If I had been in prison for as long as Hazrat Yusuf (AS) was in jail, I would have accepted the inviter's invitation. (Muttafiq Alay) Scholars have a debate on this point. Ismail bin Yahya Mughzni said that the Prophet (ﷺ) did not doubt, nor did Hazrat Ibrahim (AS) doubt the power of Allah that He can revive the dead. Did

they suspect that Allah Ta'ala would honor their request with honorable acceptance of what they requested?

The support of this saying is this saying of Allah Ta'ala.

قَالَ أَوْلَمْ تُؤْمِنُوا قَالِ بَلَىٰ وَلَكِنْ لَّيْطَبَنَّ قُلُوبِي

O Abraham (AS)! Do you not believe it? Indeed, there is faith in the heart, but this question is so that my heart will be satisfied. Imam Abu al-Khattabi (ra) said that in the hadith, the Prophet (ﷺ) does not admit doubt about himself or Hazrat Ibrahim (AS) but rather negates doubt from both. This means that when I do not doubt it, Hazrat Ibrahim (AS) does not. The Holy Prophet (ﷺ) said this saying as a self-effacement. The meaning of this saying is also the same. I would have accepted the invitation if I had been in prison as long as Hazrat Yusuf (AS). It states that the question by Hazrat Ibrahim (AS) was not due to doubt but was to gain knowledge through observation because observation gives such knowledge and satisfaction that the teacher does not.

The saying of Prophet ﷺ is not the same as observation. Allah Almighty informed Hazrat Musa (AS) that his people started worshiping the calf, but he did not throw the tablets. But when he saw it, he threw the boards, and they broke. It has been narrated by Imam Ahmad (ra) and Tibrani (ra), with a sahih chain of transmission from Hazrat Abdullah bin Abbas (RA) and narrated by Tabarani (ra) from Anas (RA) by Khatib (ra) from Hazrat Abu Hurairah (RA) with a Hasan (ra) chain of transmission. Hazrat Musa (AS) is not mentioned in it. A statement was made that when this verse was revealed, a people said that Hazrat Ibrahim (AS) doubted, our Prophet did not doubt, so the Messenger of Allah (ﷺ) said this, recognizing Hazrat Ibrahim (AS) as the leader. The word of Allah proves the negation of doubt about Hazrat Ibrahim (AS). Why did he say, why not? So my heart is satisfied. So how can it be said that Hazrat Ibrahim (AS) doubted? What is the need to remove this illusion? The truth is that the Sufis noted that there are two positions for the people of Allah.

1. A place is a peak. He possesses the qualities of a human being to the Attributes of "Maliki Qudsiyyah." This statement of the Holy Prophet ﷺ explains this position. I spend the night with my Lord. In the terminology of the Sufis, it is called Seer Illa Allah and Seer Fi Allah (سير إلى الله و سير في الله).

2. The second place is descent. He does adopt human qualities again after complete withdrawal from human qualities. This is the place of completion and inviting the creatures to Allah Ta'ala. This is called سير من الله بالله (Walking with Allah

Almighty). The wisdom of descent is that there should be a match between the giver of grace and the recipient of grace so that it becomes easy to use the method of *صَبَّغَ وَنَصَبَاغَ*.

It is for this reason that Allah sent a messenger from among humans to humans, and it is not even conceivable for the people to receive grace directly from Allah. Why do we not celebrate the proportion with each other? Allah the Almighty is rich in abundance, nor did Allah the Almighty say anything for the angels! Say, "If angels were walking on earth, We would have sent messengers from heaven to them as humans." His invitation is more beneficial and comprehensive when a person's descent is complete. Just as the archer is high above the target, his arrow often misses the mark.

Sheikh Akbar Muhyiddin ibn Arabi (ra) said! The people refused the invitation of Prophet Noah (AS) because there was a difference in the ability of the two people. They accepted the invitation of the Prophet (AS) because there was a proportion in the inviter and invitee. This means that when people's capacity is deficient, Hazrat Nuh (AS) is at the height of his position. Still, due to mutual differences, the people could not accept his influence (AS), and when Hazrat Nuh (AS) reached the highest position in the descent. So, due to the mutual relationship, people accepted the invitation of the Prophet. Aalim has the knowledge, and sometimes, signs of revelation appear on him; at that time, he is like people and related to causes. These events in the same place make it clear that the Holy Prophet (ﷺ) wore two armors of iron in the war. A trench was dug outside Madinah Tayyaba. At this point, Aalim considers "Istadlal" reasonings necessary for the excess of belief and satisfaction of the heart. The story of Hazrat Ibrahim (AS) and the story of Hazrat Lot (AS) point to the same place when they said!

“لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ إِنِّي إِلَىٰ رُكْنٍ شَدِيدٍ”

“If I had strength in you, or even more, to a strong pillar.”

I wish I had the strength to fight you, or I could only shelter a strong support. The Holy Prophet (ﷺ) interpreted the demand for excess of belief as the permission of doubt because there is a physical similarity between the two. It informed about his place of revelation with these words.

Our place of descent is greater than that of Hazrat Ibrahim (AS). There is no doubt that the descent of the Holy Prophet (ﷺ) is greater than the descent of Hazrat Ibrahim (AS) because he (ﷺ) was sent to all humankind. Just as the status of the

Holy Prophet (ﷺ) is higher than the status of all the Prophets and Messengers. He (ﷺ) held the position of قَابِ قَوْسَيْنِ اَوَادِنِي. All the dimensions of merit end on you. Saying of the Holy Prophet;

“رَحِمَ اللَّهُ لَوْ طَأَلَقْدَ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ”

This was also the place of his descent. This is praise for Hazrat Lut (AS) and this saying of the Holy Prophet (ﷺ).

لَوْ كُنْتُ فِي السِّجْنِ طَوَّلَ مَا لَيْتَ يُوسُفُ لَا جَبْتُ الدَّاعِيَ

“If I had stayed in prison as long as Yusuf (AS) stayed, I would have answered the caller”.

This also indicates that the Prophet's (ﷺ) place of descent was more significant than the place of descent of Hazrat Yusuf (AS). If Hazrat Yusuf (AS) were in the place of descent of Prophet Muhammad (ﷺ), he would have accepted the invitation.

Hazrat Ibrahim (AS) caught a peacock, a chicken, a pigeon, and a crow. It was narrated from Hazrat Abdullah bin Abbas (RA) that a vulture was used instead of a pigeon. Ata Khorasani (ra) said that Allah revealed to him (as) a green duck, a black crow, a white dove, and a red rooster. Allah Ta'ala commanded to catch four birds because man is also made of four mixtures: red chicken blood, white pigeon phlegm, black one crow, and green duck bile. Reviving these carnivores after killing them is proof that Allah can restore the human parts after killing them.

Allama Badawi (ra) says in this. It indicates that giving a self-eternal life is achieved by killing lust. A love of outward adornment and whimsy are among the characteristics of the peacock. It is famous for attacking and fearing. It is the attribute of the crow. To think highly of oneself and to rush towards desires is the characteristic of the pigeon. When Hazrat Abraham (AS) was at the place of descent and the place of invitation, Allah informed him (AS) of the way of guidance, that is, to give the dead destruction and survival, not to hold the reins on them, and to inform him of making pieces and annihilation. Calling them by the order of Allah Ta'ala talks about جُزِبَ إِلَى اللَّهِ and survival. These words are meant for the discerning. There is no room for interpretation. God knows.

Ibn Abi Hatim (ra) narrated on the authority of Hazrat Abdullah bin Abbas (RA) that Allah ordered Ibrahim (AS) to slaughter birds, pluck their feathers, and mix the blood and flesh on their feathers. He was then called to place its components on the mountains. He set seven pieces with them on seven mountains and held their

heads in his hands. Similarly, Ibn Jaraj (ra) and Sidi (ra) narrated it. Ibn Jarir (ra) narrated on the authority of Ibn Ishaq (ra), on the authority of Hazrat Abdullah bin Abbas (RA), and Qatadah (RA) that he cut each bird into four pieces and placed a quarter of each bird on four mountains. Tell them to come with Allah Ta'ala's permission. They will come rushing by running, flying, or walking. The other bone and piece began to meet. Hazrat Ibrahim (AS) saw all this, or even everybody was completed without moving. Then, it is significant towards the trunk. Then, with the permission of Allah Ta'ala, they became like before. Whatever Allah wills, no one can humble Him. Whatever He does or omits, there is great wisdom in what He does. Imam Badawi (ra) says that this incident is a testimony to the virtue of Prophet Ibrahim (AS) in supplication and the importance of polite manners in questioning, that Allah showed it to Prophet Ibrahim (AS) in the simplest form at that time, which he intended while showing Hazrat Uzair (AS) after granting death for a hundred years.

(Tafsir Mazhari)

And mention, when Hazrat Abraham (AS) said, 'My Lord show me how You give life to the dead,' He, Allah, exalted be He, said to him, 'Why, do you not believe?', in My power to revive; Allah asks him this even though He knows of his belief in this [power], as a response to his request, and so that the ones listening will understand the purpose [of the request]; 'Yes,' I do believe, he said, 'but, I ask You, so that my heart may be re-assured,' [so that it may be] at peace, through direct vision, in addition to that [certainty] which is sought through logical reasoning. Said He, 'Take four birds, and twist them to you, turn them towards you, cut them up and mix their flesh and feathers, then set a part of them on every hill, in the land around you, then summon them, to you, and they will come to you in haste. And know that Allah is Mighty, that nothing is beyond Him, Wise', in His actions. Hazrat Abraham (AS) took a peacock, an eagle, a crow, and a cock and did with them, as has been mentioned, but kept their heads with him. He called them, and all the parts began to fly back together, combining until they were whole and returning to their heads.

(Tafseer Jalalain)

Summary commentary:

Remember the incident when Hazrat Ibrahim (AS) asked the Almighty Allah: O my Guardian! Show me in what condition you will resurrect the dead in the

resurrection. That is to say, there is a belief in reviving, but there can be different forms and states of waking. It is not known, so he wants to know. From this question, a less intelligent person could have suspected that Muadhullah Hazrat Ibrahim (AS) did not believe in the resurrection after death. That's why Almighty Allah Himself lost the matter by establishing this question. In response to this question from Hazrat Abraham (AS), he first said, "Do you not believe in this?" In response, he asked why not believe. But for this purpose, I request this so that my heart can be calmed by witnessing the revival of a particular form. Refrain from getting confused by other possibilities. It was said that taking four birds, petting them, and shaking them for yourself is good, so they are well known. Then, after slaughtering all of them and cutting them into mincemeat, including the bones and wings, divide them into parts and choose as many mountains as you like. Choose each hill as you want, and place one part of them on each mountain. And then call them all. Look, they will come to you alive and running. Be sure that Allah Almighty is the Mighty. They can do everything, but he doesn't do certain things. He was wise and did everything according to wisdom and practicality.

(Tafseer Ma'arif al-Qur'an)

Hazrat Ibrahim Khalilullah's (AS) request for life after death Observation:

Khalilullah Hazrat Ibrahim (AS) requested the Almighty to make me observe that you will revive the dead somehow. Haq Ta'ala asked what the reason for this request was. Don't you believe in My Power, that it is over all things? Hazrat Ibraheem (AS) presented his situation: how could he not have faith? Because the blessings of your power come to be observed every moment, and for the one who meditates, it is kept in his self and every particle of his consciousness. But it is human nature that the work that is not observed, no matter how certain it is, his thoughts are scattered about how and in what way it will be done. This mental release leads to peace of mind and contentment. Therefore, this observation was requested so the heart gets peace and happiness by not having mental disturbances in different forms and states of life and death.

After accepting their request, His Highness also recommended such a strange form of observation in which all the doubts and concerns of the deniers would be observed. That form was that he was ordered to collect the four different birds, then look after them and shake them so that they move in such a way that they respond to your call. And they should be fully identified. There should be no doubt that the person may have had a problem recognizing them after slaughtering these birds and making mincemeat of their meat, including bones and feathers,

dividing it into several parts, and then making your suggestion. Place one part of this mincemeat on different mountains, then call them, and they will come to you alive with the power of Allah Ta'ala.

It is narrated in Tafsir Ruh al-Maani with the authority of Ibn Al-Munzir (ra) on the narration of Hazrat Hasan (RA) that Hazrat Ibraheem (AS) did the same. Then, when he called them, immediately bone to bone, feather to feather, blood to blood, flesh to flesh, all came alive in their true nature and ran to Abraham (AS). Came The Almighty said: O Abraheem (AS)! In the same way, on the Day of Resurrection, I will collect all the parts and bodies and put life into them at once.

In the words of the Qur'an (يَأْتِيَنَّكَ سَعْيًا), it is said that birds will come running over it. From this, it is known that they will not come in disguise because in flying in the sky, there may be a suspicion of changing out of sight; in walking on the ground, they will continue to obey. In this verse, Haqq Ta'ala showed this example of life after resurrection to Hazrat Ibrahim Khalilullah (AS). Who cleared all the doubts of Mushrekeen and deniers with observation.

The biggest problem that the disbelievers have about life after death and the life of the hereafter is that after death, a person becomes dust, which is blown somewhere by the wind and water. It flows. It emerges somewhere in the form of trees and fields. Then, its particle-by-particle spreads to the far corners of the world. Collecting these scattered particles and human components and putting their soul into them is not understandable to a superficial person because he assumes all of them to be his power. He does not contemplate a power superior to himself and incalculable. However, if he reflects a little on his existence, he will see that even today, his existence is a collection of components and particles scattered in the world. Humans are born through the mother and father, and the foods that make up their blood and body are particles collected from different tissues of the self-world. If one considers that which makes up his blood and flesh, there is one thing in his food: different particles from all over the world. If he drinks milk, it is the parts of a cow, a buffalo, or a goat; in his eyes, these parts are produced from the grain of grass he has eaten. The winds that move worldwide have mixed the particles in their nests. In the same way, the grain of the world, the fruit, the seed, and all the food and medicine of man are part of his body. Who is the scholar, and how did the power and system of the Supreme Being gather in the body of a human being? If a person is careless, leaving the world and researching his own body (Researcher), if he sits down, he will see that his existence itself is composed of countless components, some of which are from the East, some from the West, some from the southern part of the world and some from the northern part, even today around the world. Dispersed components are deposited in his body by the

system of nature. After death, these components will be dispersed again similarly, so collecting them for his power is necessary. It is easy for the one who gathered these dispersed particles into existence for the first time.

Questions about the incident with answers:

A few questions arise in the article above:

First, why did this question arise to Hazrat Ibrahim Khalil (AS) when he was more confident than the entire world at that time in believing in the power of Almighty Allah?

The question of Hazrat Ibrahim Khalilullah (AS) was not based on any doubt. Instead, the question was only that the Almighty would resurrect the dead on the Day of Resurrection. With His power, this is not a problem or a surprise, but bringing men back to life is inevitably beyond man's control. He has never seen a dead person come back to life, and the conditions and forms of bringing the dead back to life may be different. He releases his thoughts on different paths, in which he also endures the pain of mental depression. Hazrat Ibrahim Khalilullah (AS) had submitted this request.

From this, the difference between faith and contentment was also known. Sometimes, one gets faith in something invisible to the eyes, but the heart does not have peace because it does not know its conditions. This peace can only be achieved through observation. Hazrat Ibrahim Khalilullah (AS) also believed in life after death. The question was only about rehabilitation.

The second question is when the death of Hazrat Ibrahim Khalilullah (AS) was related to the state of being resurrected. There was no doubt about real life after death, so Allah said! **أَوَلَمْ تُؤْمِنُ** means do you not believe that there is no chance of saying?

The answer is that there is no doubt about the actual incident that Hazrat Ibrahim (AS) asked for. But one of the meanings of this question is that the state of making life is acceptable. The same words can also have another meaning of the question, which arises from doubt or denial of the original nature. Just as you are certain about a burden that such a person cannot carry, and to show that you are humble, ask him how you carry this burden. Since anyone could have taken this wrong meaning of the question of Hazrat Ibrahim (AS), the Almighty made this statement only to prove Hazrat Ibrahim (AS) innocent of this wrong thing! (**أَوَلَمْ تُؤْمِنُ**)

And you did not ask that Abraham (AS) respond by saying "Bala" and getting out of the objection of the slanderers.

The third question is that this question at least revealed that he was not satisfied with life after death. If the veil is lifted, there will be no increase in my faith and confidence because I have complete satisfaction only through faith. When some ummahs have a satisfaction status, how can it be that Hazrat Ibrahim (AS) Khalil of Allah does not have a satisfaction status?

Regarding this, it should be understood that there are many levels of satisfaction; one is the satisfaction attained by every person who obeys Allah and has a belief, and the other is a higher level of satisfaction than that achieved by the common Prophets (as). And one is superior to one given to the particular in the form of observation. The level of satisfaction that Hazrat Ali Karamullah Wajhu enjoyed was undoubtedly enjoyed by Hazrat Ibrahim Khalilullah (AS). Instead, a higher level of satisfaction is unique to the position of Prophethood. In this satisfaction, Hazrat Ibrahim Khalilullah (AS) and all the "Umates" followers were superior. What they are asking for is the highest level of satisfaction that is given to particular prophets. Just as the Lord of the Universe, Syed-ul-Anbiya (ﷺ), was given exceptional satisfaction by observing heaven and hell. Because of this question, it is incorrect to say that Hazrat Ibrahim (AS) was unsatisfied. Here, it can be said that the satisfaction from observation was not what this request was made for.

He said at the end of the verse اِنَّ اللّٰهَ عَزِيزٌ حَكِيْمٌ

He described the virtue of power in being mighty, and by saying that he is wise, he pointed out that according to wisdom, not everyone is allowed to observe life after death. Otherwise, there is no difficulty in the truth that every human being should have them. But then, the virtue of "Iman-Bil-Ghaib" cannot remain.

(Tafseer Ma'arif al-Qur'an)

24.2 وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِنْ

عِنْدَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ○

(Surah Ale Imran – 126)

And Allah did this solely to make it the good news for you so that your hearts may rest with it. Otherwise, victory is from none but Allah, the All-Powerful, the All-Wise.

Allama Ibne Kathir (ra) said:

Allah made it not only as a message of good news for you but as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

The Support of the Angels:

Allah says, (Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down!"

The scholars of Tafseer differ over whether the promise contained in these Ayat referred to the battle of Badr or Uhud.

The First View;

There are two opinions about this,

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ (١)

(Surah Ale Imran – 123)

And Allah has already made you victorious at Badr when you were a weak little force. So, fear Allah so much that you may be grateful.

This was reported by Al-Hasan Al-Basri (ra), Amr Ash-Shabi (ra), Ar-Rabi bin Anas (ra), and several others; Ibn Jarir (ra) also agreed with this opinion. Abad bin Mansur (ra) said that Al-Hasan (ra) said that Allah's statement ((Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels"), is about the battle of Badr; Ibn Abi Hatim (ra) also recorded this statement.

Ibn Abi Hatim (ra) then reported that Amr Ash-Shabi (ra) said,

"On the day of Badr, the Muslims received information that Kurz bin Jabir (a prominent tribe chief) was aiding the idolaters, and this news was hard on them, so Allah revealed ("Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down"), until (having marks (of distinction)). The news of the defeat of the idolaters (at Badr) reached Kurz, and he did not reinforce them, and thus, Allah did reinforce the Muslims with the five (thousands of angels)."

As for Ar-Rabi bin Anas (ra), he said, "Allah supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand."

If one asks, according to this opinion, how can we combine this Ayat and Allah's statement about Badr ((Remember) when you sought the help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession.")). Until verily! Allah is All-Mighty, All-Wise), we say that the one thousand mentioned here does not contradict the three thousand mentioned in the Ayat.

The word "in succession" means they follow each other and thus indicates that thousands more will follow them. Ayat's meaning is that they both were about the battle of Badr because the angels did fight in the battle of Badr, as the evidence indicates. Allah knows best.

Allah's statement, but if you hold on to patience and have *Taqwa*, means if you observe patience while fighting the enemy, fearing Me and obeying My command.

And they will come rushing,

Al-Hasan (a), Qatadah (ra), Ar-Rabi (ra), and As-Siddi (ra) said that Allah's statement means they (angels) will rush to you instantaneously. Al-Awfi (ra) said that Ibn Abbas (RA) said that the Ayat means "All at once." It is also noted that before their anger subsides (against the disbelievers).

The Second View;

The second opinion stipulates that the promise mentioned here (concerning the angels participating in battle) is related to Allah's statement, (And (remember) when you left your household in the morning to post the believers at their stations

for the battle of Uhud. However, we should add that the angels did not come to the aid of Muslims at Uhud because Allah made it conditional (But if you hold on to patience and have *Taqwa*).

The Muslims were not patient at Uhud. Instead, they ran away and, consequently, did not receive the support of even one angel.

Allah's statement, your Lord will help you with five thousand angels having marks of distinction.

Abu Ishaq (ra) said that Ali bin Abi Talib (RA) said,

"The angels were distinguished by wearing white wool at Badr." The angels also had unique markings distinguishing their horses.

Allah said Allah made it not but as a message of good news for you and assurance to your hearts.

This Ayat means, "Allah sent down angels and told you about their descent to encourage you and to comfort and reassure your hearts. You should know that victory only comes from Allah and that if He willed, He would have defeated your enemy without you having to fight them." For instance, Allah said that after commanding the believers to fight,

But if it had been Allah's will, He could have punished them (without you). But (He lets you fight) to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise, which He has made known to them.

This is why Allah said here. Allah made it not a message of good news for you but an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

This Ayat means, "Allah is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and all His decisions."

(Tafseer Ibn Kathir)

What Allah ordained, that is, of reinforcement, was only as an excellent tidings to you, of victory, and that your hearts might be at peace, [that] they might be at rest, and not be terrified by the large number of the enemy as compared to your small number. Victory comes only from Allah, the Mighty, the Wise. He gives it to whomever He will, and [victory comes] not because of a large army. (Tafseer Jalalain)

"And Allah did not make the descent of the angels except as good news for you (1) and that your hearts may be satisfied with it and (2) (the truth is that) there is no victory but from Allah. (3) Who is all-powerful (and) wise (4)

(1) Allah Almighty did not create help in the form of angels, but glad tidings in the form of help for you.

(2) So, you are fearless of the abundance of enemies and the scarcity of your numbers. Humans are used to establishing relationships with causes. When the number of supporters is extensive, his heart is satisfied with the reasons for victory.

(3) In reality, victory is by Allah neither by arms nor by excess of numbers because the causes are common to all, and the servants, whether humans or angels, their actions are created by Allah.

(4) No one can dominate the one who is dominant, who gives victory or humiliates with or without a relationship; everything is the result of his wisdom, all this is done as a favor, and nothing is obligatory on him.

(Tafsir Mazhari)

Also, the fact that when the angels came to the field, not even a disbeliever should have been spared, the Qur'an itself has answered this in the verse

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ, that the sending of the angels was not intended to conquer any battlefield. Instead, it was designed to comfort and strengthen the hearts of the Mujahideen Muslims and give good news of victory. As it is clear from the letters of this verse, "بُشْرَىٰ" and "وَلِتَطْمَئِنَّ قُلُوبُكُمْ" and even more explicit are the words related to this event in Surah Anfal, "فَشَبَّهْتُوَالَّذِينَ آمَنُوا," in which the angels were addressed and entrusted with this service. That they should hold the hearts of the Muslims and not let them be disturbed. This comparison of hearts can have different forms. One is also to strengthen their hearts by your disposition. This is the norm for Sufi Muslims.
(Tafseer Maarif Qur'an)

24.3 قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونُ

عَلَيْهَا مِنَ الشَّاهِدِينَ

(Surah Al Maidah – 113)

They said, We wish that we eat from it, and our hearts be satisfied, and we may know for sure that you have told us the truth, and we may become witnesses to it.

Hafiz Ibne Kathir (ra) said:

Sending Down the Maidah:

This is the story of the Maidah, the name of which this Surah bears, Surah Al-Maidah. This is also among the favors that Allah granted His servant and Messenger, Hazrat `Isa (AS), accepting his request to send the Maidah down and doing so as clear proof and unequivocal evidence.

Allah said, (Remember) when Al-Hawaryun said...

The disciples of Hazrat `Isa (AS) said, O `Isa (AS), son of Maryam (as)! Can your Lord send down to us a Maida from heaven? The Maida is the table that has food on it.

Some scholars said that The disciples requested this table because they were poor and deprived. So, they asked Hazrat `Isa (AS) to supplicate to Allah to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

Hazrat `Isa (AS) answered them by saying, `Have Taqwa of Allah! And do not ask for this, for it may become a trial for you, but trust in Allah for your provisions if you are true believers.' They said: "We wish to eat thereof." We need to eat from it and be more assertive in faith when we witness it descending from heaven as sustenance. And to know that you have indeed told us the truth of your Message and our faith in you increases our knowledge. And that we are its witnesses. Testifying that it is a sign from Allah, as proof and evidence that you are a Prophet, and attesting to the truth of what you brought us.

Hazrat `Isa (AS), son of Maryam (as), said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival..."

As Siddi (ra) commented, the Ayat means, "We will take that day on which the table was sent down as a day of celebration that we and those who come after we would consider sacred."

Sufyan Ath-Thauri (ra) said it means "A Day of prayer." and a sign from You. I am proving that You can do all things and accept my supplication so that they get what I convey to them from You.

And provide us sustenance, a delicious food from You that requires no effort or hardship. For You are the Best of sustainers."

Allah said: "I am going to send it down unto you, but if any of you after that disbelieves..." By denying this sign and defying its implication, O `Isa (AS), I will punish them with a torment I have not inflicted on anyone among the *Alamin*. Among the people of your time.

Allah said in similar Ayat,

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۚ

(Surah Ghaffir – 46)

The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Firawn's (Pharaoh) people to enter the severest torment."

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ۚ

(Surah Al Nisa – 145)

Verily, the hypocrites will be in the Fire's lowest depths (grade); no helper will you find for them.

Ibn Jarir (ra) said that Abdullah bin `Amr (RA) said, "Those who will receive the severest torment on the Day of Resurrection are three:

The hypocrites, those from the people of Al-Maida who disbelieved in it, and the people of Firawn (Pharaoh)."

Ibn Abi Hatim (ra) recorded that Ibn Abbas (RA) said,

"They said to Hazrat `Isa (AS), son of Maryam (as), 'Supplicate to Allah to send down to us from heaven a table spread with food.' He also said, 'So the angels brought the table down containing seven fish and seven pieces of bread and placed it before them. So, the last group ate as the first group did.'"

Ibn Jarir (ra) recorded that Ishaq bin Abdullah (ra) said that The table was sent down to Hazrat `Isa (AS), son of Maryam (as), having seven pieces of bread and seven fish, and they ate from it as much as they wished. But when some of them stole food from it, saying, "It might not come down tomorrow," the table ascended.

These statements testify that the table was sent down to the Children of Israel during the time of Hazrat `Isa (AS), son of Maryam (as), as a result of Allah's accepting his supplication to Him. The apparent wording of this Ayat also states so, (Allah said: "I am going to send it down unto you...")

(Tafseer Ibne Kathir)

"The apostles said: We (just) want that we eat and our hearts are satisfied with it and that we know that you have spoken the truth to us and that we are of those who bear witness to it."

The disciples said, "We have asked for Maida so that we may eat it, and when our observation of the power of Allah is matched with that of *Istadlal*, then we will be satisfied, and we will be satisfied with your claim of prophethood." We will believe you have told us the truth, and our faith and belief will increase. It was said that Hazrat Isa (AS) ordered him to observe thirty fasts. When they break their fast, they will fulfill whatever question they ask from Allah. They did so and questioned Maida. They said, "We know that you have spoken the truth." When we complete thirty fasts, Allah will fulfill our desires. If He does, we will witness Allah's oneness, His power, and your prophethood. Whereas before we believed absently, or it means that when we return to them, we will testify in your favor to the children of Israel. It is said that Hazrat Isa (AS) bathed at that time, dressed in blankets, prayed two rakats, bowed his head, or closed his eyes and wept. (Tafsir Mazhari)

إذ قال الحواريون ليعيسى ابن مريم. Hazrat Salman Farsi (RA) says that when the disciples presented the request for this heavenly food, Hazrat Isa (AS) felt very uncomfortable. He (A.S) said that you people should be content with the way you have been getting sustenance. Do not request such a table. If the required table is sent down, then the proof of Allah will be fulfilled. The same thing happened to the people of Thamud. After that, when the disciples expressed their good intentions, Jesus (AS) prayed, and then this table came down with the glory that its color was red, and there was a cloud above and below. Hazrat Isa (AS) started

crying uncontrollably when this table came down and prayed, "O Allah! Make us grateful for this blessing. O Allah! So, make it a mercy for us. But the Jews were ungrateful to this great blessing and the great King. As a result, they were punished severely. As a reward, they were transformed into monkeys and pigs.

اللَّهُمَّ احْفَظْنَا مِنْ سَخَطِكَ وَالنَّارِ (Allah protects us from the evil and the fire)

(Jamalain Shareh of Jalalain)

The disciples of Jesus (AS) said that our aim is not to make unnecessary requests, but we request them with one expediency. We want to eat from it to obtain blessings and others like it. Our hearts will be delighted with faith, and the meaning of satisfaction is that our belief will increase that you have spoken the truth to us in the claim of Prophethood. Because as much as the evidence grows, the certainty of the claim rises, and thirdly, we want those who have not seen this miracle to be among those who say that we have seen such a miracle so that they can affirm the Prophethood in front of them and let it become a source of guidance for them. (Tafseer Ma'arif al-Qur'an)

A True Believer Should Not Demand Miracles:

When the disciples of Syedna 'Isa (AS) asked him to make 'Maida' (food spread) come down from the heavens, he replied by saying: (Fear Allah if you are believers). This tells us that it does not befit a faith-bearing servant of Allah to he should test Him by making such requests. Rather than demand what is supernatural, he should seek things, like sustenance, through sources naturally appointed for him.

The Better the Blessing, the Worse the Curse of Ingratitude:

From the words of the verse (I shall give him a punishment I shall not pass to anyone in the world), we learn that 'in situations when the blessing of Allah is extra-ordinary and unique, the emphasis on the gratitude for it should be far above the ordinary. As for the punishment of ingratitude, that, too, will be extraordinary and unique.

Whether or not the 'Maida' (food spread) came down from heaven is something on which commentators differ. The majority of them hold that it did. Accordingly, it has been reported from Syedna 'Ammar ibn Yasir (RA), as in a Hadith of Tirmidhi,

that Maida' did come from the heavens, which included bread and meat. It also appears in this Hadith that some people committed a breach of trust and put it off for the next day. As a result, they were transformed into monkeys and swine. (May Allah keep us protected from His wrath). This very Hadith also tells us that they ate from it as they wanted to do, as mentioned in the word, نَأْكُلُ 'na'kulu' (we eat) - however, storing it for future use was prohibited. (Bayan al-Qur'an)

(Tafseer Marif ul Quran)

24.4 وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

(Surah Al Anfaal – 10)

And Allah has made it (the promise) merely to give you the good news so that your hearts might be at rest. And the help is from none but Allah. Indeed, Allah is Mighty and wise.

Hazrat Ibne Kathir (ra) has written in his Tafseer:

Allah made it only as glad tidings, and that your hearts be at rest in addition to that. And there is no victory except from Allah. Verily, Allah is Almighty, All-Wise.

Muslims invoke Allah for Help; Allah sends the Angels to help them:

Allah said (Remember) when you sought the help of your Lord, and He answered you (saying): "I will help you with a thousand of the angels, *Murdifin*."

Al-Bukhari wrote in the book of battles (in his Sahih) under "Chapter; Allah's statement ((Remember) when you sought the help of your Lord, and He answered you) until (then verily, Allah is severe in punishment)."

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا

بُشِّرَى وَلِتُطْمِئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٩) إِذْ يُغَشِّيكُمُ اللَّيْلُ أَمْنَةً ۖ
 مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِّيُطَهِّرَ كُفْرًا بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ
 بِهِ الْأَقْدَامَ (١٠) إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَالِقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
 فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ (١١) ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ
 وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (١٢)

(Surah Al Anfaal: 9 – 13)

(Remember) when you sought the help of your Lord, and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." (9) Allah made it only as glad tidings, and that your hearts be at rest in addition to that. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise. (10) (Remember) when He covered you with a slumber as a security from Him. He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil suggestions) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby (11) (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks and smite over all their fingers and toes." (12) This is because they defied and disobeyed Allah and His Messenger (ﷺ). And whoever defies and disobeys Allah and His Messenger (ﷺ), then indeed, Allah is Severe in punishment (13)

Hazrat Ibn Mas`ud (RA) said!

"I witnessed something that Al-Miqdad bin Al-Aswad (RA) did, and I would like more than anything else to have been the one who did it. Al-Miqdad (RA) came to the Prophet (ﷺ) while he was invoking Allah against the idolaters and proclaimed, 'We will not say as the people of Musa (AS) said, 'So go you and your Lord and fight you two.' Rather, we will fight to your right and left, before and behind you.' I saw the Prophet's (ﷺ) face beaming with pleasure because of what Al-Miqdad (RA) said to him."

Al-Bukhari next narrated from Ibn Abbas (RA) that on the day of Badr, the Prophet (ﷺ) said, O Allah! I invoke You for Your covenant and promise (victory). O Allah! If You decide so (cause our defeat), You will not be worshipped. Hazrat Abu Bakr (RA) held the Prophet's (ﷺ) hand and said, "Enough." The Prophet (ﷺ) went out proclaiming that their multitude would be put to flight and they would show their backs. An-Nasa'i (ra) also collected this Hadith.

Allah's statement (with a thousand of the angels *Murdifin*),

This means that they follow each other in succession, according to Harun bin Hubairah, who narrated this from Ibn Abbas (RA) about, (*Murdifin*), meaning behind the other in succession.

Ali bin Abi Talhah Al-Walibi (ra) reported that Ibn Abbas (RA) said, "Allah supported His Prophet (ﷺ) and the believers with a thousand angels, five hundred under the leadership of Jibril (AS) on one side and five hundred under the leadership of Mikhail (AS) on another side."

Imams Abu Jafar bin Jarir At-Tabari (ra) and Muslims recorded that Ibn Abbas (RA) said that Hazrat Umar (RA) said,

"While a Muslim man was pursuing an idolater (during the battle of Badr), he heard the sound of a whip above him and a rider saying, 'Come, O Haysom!' Then he looked at the idolater, who fell to the ground. When he investigated, he found that the idolater's nose had wound and his face torn apart, just as if he received a strike from a whip on it, and the entire face had turned green. The Ansari man came to the Messenger of Allah (ﷺ) and told him what had happened, and the Messenger (ﷺ) replied, you have said the truth, that was from the reinforcements from the third heaven. The Muslims killed seventy (pagans) in that battle and captured another seventy.

Al-Bukhari (ra) also wrote a chapter in his Sahih about the participation of the angels in Badr. He collected a Hadith from Rifah bin Rafi Az-Zuraqi (RA), who participated in Badr. Jibril (as) came to the Prophet (ﷺ) and asked him, "How honored are those who participated in Badr among you?" The Prophet (ﷺ) said, Among the best Muslims.

Jibril (as) said, "This is the case with the angels who participated in Badr." Al-Bukhari (ra) recorded this Hadith. At-Tabarani also collected it in Al-Muajam Al-Kabir, but from Rafi` bin Khadij, which is an apparent mistake. The correct narration is from Rifah, as Al-Bukhari (ra) recorded it.

In the Two Sahihs, it is recorded that the Messenger of Allah (ﷺ) said to Hazrat Umar (RA) when Hazrat Umar (RA) suggested that the Prophet (ﷺ) have Hatib bin Abi Baltah (RA) executed. He (Hatib R.A) participated in Badr. How do you know that Allah has not looked at the people of Badr and proclaimed, 'Do whatever you want, for I have forgiven you.'

Allah said next. Allah made it only as glad tidings. Allah made sending down the angels and informing you of this fact as glad tidings, and that your hearts be at rest in addition to that.

Indeed, Allah can give you (O Muslims) victory over your enemies, and victory only comes from Him, without the need to send the angels. And there is no victory except from Allah.

Allah said in another Ayat,

So, when you meet (in a fight for Allah's cause) those who disbelieve, smite (their) necks till you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives) after that (is the time) either for generosity (free them without ransom) or ransom (according to what benefits Islam) until the war lays down its burden. Thus, Allah could have punished them (without you) if it had been Allah's will. But (He lets you fight) to test some of you with others.

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَتَاكُ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْيُنُهُمْ (۱) سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ (۲) وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ (۳)

(Surah Muhammad: 4-6)

So, when you meet (in the fight — Jihad in Allah's Cause), those who disbelieve smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). After that (is the time) either for generosity (i.e., free them without ransom) or ransom (according to what benefits Islam) until the war lays down its burden. Thus [Allah orders you to continue carrying out Jihad against the disbelievers till they embrace Islam and are saved from the punishment in the Hellfire or at least come under your protection]. Still, if it had been Allah's Will, He could have punished them (without you). But (He lets you fight) to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. (4) He will guide them and set right their state. (5) And admit them to Paradise, which He has made known to them (i.e., they will know their places in Paradise better than they used to know their homes in the world). (6)

إِنْ يَسْأَلْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ (۱) وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ (۲)

(Surah Ale Imran: 140 – 141)

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah does not the Zalimeen (polytheists and wrongdoers). (140) And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers (141)

These are points of wisdom for which Allah has legislated performing Jihad by the hands of the believers against the disbelievers. Allah used to destroy the previous nations that denied the Prophets, using various disasters that encompassed these rebellious nations. For instance, Allah destroyed the people of Hazrat Nuh (AS) with the flood, `Aad with the wind, Thamud with the scream, the people of Hazrat Lut (AS) with an earthquake, and the people of Hazrat Shu`ayb (AS) by the Day of the Shadow. After Allah sent Hazrat Musa (AS) and destroyed his enemy Firawn (Pharaoh) and his soldiers by drowning, He sent down the Tourat to him in which He legislated fighting against the disbelievers, and this legislation remained in the successive Laws.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٤٠﴾
(Surah Al Qasas – 43)

And indeed, We gave Musa (AS) (Moses), after We had destroyed the generations of old, — the Scripture [the Tourat (Torah)] as an enlightenment for humankind, and a guidance and a mercy, that they might remember (or receive admonition).

It is more humiliating for the disbeliever and more comforting to the hearts of the faithful that the believers kill the disbelievers by their own hands. Allah said to the believers of this Ummah,

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤١﴾
(Surah At Taubah – 14)

Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people.

This is why killing the disbelievers of Quraysh by the hand of their enemies, whom they used to despise, was more humiliating to the disbelievers and comforting to the hearts of the party of faith.

Abu Jahl, for instance, was killed in battle, and this was more humiliating for him than dying in his bed or from lightning, wind, or similar afflictions. Also, Abu Lahab died from a terrible disease (that caused him to stink), and none of his relatives could bear to approach him. They had to wash him with water by sprinkling it from a distance and then throw stones over his corpse until it was buried under them!

Allah said next, Verily, Allah is All-Mighty. The might is His, His Messengers (ﷺ), and the believers, both in this life and the Hereafter.

Allah said in another Ayat,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ۝

(Surah Ghaffir – 51)

Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah — Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth (i.e., Day of Resurrection)

In that He legislated fighting the disbeliever, even though He can destroy them and bring their demise by His will and power, all praise and honor is due to Him.

(Tafseer Ibne Kathir)

And Allah appointed it, that is, the reinforcement, only as good tidings, and that your hearts might thereby be reassured. Victory comes only from Allah: indeed, Allah is Mighty and wise. (Tafseer Jalalain)

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ And what did Allah make except human beings. And Allah had given the help of the angels and only for your tidings. Bushra means cause to be happy.

وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ And so that your hearts may be satisfied and the fear removed which was born as usual after seeing your scarcity and the abundance of the enemy.

Allah had promised victory to Rasulullah (ﷺ), but still, he felt anxiety. He prayed to Allah through the promise, and the reason was that Rasulullah (ﷺ) was in the same condition as Abraham (AS). Hazrat Ibrahim (A.S.) had asked,

أَوَلَمْ تَوَمِّنْ ``I know how to die." Allah said, أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى

Hazrat Ibrahim (A.S.) replied, وَلَكِنْ لِّيَنْظُرَنَّ قَلْبِي The interpretation of انزول اتم is in this verse of Surah Baqarah رَّبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى . Lord, how is death alive?

Hazrat Abdullah Bin Rawahah (RA) was not in the position of the انزول اتم, so he said that if Allah is promised, Allah is far superior to that, He does not need it, and Hazrat Abu Bakr (RA) is aware from this rank of the Messenger of Allah (ﷺ). He was familiar, and he was close to the Messenger of Allah (ﷺ), so he did not utter words like Hazrat Ibn Rawahah رضي الله عنه. He said that the limit of supplicating to Allah has now been reached. There is no need for more than that, and the reason for the indecisiveness of the Messenger of Allah (ﷺ) was that he was very interested in spreading Islam, and he (ﷺ) also knew that Allah does not need the worship of the whole world. He does not require anyone to worship him, spread Islam in the world, and eradicate disbelief. Allah knows

Allah is the Almighty! وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And victory is not achieved, but from Allah. Indeed, Allah is Mighty, and His actions are based on wisdom.

The help of the angels, the abundance of numbers, and the excess of the goods of war are intermediate means; in reality, they have no effect.

After finishing the prayer, the Messenger of Allah (ﷺ) participated in the battle and fought well. Hazrat Abu Bakr (RA) also fought as a participant in the struggle. First, both men kept praying and lamenting inside the hut with the utmost effort, then they went out and warned people about Jihad and incited evil, and they fought in different places in a collective state.

It is narrated by Ibn Saad (ra) and Faryabi (ra) that Hazrat Ali (RA) said, "The day of Badr and the battle came, then the Messenger of Allah (ﷺ) went ahead of us, and we defended ourselves under cover of the Holy Prophet (ﷺ) and on that day he fought the most. None of us was as close to the polytheists as the Holy Prophet (ﷺ) was. These are the words of Imam Ahmad's (ra) narration that Hazrat Ali (RA) said: On the day of Badr, the scene is in front of me that we were taking shelter of the Messenger of Allah (ﷺ). These are the words of Nasa'i (ra): When the battle became heated, and the people were confronted, we took the cover of Rasulullah (ﷺ) and started to protect ourselves.

Prophets have two states, ascending and descending, that is, nearness to Allah and nearness to creatures. The first stage is related to prophethood, and the second is related to prophethood. The one whose ascending state is complete with his descending state would also be on the pick. This was the نزول^{اتم} of Prophet Muhammad (ﷺ) and Hazrat Ibrahim (AS). That is why, despite the perfection of faith, Hazrat Ibrahim (AS) requested to see the revival with his eyes so that the satisfaction of the heart would be intuitively created, and the Messenger of Allah (ﷺ) prayed for external aid for intuitive satisfaction.

(Tafsir Mazhari)

Four attributes of believers:

In these verses, four characteristics of believers have been described;

- (1) Believers obey Allah and His Messenger (ﷺ).
- (2) On hearing the mention of Allah, their hearts begin to tremble with the glory and majesty of Allah.
- (3) Recitation increases their faith.
- (4) And trust in their Lord.

After choosing external means, they rely on Allah's Self. That is, they do not object to the reasons. This is because Allah Almighty has also given the command to adopt, but they do not understand the external reasons; instead, they believe only in the Self of Allah. They remember to seek Allah's help and support momentarily. Next, more attributes of believers are mentioned. For the possessors of these attributes, the head of being a true believer in Allah is the promise of forgiveness, divine mercy, and generous sustenance.

(Jamalain Shareh of Jalalain)

He promised that I would help you with a thousand angels who would come one after the other, and Allah Almighty has given this help only for the wisdom that you will be given good news to overcome and your hearts will be declared. That is, man is naturally satisfied with means and goods, so they were also collected, and in fact, the help and dominance are only from Allah, the All-Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ And what did Allah make except human beings to satisfy your hearts. Allah Ta'ala did this only so that you would have good news and your hearts would be satisfied with it.

In the battle of Badr, the number of the angels of Allah who were sent for help is mentioned in this place as 1000, and Surat Al-Imran as 3000 and 5000. This is because three different promises were made in different situations. The first promise was of a thousand angels. The reason for this was the prayer of the Holy Prophet (ﷺ) and the cry of the common Muslims. The second verse mentioned earlier in Surah Al-Imran is of three thousand angels. It was done when the Muslims knew that more reinforcements were coming for the Qureshi army.

In Ruh al-Maani, it is narrated from Ibn Abi Shiba (ra) and Ibn Manzar (ra), etc., that the news reached the Muslims on the day of Badr that Karz bin Jabir Muharbi was coming with reinforcements to help infidels. This news created anxiety among the Muslims. The verse of Surah Aal Imran was revealed to him. It is not enough for you that your Lord will help you with three thousand.

In which three thousand angels were promised to be sent down from heaven for help. And the third promise of five thousand was subject to the condition that if the opposing party attacked at once, five thousand angels would be sent to help. It is covered this way in the verse after the verse of Surah Aal Imran.

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ

If you remain steadfast and stick to holiness, the opposite army breaks down on you. So, your Lord will be assisted by five thousand angels in unique uniforms.

Some commentators said there were three conditions in this promise among the Companions, and there was no difference between them in this field from the first to the last. But the third condition was not fulfilled immediately, so the army of five thousand angels did not come. Therefore, the matter remained in 1000 and 3000. It is also possible that three thousand means that the one thousand that was sent earlier was added to three thousand by adding two thousand, and it is also possible that these three thousand are in addition to the first thousand.

It is also worth noting here that in these three verses, there is a promise to send three groups of angels, each with a particular attribute.

In the verse of Surah Anfal, there is a promise of a thousand. In it, (مُرْدِفِينَ) *Murdifin* has said in the attribute of these angels, which means backstabbing. It may have already indicated that others are coming after these angels.

In the first verse of Surah Al-Imran, the attribute of angels is (مُنْزَلِينَ) *Munzaleen*. That is, these angels will be sent down from heaven. In this, the indication is of particular importance that instead of taking the work from the angels already present on earth, these angels will be sent from heaven for the same job with a special arrangement.

The second verse of Al-Imran contains five thousand. In it, the attribute of the angels, (مُسَوِّمِينَ) *Musawmin*, states that they will be wearing a particular dress and symbol. As in the hadith, the turbans of the angels who came down in Badr were white, and those of the angels who came to help in the battle of Hunain were red.

Then, he pointed out in the verse,

"وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ" In it, he warned the Muslims that the help that comes from anywhere, whether it is visible or hidden, is all from Allah. In His possession, it is also the help of the angels and is subject to His commands, so your eyes should only be on this Oneness because he is mighty and wise.

(Tafseer Ma'arif al-Qur'an)

Commentary by Mufti Muhammad Shafi Usmani (ra):

The verses cited above describe the event of Badr and point out blessings, which descended upon Muslims in the form of Divine help and support during the Battle.

It has been stated that at the time, the Holy Prophet (ﷺ) and the noble Companions got the information that a virtual army of the Quraysh had already left Makkah to give security cover to their trade caravan; Muslims found that they now had two groups to deal with. One of the two was the trade caravan, called (*'ir*) in relevant narrations. The other one was this very armed group that had dashed out from Makkah and which had been reached (*naffir*). According to the statement given in the verse, that was the time when Allah Taala had made a promise to His Messenger (ﷺ) and to all Muslims through him - to the effect that they would overcome one of the two groups so much so that they would be able to deal with it as they wished.

Overcoming a trade caravan was easy and danger-free while dealing with an armed force was fraught with all sorts of difficulties and dangers. Therefore, after hearing this seemingly ambiguous promise, it occurred to many Companions that it would be convenient if the Divine promise made to Muslims that they would overcome one of the two groups were to be about the group, which was simply an unarmed trading caravan. But, the Holy Prophet (ﷺ) and many of his leading Companions intended otherwise as Divinely guided and settled for overcoming an armed force as the better choice.

In this verse, Muslims seeking to overcome an unarmed group have been warned that they, on their part, preferred to overcome an unarmed trading caravan, given their tilt towards personal convenience and a danger-free option. But Allah Taala intended it to be otherwise so that the fundamental objective of Islam stands achieved; that is, truth gets to be established as the ultimate truth, and the very root of disbelievers is cut off. This objective could be achieved only when the confrontation is against an armed force, and Muslims overwhelm and overpower them.

In substance, what Muslims are being chastised for is their choice of an option that was laced with timidity, desire to relax, and was a thing of temporal benefit. Contrary to that, the intention made by Allah Taala was based on high determination, great objectives, and benefits, which were perfect and eternal. Then, it was clarified by saying that there was nothing outside the power and control of Allah Taala. Muslims would have triumphed over the trading caravan if He had so willed. But He deemed it compatible with the station and majesty of the Messenger of Allah (ﷺ) and his noble Companions that the confrontation should be against the armed force, which should result in their conquest, so that it becomes all too clear that the truth is, after all, the truth and that falsehood is, after all, nothing but falsehood.

Noteworthy at this point is the question that Allah Taala is All-Knowing, All-ware, and undoubtedly aware of the beginning and the end of everything. What was the practical consideration behind this ambiguous promise - that Muslims will overcome any of the two groups? He could have pinpointed one group precisely and said such a group would be overtaken.

This ambiguity - and Allah knows best - was designed to test the noble Companions to determine whether they opt for the easy or the difficult. Then, this was also part of their moral training - through which they were taught a lesson in high determination, the struggle for great objectives, and how not to be scared of impending dangers.

When the Holy Prophet (ﷺ) saw that he had only three hundred and thirteen (313) Companions by his side - and that too is unarmed primarily - and arrayed against them, there was an armed force composed of one thousand strong men, then, he raised his hands of prayer before Allah (ﷻ) seeking his help and support. As he prayed, the noble Companions, may Allah be pleased with them all, said: 'Amin' (Amen: So be it). Syedna 'Abdullah ibn 'Abbas (RA) has reported the words of this dua (prayer) made by the Holy Prophet (ﷺ) as given below in its translation:

"O Allah, let the promise You have made to me come true now. O Allah, if this modest group of Muslims were to perish, then, on Your earth, there shall remain no one to worship You. (Because the earth is full of kufr and shirk, and left here are these few Muslims who worship Allah as due)."

The Holy Prophet (ﷺ) kept busy with his *dual beseeching earnestly and plaintively, so much so that the sheet wrapped around his shoulders and slid down*. Syedna Abu-Bakr (RA) stepped forward and put the sheet back on his blessed body, and said to him: 'Yaa Rasul Allah (ﷺ), please worry no more. Allah Taala will surely respond to your prayer and fulfill His promise.'

This is the event referred to in the opening statement: (when you were calling your Lord for help) It means that 'worth remembering is the time when you were calling your Lord and appealing for His help and support.' This appeal for help was thought from the Holy Prophet (ﷺ), in fact, but since all Companions by his side were saying 'Amin' (So be it), the statement was attributed to the whole group.

Immediately after, the statement describes how this prayer has been answered. The words are: (so he responded to you [saying]: 'I am going to support you with one thousand of the angels, one following the other')

The unmatched power with which Allah Taala has blessed angels can be gauged from the event that transpired at the time the part of the earth on which the people of Syedna Lut (AS) lived was overturned upside down. Angel Jibril (as) did this with just one flick of his feather. Therefore, there was no need to send such many angels to participate in the combat - even one would have been more than enough. But Allah Taala knows His servants' nature as they are also impressed with numbers. Therefore, the promise of sending angels was kept synchronized with the numbers of the adversary in combat so that their hearts were put at rest fully and comprehensively.

'Allah has done it only to give you glad tidings so your hearts might rest.'

The number of angels sent to support Muslims in the battle of Badr has been given as one thousand at this place, while in Surah 'Al-'Imran (3:124), the number

mentioned is three thousand and five thousand. The reason for this lies in three different promises made under other circumstances. The first promise was that of one thousand angels, the reason for which was the prayer of the Holy Prophet (ﷺ) and the supporting plaint of common Muslims with him. The second promise of three thousand angels, appearing first in Surah 'Al-'Imran, was made when Muslims heard about the additional forces joining the Quraysh army. It has been reported in *Ruh al-Maani* as based on a narration of Al-Shabi from Ibn Abu Shaybah, Ibn al-Mundhir, and others that on the day of the battle of Badr when Muslims heard that Kurz ibn Jabir Muharbi was coming with additional armed support for the disbelievers, they were disturbed and agitated. Thereupon, the verse of 'Al-'Imran:

"Shall it not suffice you that your Lord should help you with three thousand angels sent down (for you)?" - 3:124) was revealed and referred to, wherein is the promise of sending a force of three thousand angels from the heavens to support believers. The third promise of five thousand was made subject to the condition that a supporting force of five thousand angels would be sent down should the enemy launch a sudden offensive. That promise appears in the verse cited immediately above. Given here are the words in which it has been mentioned:

"Why not? If you stay patient and fear Allah, and they come upon you even in this heat of theirs, your Lord will reinforce you with five thousand of the angels having distinct marks".

Some Commentators have said that this promise had three conditions:

- (1) Fortitude,
- (2) Taqwa or fear of Allah and
- (3) Sudden and all-out attack by the opposing forces.

Out of these, the noble Companions already fulfilled the first two conditions, for no departure from these was witnessed in this battlefield from the beginning to the end. But what did not take place was the third condition of a sudden attack. Therefore, things did not reach the point where the army of five thousand angels was to be inducted.

So, this matter remained revolving between one and three thousand. This also lends to the probability that the figure of three thousand may mean the one thousand sent earlier to which an additional force of two thousand was added

and made to be three thousand – and it is also probable that these three thousand were in addition to the first one thousand.

At this stage, it is also interesting to note that the promise of sending three groups of angels in these verses mentions a quality particular to each group.

Where the promise is for one thousand, the word used to describe the quality of these angels is (*Murdifin*: translated here as 'one following the other'). The text indicates that others are also coming behind these angels.

Quoted above, the quality of the angels has been given as: (*Munzaleen*: translated as 'sent down [for you]'). The sense is that these angels will be made to descend from the heavens. There is a hint towards the special arrangement in this connection – that the angels already present on the earth will not be employed for this mission. Instead, by special appointment and despatch, these angels will be sent down from the heavens to fulfill the assignment they have been sent to carry out.

In Surah 'al-'Imran, the figure of five thousand has been mentioned. There, the quality of the angels has been stated to be (*Musawmin*: translated as 'having distinct marks'). They shall appear in a particular dress and have distinctive signs and marks. This is corroborated by Hadith narrations, which report that the headgear of angels that descended during the battle of Badr was white, and that of the angels sent down to help believers in the battle of Hunayn was red.

Finally, it was said: (And the help is from none but Allah. Surely, Allah is Mighty, Wise). Here, Muslims have been warned that all assistance, whatever and from wherever it may be, open or secret, is from Allah Taala alone and issued forth through His power and control only. The help and support of angels are also subject to nothing but His command. Therefore, all believers must look up to none but the most pristine Being of Allah, who is One and with Whom there is no partner or associate - because He is the possessor of Power and Wisdom at its greatest.

(Tafseer Marif ul Quran)

24.5 الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ○

(Surah Ar Raad – 28)

the ones who believe, and their hearts are peaceful with the remembrance of Allah. Listen, the hearts find peace only in the remembrance of Allah.

Hafiz Ibne Kathir (ra) has written in his Tafseer:

Those who believed and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah, do hearts find rest.

The Believer's Heart Finds Comfort in the Remembrance of Allah:

Allah said those who believed and whose hearts find rest in the remembrance of Allah. For their hearts find comfort on the side of Allah, become tranquil when He is remembered, and be pleased to have Him as their protector and supporter. So, Allah said, Verily, in the remembrance of Allah do hearts find rest. And indeed, He is worthy of it.

The Meaning of Tuba:

Allah said those who believed and worked righteousness, Tuba is for them and a beautiful place of (final) return.

Ali bin Abi Talhah (ra) reported that Ibn Abbas (RA) said that Tuba means "Happiness and comfort or refreshment of the eye." Ikrimah (ra) said that Tuba means, "How excellent is what they earned," while Ad-Dahhak (ra) said, "A joy for them." Furthermore, Ibrahim An-Nakhi (ra) said that Tuba means "Better for them," while Qatadah (ra) said that it is an Arabic word that means, 'you have earned a good thing.'

In another narration, Qatadah said, 'Tuba for them' means, "It is excellent for them," '(and a beautiful place of return) and final destination. These meanings for Tuba are synonymous and do not contradict one another.

Imam Ahmad (ra) recorded that Abu Sa'id Al-Khudri (RA) said that a man asked, "O Allah's Messenger (ﷺ)! Tuba for those who saw you and believed in you!"

The Prophet (ﷺ) said, Tuba is for he who saw me and believed in me. Tuba, another Tuba, and another Tuba for he who believed in me but did not see me.

A man asked, "What is Tuba?"

The Prophet (ﷺ) said, A tree in Paradise whose width is as need hundred years to cross the shadow, and the clothes of the people of Paradise are taken from its bark. Al-Bukhari (ra) and Muslim (ra) recorded that Sahel bin Sa'd (RA) said that the Messenger of Allah (ﷺ) said there is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.

An-Nu'man bin Abi Ayyash Az-Zuraqi (ra) added, "Abu Sa'id Al-Khudri (RA) narrated to me that the Prophet (ﷺ) said! There is a tree in Paradise. If a rider travels in its shade on a fast, sleek horse for one hundred years, he cannot cross it."

In his Sahih, Imam Muslim (ra) recorded that Abu Dhar (RA) narrated that the Messenger of Allah (ﷺ) said that Allah the Exalted and Most Honored said, O My slaves! If the first and the last among you, humankind and Jinn among you, stood in one spot and asked Me, and I gave each person what he asked, it will not decrease from My dominion, except what the needle reduces (or carries) when entered into the sea.

Khalid bin Maddan (ra) said, "There is a tree in Paradise called *Tuba* that has breasts that nurse the children of the people of Paradise. Verily, the miscarriage children of women will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when they will be gathered with people in the paradise at forty years of age." Ibn Abi Hatim (ra) collected this statement.

(Dur al-Mansoor V4, p645) (Tafseer Ibne Kathir)

Those who believe and whose hearts are reassured find rest by Allah's remembrance, that is, by His promise [of reward]. Verily by Allah's remembrance are hearts comforted, that is, the hearts of the believers (Tafseer Jalalain)

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ Belief is established in them and all doubts disappear. Zikr refers to the Qur'an and satisfaction because faith is the peace of the heart, and hypocrisy is the restlessness of the heart, or it means that evil whispers disappear with the remembrance of Allah. In this sense, zikr refers to the remembrance of Allah. The Qur'an alone will not be represented. The Messenger of Allah (ﷺ) said that every man's heart has two chambers; in one chamber, the angel appears,

and in the other chamber, the devil appears. When a person remembers Allah, the Sheitan retreats; when he does not, the Sheitan puts his beak inside a person's heart. In this way, the vexation is created.

(Narrated by Ibn Abi Shaybah in al-Musnaf on the authority of Abdullah bin Shaqiq and narrated by Al-Bukhari on the authority of Ibn Abbas (RA).

The narration of Hazrat Ibn Abbas (RA) is with these words: Satan rubs a man's heart. When a person remembers Allah, the devil shrinks back, and when he is oblivious to the remembrance of Allah, the devil whispers in his heart. The meaning of the verse is that the sustenance of the pure souls of believers is the remembrance of Allah. The remembrance of Allah is given to them comfort and peace. Like water for fish, birds in the air, and animals in the forest, but if negligence offers an inner thought to the heart or the company of careless people becomes ineffective, the hearts keep getting restless, and anxiety and restlessness arise. Like a fish out of water, a land animal in a cage, and a wild animal in a cage.

For the Auliya Karam, it is very evident to observe these conditions. Every pious leader sees these situations. In this sense, الَّذِينَ آمَنُوا will refer to the pure, inner, bright-hearted Sophia Karam.

لَا يَذْكُرُ اللَّهَ تَطْمَئِنُّ الْقُلُوبُ Listen carefully only by the remembrance of Allah, pure hearts find peace.

Baghwi (ra) has written a doubt and its answer in this place. It can be suspected that Allah has said in the second verse, " إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ " they are the only ones who, when Allah is mentioned, their hearts become afraid." And in this place, the remembrance of Allah has given satisfaction to the heart of the believer. How can fear and satisfaction in one situation be gathered in one heart? The answer to this question has been given in such a way that at the mention of punishment, the heart of the believer is afraid, and at the mention of the promise of reward, satisfaction arises within him. He fears Allah's justice and punishment and is disgusted by the mention of Allah's grace and mercy. The result of this answer is that there is a contradiction between satisfaction and fear, but both do not come together in one state; the state of satisfaction is separate.

There is no contradiction between intention and fear. Instead, fear and hope can also accumulate in one situation. Hazrat Anas (RA) is the narrator that when a young man died, the Messenger of Allah (ﷺ) went to him and asked him, "What is the state of your heart?" He submitted! O Messenger of Allah ﷺ! I hope in Allah, and I fear my sins. Say, "On such an occasion, whoever has these two things in his

heart, then Allah will surely grant him according to his hope and protect him from what he fears."

(Narrated by Al-Tirmidhi and Ibn Majah) Al-Tirmidhi has called this narration poor. (Tafsir Mazhari)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ is meant the statement of Tawheed, which causes the hearts of the believers to open up and the hearts of the disbelievers to become constipated. This means worshiping Allah, reciting the Qur'an, Nawafil, and supplications, which are the food of the hearts of believers or the fulfillment of his commands and orders. Without which people of faith and piety remain unsettled. In other words, the unique feature of remembrance of Allah is that it saves the human heart from the confusion of turning towards something other than Allah, and the confusion that arises from polytheism certainly acts as a deterrent for the Tawheed. However, there are different levels of this satisfaction.

One of the signs of remembrance of Allah is the effect of fear and anxiety.

"الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ" but this is not contrary to the satisfaction and relaxation of the fear of Allah. Instead, these two conditions are complementary and complete to each other. Such is the nature of the ummah. Just as We have sent you for preaching. In the same way, messengers were also sent to the First Nations. They were also denied similarly, and those nations were divided by divine punishment due to denial. They, too, should not worry about this end.

(Jamalain Shareh Tafsir Jalalain)

The person who turns towards them and seeks the right way. The proof of which comes next is those who trust. Allah guides him to give access to Himself and protects him from misguidance. What this means is those who believe in the mention of Allah, whose central oath is the Qur'an. Their hearts are satisfied. The main thing of which is faith. That is, they consider the miracles of the Qur'an to be sufficient for the evidence of Prophethood and do not wish for mere destruction. Then they have such a desire to obey Allah and obey them that they do not have the passion and joy of the life of the world like the disbelievers.

Understand well that the remembrance of Allah should be explained in such a way that it gives satisfaction to the heart. That is the satisfaction of the level mentioned. Therefore, it is possible to focus on Allah and the strong connection of

obedience with faith and good deeds from the Qur'an. Therefore, for those who believe and do good deeds, there is happiness in this world and a good end in the Hereafter.

Which has been explained in the second verse

فَلَخَيِّنَهُ حَيَوَةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ.....الخ

In the same way, We have sent you as a Messenger to such an Ummah so that you may recite to them the Book which We have revealed to you. They should appreciate this great blessing and believe in this book that it is also a miracle. But those people do not enjoy such a great mercy and do not believe in the Qur'an.

(Tafseer Ma'arif al-Qur'an)

24.6 وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا

قَالَ رَبُّكُمْ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ ۝

(Surah Saba – 23)

Intercession before Him is of no benefit but for the one He has permitted. (And those who receive a command from Allah remain fearful) until fear is removed from their hearts, they say (to each other), what did your Lord say? They say, The Truth. He is the High, the Great.

Allama Ibne Kathir (ra) said:

Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They tell the truth. And He is the Highest, the Greatest.

The Helplessness of the Gods of the Idolaters Here:

Allah states clearly that He is the One and Only God, the Self-Sufficient Master, Who has no peer or partner; He is independent in His command, and no one can share or dispute with Him in that or overturn His command.

So, He says: Say: "Call upon those whom you assert besides Allah..."

meaning, the gods who are worshipped besides Allah. They possess not even the weight of a speck of dust, either in the heavens or on the earth,

This is like the Ayat:

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى
ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ (١)

(Surah Fatir – 13)

He merges the night into the day (i.e., the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e., the reduction in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon. Each runs its course for a term appointed. Such is Allah your Lord; He is the kingdom. And those you invoke or call upon instead of Him own, not even a Qitmir (the thin membrane over the datestone).

Nor do they have any share in either, meaning they do not possess anything independently or as partners. Nor there is for Him any supporter from among them. This means that Allah has among these rivals any whose support He seeks in any matter; on the contrary, all of creation needs Him and is enslaved by Him.

Then Allah says: Intercession with Him profits not except for him whom He permits. Meaning that because of His might, majesty, and pride, no one would dare to intercede with Him in any matter except after being granted His permission to intervene. As Allah says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ (١)

(Surah Al Baqarah – 255) [This Verse is called Ayat-ul-Kursi.]

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) and what will happen to them in

the Hereafter. And they will never compass anything of His Knowledge except that He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Highest, the Greatest.

﴿وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَى﴾

(Surah An Najam – 26)

And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَن أَرَادَ وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ﴾

(Surah Al Anbiya – 28)

He knows what is before them and behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.

It was reported in the Two Sahihs through more than one chain of narration that the Messenger of Allah (ﷺ), who is the leader of the sons of Adam (AS) and the greatest intercessor before Allah, will go to stand in Al-Maqam Al-Mahmud (the praised position) to intercede for all of humankind when their Lord comes to pass judgment upon them.

He said: Then I will prostrate to Allah, may He be exalted, and He will leave me (in that position), as long as Allah wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said,

"O Muhammad (ﷺ), raise your head.

- Speak, you will be heard;

- ask, you will be given;

- intercede, your intercession will be accepted..."

So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said!" They tell the truth. This also refers to the great degree of His might and power. When He speaks words of revelation, the inhabitants of the heavens hear what He says, and they tremble with fear (of Allah) so much that they swoon.

This was the view of Ibn Mas`ud (RA), Masruq (ra), and others. (So much so that when fear is banished from their hearts) means when the fear leaves their hearts.

Ibn Abbas, Ibn Umar, Abu Abdur-Rahman As-Sulami, Ash-Shabi, Ibrahim An-Nakhai, Ad-Dahak, Al-Hasan, and Qatadah said concerning the Ayat (So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said!" They say the truth),

"When the fear is lifted from their hearts." When this happens, some say to others, "What did your Lord say!" Those (angels) who are carrying the Throne tell those who are next to them, then they, in turn, pass it on to those who are next to them, and so on, until the news reaches the inhabitants of the lowest heaven. Allah says, قَالُوا الْحَقَّ (They tell the truth), meaning they report what He said without adding or taking away anything. And He is the Highest, the Greatest.

In his Tafseer of this Ayat in his Sahih, Al-Bukhari recorded that Abu Hurairah (RA) said,

"The Prophet of Allah (ﷺ) said: When Allah decrees a matter in heaven, the angels beat their wings in submission to His Words, making a sound like a chain striking a smooth rock. When the fear is banished from their hearts, they say, "What is it that your Lord has said!" They tell the truth, and He is the Highest, the Greatest.

Then the one listening out hears that, and those listening out stand one above the other. --

Sufyan (one of the narrators) demonstrated with his hand, holding it vertically with the fingers outspread. So, he hears what is said and passes it on to the one below him, and that one passes it to the one below him, and so on, until it reaches the lips of the soothsayer or fortune-teller. Maybe a meteorite will hit him before he can pass anything on, or perhaps he will pass it on before he is shot. He tells a hundred lies alongside it, but it will be said, "Did he not tell us that on such and such a day, such and such would happen?"

So, they believe him because of the one thing heard from heaven." This was recorded by Al-Bukhari, not by Muslims. Abu Dawud, At-Tirmidhi, and Ibn Majah also recorded it. And Allah knows best.

(Tafseer Ibne Kathir)

وَلَا تَنْفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ And intercession is of no avail except to him with permission. And anyone's intercession before Allah will not work for anyone, but Allah will allow the intercessor to intercede for him.

That is, he will allow the intercessor or for whom he will allow intercession. The disbelievers used to say, "We believe," even towards the one who was recommended. Angels and idols have no authority over anything, and they are not partners with Allah. But we worship them because they will intercede for us in the presence of Allah. In his rejection, the mentioned verse was revealed, and Allah said that no one would intervene for anyone without Allah's permission. Idols are lifeless. They are not worthy of being allowed to intercede. Among those likely to moderate, the unbelievers do not deserve intercession due to their excessive rebellion, so the prophets, saints, and angels can only negotiate for the believers.

حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ Even then, their hearts were troubled, and they said, "Why did not your Lord say?"

They said: قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ The Truth is the Highest and the Greatest.

Like taking away confusedness. First, those who intercede with the world and those who can be negotiated. The intercessors and those who will be mediated anxiously await permission to intervene. They will be afraid that they will not be allowed to intervene. Let it be said that when intercession is permitted, hearing the words of Allah will make them feel faint, and they will be in awe of Allah's majesty. In the same way, when Allah issues a command, the angels become frightened due to panic.

Al-Bukhari (ra) narrated on the authority of Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said that when Allah commands in the sky, the angels spread their arms out of humility. The sound is like that of a chain pulling on a rock. A chain should be struck. Then, when the fear is removed from their hearts, they ask each other what your Lord said! The other angels say He has told the truth, and His Majesty is the greatest. The eavesdropping giants hear this, the eavesdropping giants below them, and then by the eavesdropping below them. In this way, the lower ones continue to hear from the upper ones. Sufyan (ra) covered his hand a little, separated the fingers sequentially, and said that this is how the giants are placed up and down. He sends the lower one down if the upper one hears that thing. Then he puts an ember on the upper one before inducing the lower one and burns it, and sometimes, after causing the flame, the flame ignites. When Sahir or Kahin comes to know about this, he adds a hundred lies on his part. When that one thing is correct, it is said that the Kahin or Sahir of such and such day did not tell us so and so. This one thing heard from heaven is confirmed.

Imam Muslim (ra) narrated on the authority of Hazrat Ibn Abbas (RA), an Ansari, that the Messenger of Allah (ﷺ) said in a lengthy hadith, "Our Lord, blessed be He, His name is blessed." Arsh (the angel carrying the throne) is glorified. Then, those in the sky adjacent to them recite the Tasbih. In the same way, that order reaches the people who live in this heaven and the world, and they repeat the Tasbih, the angels who are close to the Throne of the Throne, and ask the Throne of the Throne. What did your Lord say? The bearers of Arsh Allah declare the decree. In the same way, those in the lower heaven keep asking the people in the higher heaven, and they continue to explain. Finally, this series of questions and answers reaches this worldly sky. Some jinn from here hears this and throws it to his friends, that is, he says quickly. Coals are thrown on them; if they convey the truth, it is correct, but they abuse it.

Imam Baghwi (ra) has narrated on the authority of Hazrat Nawas bin Simaan (RA) that the Messenger of Allah (ﷺ) said that when Allah intends something, He speaks through revelation—hearing this, the heavens tremble with the fear of Allah. When the celestials hear these words, they become unconscious and all fall into prostration. First, Gabriel (as) raises his head from prostration. Allah reveals whatever He wills. Then Gabriel (as) passes by the angels and the sky through which he passes. The angels there inquire from them. What did our Lord say? Jibraeel (as) replied that what Allah said was the truth. Allah is the Greatest of Greatness. Hearing this, all the angels tell the same thing. Gabriel (A.S.) says, "After all, revelation is conveyed wherever Allah has ordered it to be conveyed." After the panic caused by receiving permission to confusedness was removed, he said, the permission to intercede had been given to the believers. That is the truth. He is the one with the highest status and greatness. No close angel or prophet can speak before him without permission. Baghwi (ra) has written that the angels will fear the resurrection. Muqatil, Sidi, and Kalbi said that the period between Jesus and the Messenger of Allah ﷺ was 550 years and, according to some, 600 years. This was not the period of revelation. During this period, Malaika did not hear any voice of revelation. When the Messenger of Allah ﷺ was sent, and the angels listened to the voice of revelation, they thought that the Hour had come. Because the people of heaven knew that the sending of the Messenger of Allah ﷺ was a sign of the Resurrection. So, when they heard the voice of revelation, they fainted from the fear of resurrection. When Hazrat Jibraeel (as) came down from Allah's court on the occasion of initiation and revelation, the inhabitants of the sky he passed by raised their heads and asked one another, "What did your Lord say?" The others replied that the truth is what is meant by revelation.

One doubt: On the interpretation of Muqatil and Kalbi, even in this verse; (حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ) there is a description of fainting at the time of revelation and then asking and answering questions after the panic has disappeared. It has nothing to do with intercession.

وَبَرِّى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِى أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِى إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

And purify those who have been given knowledge that which has been revealed to you from your Lord is the truth and guides to the path of the Mighty, the Praiseworthy.

الَّذِينَ أُوتُوا الْعِلْمَ means Angels. The text between these two verses is a contradiction, and the whole meaning is that the angels know that the Qur'an that has been sent down to you (ﷺ) from your Lord is the truth, so do not stand up when the Qur'an is revealed. They are afraid of being found because the revelation of the Qur'an is a sign of the Day of Resurrection. Even when their fear is removed, they say: What did your Lord say? The others replied that he had told the truth. He uttered the words of revelation and is the most glorious and holy.

A group of Ahl al-Tafseer thinks that the condition of polytheists has been described in the mentioned verse. Hasan (ra) and Ibn Zayd bin Zayd (ra) said that the fear that the polytheists feel at the time of the descent of death to fulfill the proof, when that fear is removed from their hearts, then the polytheists say, through the mouth of the prophets, what did your Lord say in this world. Other polytheists say that whatever he said is true. Even if polytheists confess the authenticity of the Qur'an at such a time, it could be more helpful for the polytheists. Based on this interpretation, the verse under discussion will be connected with the verse هُوَ مِنْهَا فِي شَكٍّ, which means polytheists remain in doubt until death. Finally, their misgivings are removed after death, and they confess in vain.

(Tafsir Mazhari)

After interpreting this verse, Hazrat Jalaluddin Mahali (ra) writes the commentary in Tafsir Jalalain.

The imaginary gods of the people have no power in anything, from inventions to daily affairs. All the types of polytheism commonly spread were rejected. It is addressed to the polytheists that those things that you believe to be deities besides Allah call upon them at least once. See what they can do? They need to have

the opportunity to do any work. They do not even have the chance to ask Allah to do something. Even the devils, who have lost their popularity in the presence of Allah, have no room to move their tongues. Even famous creatures like angels cannot speak or do anything without permission; the status of angels is in listening and obeying to such an extent that when they see the signs of the divine order falling, they get scared and tremble and fall into glorification and prostration. There is a stir in their gathering, and due to caution, not trusting their understanding, they ask each other in a panic, and then to comfort and strengthen each other, they say that what has been said is true. It is right. A creature who has this condition can dare to speak without permission.

If the Creator and Sustainer are one, why are there many gods?

This was the issue of mediation, regarding which the ordinary people are stuck in error. Now, let's take the fundamental problem like Shirk and Tawheed. Even according to the disbelievers, when the provider of sustenance in the world is only the person of Allah, then why do they not believe in His unity in Godhood? Where did the capacity for others come from?

Hadith Qudsi. It is written in Tibrani.

انى والانس والجن فى بناء عظيم اخلق ويعبد غيرى وارزق ويشكر غيرى

Humankind and I and the Jinn are in a great building of morals, and they worship others, give sustenance, and give thanks to others.

The result of accepting both as accurate is obvious: one of the two sides is true, and the other is false. Therefore, the truth should be accepted thoughtfully. The objection to this should be abandoned. It also answers those who say that there have always been two sects. So, what is there to argue about? It has been pointed out here that there is a wrong attitude and misguidance. Still, there is a wise approach in not saying misguidance with determination and an excellent style of invitation and acceptance so that the opponent does not get provoked at once. Instead, be willing to listen and consider with a calm heart. That is, we do not say anything on our part. Indeed, one is definitely at fault. But consider the arguments and decide for yourself who is at fault. Along with this, each of us must worry about our destiny. No one shall be liable for the error or fault of another. Even after hearing such an explicit talk, if you are not ready to reflect on your behavior, our task is to convey the truth. Now, it is up to you to do your work.

(Kamalain translation and interpretation of Jalalain)

Rasool Allah (ﷺ) says to these people that if you call on the gods whom you consider to be partners in Godship besides Allah for your needs, then you will know how much power and authority they have. That they do not have the power to do anything terrible. There is no participation in the universe of the heavens, the universe of the earth, the creation of both, nor is any of them a helper of Allah in any work. And in front of Allah, someone's recommendation does not work for anyone; instead, it cannot be recommended. But for that against whom he permits a recommender. Among the infidels and polytheists, some ignorant people considered self-hewn idols of stone as a source of need and a partner of Allah. Verses have come to refute them.

(لَا يَبْلُكُونَ مِثْقَالَ ذَرَّةٍ وَمَا لَهُمْ فِيْهَا مِنْ شَرْكِ)

They do not possess an atom's weight, and they have no partner in them.

Some people did not say that they were so powerful, but they believed that these idols were Allah's helpers in his works. He said this for their rejection (مَا لَهُ مِنْهُمْ مِّنْ فَهْمٍ), and some were so wise that they did not consider these inanimate idols as the creator of anything or the helper of the creator. But they believed that they are acceptable to Allah, that the work of the one they recommend becomes done.

As they used to say. (هُوَ لَا يَشْفَعُ وَنَا عِنْدَ اللَّهِ) To reject them, say: (وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ) The result of which is that even you are not convinced of any merit in these idols. But you are deceiving me that I am the one who is acceptable to Allah. It's just that your thoughts are baseless and don't have any merit or popularity in the sight of Allah. Among those who have the ability and acceptance, like the angels of Allah, they are not accessible to intercede for anyone. They can recommend it, and that too with great difficulty because they are overwhelmed by the awe and glory of Allah Ta'ala. When they are given a general order or receive an order of recommendation for someone, they become unconscious with fear when they hear the order. When this fear is removed, they consider the command and investigate among themselves by asking each other what the command they have listened to. I heard what it is. After this research, they follow the order, which includes the order to recommend one.

The summary is that when the angels of Allah who have the ability are also famous with Allah. They also cannot recommend anyone without their permission, and when consent is given to someone, they become conscious of self-loathing. After that, when the consciousness is correct, they recommend, so how can these self-made stone idols, who have neither any merit nor popularity, recommend

anyone? When the fear in the hearts of the angels when hearing the command is removed, they ask each other what the Lord commanded them. They say, steer such and such a right thing, or students repeat the teacher's speech to each other after reading the lesson to correct and memorize it. These angels also investigate and confirm the command they heard with each other. After that, they obey the order, and it is unlikely that such a situation will happen to His Lord and His angels. He is the greatest.

It would be best to ask them for research, which sustains you by raining water from the sky and the earth and producing plants because they determine the answer. That is why you should say that Allah provides sustenance and that in this matter, we or you are indeed on the right or in clear error. That is, it cannot be that two contradictory things, Tawheed and Shirk, are both right, and those who hold similar beliefs are the people of right, but it is necessary that one of these two beliefs is right and the other is wrong. Those with the correct belief will be guided, and those with the false religion will be misled. Now consider which is the correct belief, who is on the right, and who is in error. It would be best if you also told them in this debate that we have opened up and clearly defined right and wrong; now, you and we are each responsible for our actions; do not ask us about our crimes. There will be no retribution for your deeds from mercy, and you should also tell them that a time will surely come in which our Lord will gather everyone in one place, and then He will execute a precise decision between us, which will be great. He is the one who decides and knows everyone's situation. You would also say that you used to listen to the arguments of Allah Almighty's majesty and power and saw your idols' helplessness. Show me those whom you have made partners with Allah in worship. He has no partner but is Allah, Allah of Truth, Mighty, Wise.

In Sahih Bukhari, it has been narrated by Hazrat Abu Hurairah (RA) that when Allah Ta'ala decrees something in the sky, all the angels start beating their wings out of humility and become unconscious. When the effect of awe and glory is removed from their hearts, they say, "What did your Lord say?" Others say that such and such a command has been rightly stated.

(Tafseer Maa Raf al-Qur'an)

24.7 هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ

وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

(Surah Al Fateh – 4)

He (Allah) is such that He sent down tranquility into the hearts of the believers so that they grow more in faith in addition to their (existing) faith. And to Allah belong the forces of the heavens and the earth, and Allah is All-Knowing, All-Wise

Allah sent down the Sakinah into the Hearts of the Believers:

Allah the Exalted said, He it is Who sent down As-Sakinah into the hearts of the believers, that they may grow more in faith along with their faith. Meaning, tranquility. Qatadah (ra) commented, "Grace into the hearts of the believers", that is, the Companions. May Allah be pleased with them on the Day of Al-Hudaybiyah.

The companions were those who accepted the call of Allah and His Messenger (ﷺ) and obeyed the decisions of Allah and His Messenger (ﷺ). When their hearts felt content with acceptance and were at peace, Allah increased their faith, joining it to the faith they already had. Al-Bukhari (ra) and other Imams relied on this Ayat as proof that faith increases and decreases in the hearts.

Allah the Exalted said next that had He willed. He would have inflicted defeat on the disbelievers, Allah says! And to Allah belong the armies of the heavens and the earth, and had He willed to send only one angel to them, that angel would have destroyed all they had. However, Allah the Exalted willed Jihad and fought to be established for, and by, the believers for great wisdom, clear reasons, and unequivocal evidence that He had in all this. That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,

We mentioned the Hadith that Hazrat Anas (RA) narrated in which the Companions said, "Congratulations, O Allah's Messenger (ﷺ)! This good news is for you, so what good news do we have." Allah the Exalted sent down this Ayat (That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever), meaning they will remain in Paradise forever, and He may expiate from them their sins;

Allah will not punish them for their errors and mistakes. Instead, He will forgive, absolve, and pardon them, cover the errors, and grant mercy and appreciation, which is with Allah's supreme success.

Allah the Exalted said in a similar Ayat,

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (١)

(Surah Ale Imran – 185)

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

Allah said that He might punish the hypocrites, men and women, and also the idolaters, men, and women, who think evil thoughts about Allah, who question the wisdom in Allah's decisions and believe that the Messenger (ﷺ) and his Companions, may Allah be pleased with them, might be killed and exterminated. This is why Allah the Exalted said, for them is a disgraceful torment. And the anger of Allah is upon them, and He has cursed them (He has cast them away from His mercy), and prepared Hell for them -- and worst indeed is that destination. Allah the Exalted and Most Honored asserted His ability to take revenge on the enemies of Islam and all disbelievers and hypocrites. And to Allah belong the armies of the heavens and the earth. And Allah is Ever All-Powerful, All-Wise. (Tafseer Ibne Kathir)

Contentment and Compassion:

Sakina means contentment, mercy, and honor. On the day of Hudaibiyah, the faithful companions accepted the word of Allah and His Messenger (ﷺ). Allah satisfied their hearts, and their faith increased. Hazrat Imam Bukhari (RA) and other imams have proved from this that faith grows in the hearts, and, in the same way, it also decreases. Then he says that there is no shortage of Allah's armies. If He had sent an angel, He would have been enough to destroy them all. But he ordered the believers to wage jihad with his wisdom. In which his argument is also fulfilled and the argument is accepted. None of his work is devoid of knowledge and understanding. There is also an advantage in this: this stream gave the believers their best blessings. When the Companions congratulated the Holy Prophet (ﷺ)

and asked what the Holy Prophet (ﷺ) means to us. So, Allah the Exalted revealed this verse that believing men and women will go to paradises where rivers flow silently and where they will stay forever and also because Allah Almighty will remove their sins and their evil deeds. Do not punish them for their bad deeds. Instead, he forgives by passing through the forgiving things, but he should be merciful and respect them.

That is, the one who was removed from hell reached *Murad*. Then, another reason is stated that men and women who commit hypocrisy and polytheism misbehave in the commandments of Allah Ta'ala. Rasulullah (ﷺ) and his companions have evil thoughts with them. How many are there? If not today, then tomorrow, these names will be erased. If you survive this war, you will be destroyed in any battle. Allah Ta'ala says that the origin of this evil is this one. Allah's wrath is upon them. They are far from Allah's mercy. Their place is hell, and that is not a worse abode. Again, he reveals his strength, power to take revenge from his enemies and those of his servants, that the armies of the heavens and the earth belong to Allah the Almighty, is All-Knowing and All-Wise.

(Tafseer Ibn Kathir)

He (Allah) is the One who has created patience in the hearts of the Muslims so that their faith may increase along with their first faith, and all the armies of the heavens and the earth belong to Allah, and Allah is the Greatest, the wisest. Sakina refers to steadfastness and satisfaction in obeying Allah's order. That is, the hearts of Muslims should be stable at this place, granted satisfaction where the hearts are divided and the steps begin to waver. While in the hearts of the disbelievers, it created a sense of humility.

Dahaq (ra) said (first) fresh faith with faith, i.e., firmness of belief and contentment of heart. Kalbi (ra) said that the boundary took place in Hudaibiyah. While Allah made the dream of His Messenger (ﷺ) come true.

Hazrat Ibn Abbas (RA) said, "Allah sent His Messenger to give the testimony of لا اله الا الله and to teach people about it." When the people confirmed it and believed, he added the obligation of prayer, zakat, fasting, Hajj, and Jihad, and then completed their religion by giving all the commands. In this way, as the order came and people confirmed it, their faith would increase.

The order to make peace in Hudaibiyah was not given because of the weakness of the Muslims, but it was the requirement of Allah's knowledge and wisdom. Allah's expediency was his cause. (Tafsir Mazhari)

He it is Who sent down the spirit of Peace, [Divine] reassurance, into the hearts of the believers, that they might add faith to their faith, by way of [their embracing of] the legal stipulations of religion: for every time He revealed one [of these], they would believe in it — including the [command to] struggle. And to Allah belong the hosts of the heavens and the earth, so He would have done so if He wanted to bring victory to His religion using others. And Allah is ever Knower, of His creatures, Wise, in His actions, in other words, He is ever possessed of such attributes; (Tafseer Jalalain)

He is the God who created actions in the hearts of Muslims. This has two effects: one is to be loyal and determined towards him at the time of jihad, and the other is to control one's passion and anger at the time of disobedience to the infidels. So that their faith will be more than their first faith because obedience to Allah is the source of the light of the increase in faith, and in this, complete obedience to the Messenger was tested in every aspect.

Rasool Allah (ﷺ) called for Jihad and took the oath of allegiance, and with great joy and happiness, everyone took the oath of loyalty and got ready for Jihad. When given wisdom and practicality, the Messenger of Allah (ﷺ) stopped fighting, and all the Companions were indecisive to fight in the spirit of Jihad. Still, they surrendered in obedience and refrained from fighting. And all the armies of the heavens and the earth, like the angels and all the creatures, are the armies of Allah. Therefore, Allah does not need your fighting for the defeat of the infidels and the exaltation of the religion of Islam. If they want, send their armies of angels like Badr. The parties It has been observed in Hunain's campaign, and sending this army is also to increase the courage of the Muslims. Otherwise, even an angel is enough for everyone. Therefore, you people should not hesitate in Jihad and fighting given the multitude of infidels, nor should you hesitate in fighting when Allah and His Messenger (ﷺ) have ordered you to stop fighting. Do not regret that peace was made and the infidels were saved. They were not punished, and Allah knows best the results of fighting or desertion. Because Allah Ta'ala is All-Knowing (of interests), All-Wise. When there is wisdom in battle, he gives his order, and when war is practical, he shares his order. Therefore, in both cases, Muslims should submit their mind to the Messenger of Allah (ﷺ), which is the reason for excessive faith.

(Tafseer Maarif al-Qur'an)

25.0 – Virtuous Heart

Allah Taala defined well-wisher hearts in the Quran in Surah Al-Anfaal and Surah Al-Hasher.

25.1 يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ

خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

(Surah Al Anfaal – 70)

O Prophet (ﷺ), say to the prisoners in your hands, If Allah knows any goodness in your hearts, He will give you something better than what has been taken from you and will forgive you. Allah is Most-Forgiving, Very-Merciful.

Allama Ibne Kathir (ra) said:

O Prophet (ﷺ)! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Most-Forgiving, Most Merciful."

**Pagan Prisoners at Badr were promised better than what they lost,
if they become Righteous in the Future:**

Muhammad bin Ishaq (ra) reported that Abdullah bin Abbas (RA) said that before the battle of Badr, the Messenger of Allah (ﷺ) said, I have come to know that some people from Banu Hashim and others were forced to accompany the pagans. However, they had no desire to fight us. Therefore, whoever meets any of them (Banu Hashim), do not kill them. Whoever meets Abu Al-Bukhtari bin Hisham should not kill him. Whoever meets Al-Abbas bin Abdul-Muttalib (RA), let him not kill him, for he was forced to come (with the pagan army).

Abu Hudhayfah bin Utbah said, "Shall we kill our fathers, children, brothers, and tribesmen (from Quraysh) and leave Al-Abbas, Wa-Allah! If I meet him, I will kill him with the sword."

When this reached the Messenger of Allah (ﷺ), he said to Umar bin Al-Khattab (RA), O Abu Hafs! and Umar (RA) said, "By Allah, that was the first time that the

Messenger of Allah (ﷺ) called me Abu Hafs." Will the face of the Messenger of Allah's (ﷺ) uncle be struck with the sword!

Umar (رضي الله عنه) said, "O Allah's Messenger (ﷺ)! Permit me to cut off his neck (meaning Abu Hudhayfah R.A), for he has fallen into hypocrisy, by Allah!"

Ever since that happened, Abu Hudhayfah used to say, "By Allah! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions unless Allah, the Exalted, forgives me for it through martyrdom."

Abu Hudhayfah (RA) was martyred during the battle of Al-Yamamah. May Allah be pleased with him.

Ibn Abbas (RA) said, On the eve after Badr, the Messenger of Allah (ﷺ) spent the first part of the night awake while the prisoners were bound. His Companions said to him, 'O Allah's Messenger (ﷺ)! Why do you not sleep?'

Al-Abbas had been captured by a man from Al-Ansar, and the Messenger of Allah (ﷺ) said to them, I heard the cries of pain from my uncle Al-Abbas because of his shackles, so untie him. When his uncle stopped crying from pain, Allah's Messenger (ﷺ) went to sleep."

In his Sahih, Al-Bukhari recorded a Hadith from Musa bin Uqbah (ra), who said that Ibn Shihab said that Anas bin Malik (RA) said that Some men from Al-Ansar said to the Messenger of Allah (ﷺ), "O Allah's Messenger (ﷺ)! Permit us, and we will free our maternal cousin Al-Abbas without taking ransom from him."

He said, No, by Allah! Please do not leave any Dirham of it.

And from Yunus Bikkir, from Muhammad bin Ishaq, from Yazid bin Ruwman, from Urwah, from Az-Zuhri that several people said to him, "The Quraysh sent to the Messenger of Allah (ﷺ) concerning ransoming their prisoners, and each tribe paid what was required for their prisoners.

Al-Abbas (RA) said, 'O Allah's Messenger (ﷺ)! I became a Muslim before.' The Messenger of Allah (ﷺ) said Allah knows if you are Muslim! If what you are claiming is true, then Allah will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as your nephews Nawfal bin Al-Harith bin Abdul-Muttalib and Aqil bin Abu Talib bin Abdul-Muttalib, and also your ally Utbah bin `Amr, from Bani Al-Harith bin Fihr. Al-Abbas said, 'I do not have that (money), O Allah's Messenger (ﷺ)!' "

The Messenger (ﷺ) said, what about the wealth that you and Umme Al-Fadl (RA) buried, and you said to her, 'If I am killed in this battle, then this money that I buried

is for my children Al-Fadl, Abdullah and Quthem. Al-Abbas said, 'By Allah, O Allah's Messenger (ﷺ)! I know that you are Allah's Messenger (ﷺ), for this is a thing that none except Umme Al-Fadl and I knew. However, O Allah's Messenger (ﷺ)! Could you count towards my ransom the twenty Oqiyah (about a weight) that you took from me (in the battle)?'

The Messenger of Allah (ﷺ) said, no, for that was money that Allah made as war spoils for us from you. So, Al-Abbas ransomed himself, his two nephews, and an ally, and Allah revealed this above verse,

Al-Abbas (RA) commented, 'After I became Muslim, Allah gave me twenty servants instead of the twenty Oqiyah I lost. And I hope for Allah's forgiveness.'

Al-Hafiz Abu Bakr Al-Bayhaqi (ra) recorded that Anas bin Malik (RA) said, "The Prophet (ﷺ) brought some wealth from Bahrain and said, Distribute it in my Masjid, and it was the biggest amount of goods Allah's Messenger (ﷺ) had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of them to everybody he saw. Al-Abbas (RA) came to him and said, 'O Allah's Messenger(ﷺ)! Give me (something) too because I gave ransom for myself and Aqil.'

Allah's Messenger (ﷺ) told him to take. So, he stuffed his garment with it and tried to carry it away but failed to do so. He said, 'Order someone to help me in lifting it.' The Prophet(ﷺ) refused. He then said to the Prophet (ﷺ), 'Will you please help me to lift it!' Allah's Messenger (ﷺ) forbade. Then Al-Abbas (RA) dropped some of it, lifted it on his shoulders, and left. Allah's Messenger (ﷺ) kept on watching him till he disappeared from his sight. Allah's Messenger (ﷺ) did not get up until the last coin was distributed."

Al-Bukhari (ra) also collected this Hadith in several places of his Sahih with an abridged chain, indicating his approval.

Allah said, but if they intend to betray you, they indeed betrayed Allah before, meaning (But if they intend to betray you) in contradiction to what they declare to you by words (they indeed betrayed Allah before), the battle of Badr by committing disbelief in Him, So, He gave (you) power over them, causing them to be captured in Badr, And Allah is All-Knower, All-Wise. He is Ever Aware of his actions and All-Wise in what He decides.

(Tafseer Ibne Kathir)

Ransom fixed:

On the day of Badr, the Holy Prophet (ﷺ) said that I know for sure that some of the Banu Hashim etc. were defeated in this battle. They did not want to fight with us. So do not kill Banu Hashim; Abu Jantri bin Hisham should not be killed either. Abbas bin Abd al-Muttalib should not be killed. They have dragged with them unwillingly. On this, Abu Huzaifa bin Utbah said, "Should we kill the children of our fathers, our brothers, and our tribe and leave Abbas?" By Allah, if I find him, I will hit on his neck. When this matter reached the Messenger of Allah (ﷺ), he said! O Abu Hafs (RA)! Will a sword be struck on the face of the Prophet's uncle? Hazrat Umar Farooq (RA) says that this was the first time that the Messenger of Allah (ﷺ) remembered me by my surname. Hazrat Umar (RA) said. O Messenger of Allah (ﷺ), allow me to cut off the neck of Abu Huzaifa by Allah; he has become a hypocrite. Hazrat Abu Hudhayfah (RA) says, By Allah, I am still haunted by my words of that day. I am still afraid of him, so I will find peace on the day when his atonement will be made, and that is that I will be martyred in the right way. Therefore, he was martyred in the Battle of Yamama. May Allah be pleased with him.

Hazrat Ibn Abbas (RA) says that on the day the Badri prisoners were arrested, the Messenger of Allah (ﷺ) did not sleep that night. The Companions asked the reason, and the Prophet (ﷺ) said, "The sound of my uncle's sighing is coming to my ears from among these prisoners." At that time, Sahabah opened his prison and fell asleep. An Ansari Companion arrested him. He was wealthy, and he gave away gold in his charity. Some of the Ansar also requested in the service of Prophethood that we want to release Abbas, the uncle of the Prophet ﷺ, without taking any ransom, but the Bearer of Equality (ﷺ) said! Don't take a lime less. Take full redemption. Quraysh had sent his men with ransom money, each receiving an arbitrary sum for his prisoner. Abbas, may Allah be pleased with him, also said: O Messenger of Allah (ﷺ)! I was a Muslim. You (ﷺ) said! I know your Islam. If your statement is correct, then Allah will reward you for it. But since the rulings are open, you should pay your vidya and the two nephews. Naufal bin Harith bin Abdul Muttalib and Aqeel bin Abi Talib bin Abdul Muttalib and his ally Utbah bin Amr are from the tribe of Banu Harith bin Fahr. He said, O Messenger of Allah (ﷺ)! I don't have that much money. You (ﷺ) said! Where has the wealth gone that you and Umme al-Fazl (A) buried in the ground, and you have said that if you are successful in your journey, it belongs to al-Fazl, Abdullah, and Qasim? So Hazrat Abbas (RA) said, "By Allah, I know that you are the true Messenger of Allah (ﷺ)." No one knows this wealth except me and Umme al-Fazl (RA). If your soldiers received twenty ounces of gold from me, this should be considered my ransom. You ﷺ said! Not at

all. That wealth was given to us by Allah with His grace. So now you have paid the ransom for yourself, your two nephews, and your ally.

In this regard, Allah Tabarak wa Taala revealed this verse that if there is goodness in you, Allah will reward you better than that. It is narrated by Hazrat Abbas (RA) that Allah's decree was fulfilled, and in exchange for these twenty ounces, Allah gave me twenty enslaved people in Islam, all of whom were wealthy. At the same time, I also hope for the forgiveness of Allah Almighty. You (RA) say that this verse has been revealed about me. The Prophet ﷺ denied, Alhamdulillah, that Allah the Exalted and the Exalted and his Companions had spoken to the Holy Prophet (ﷺ) that we have believed in your revelation, we are witnesses of your Prophethood, and we wished you well in our nation. This verse revealed to him that Allah knows the condition of the heart. Whoever has goodness in his heart will be given much more than what was taken from him, and the old shirk will also be forgiven. He says that the revelation of this verse has given me more happiness than meeting the whole world. I got a hundred times more than what was taken from me by Allah, and I hope that my sins are also washed away.

It is mentioned in the books that when the treasure of Bahrain reached the government of the Holy Prophet (ﷺ), it was eighty thousand. So, you treated everyone who complained and asked questions, and before the prayer, you spread all the wealth in the path of Allah.

He ordered Hazrat Abbas (RA) to take some of it, tie it in a bundle, and take it away. So, it was better for them, and Allah would forgive their sins. Ibn al-Hadhari sent this treasure. So much wealth never came to the Holy Prophet (ﷺ) before or after him. Everything was spread on sacks, and the call to prayer was called. He came and stood near the property, the worshipers of the masjid also came, and then the Holy Prophet (ﷺ) started giving to everyone; there was no measuring or counting on that day, so whoever came took it and took it with an open heart. Hazrat Abbas (RA) tied his knees in his cloak, but he could not lift it, so he asked the Holy Prophet (ﷺ) to raise it a little higher. He ﷺ laughed so spontaneously that his teeth started to shine. He said, reduce something, take as much as you get up. So, he took some less and got up and said that Alhamdulillah, Allah Ta'ala has shown that one thing has been fulfilled, and the other promise will also be fulfilled, Allah willing. Better than what was taken from us. The Holy Prophet ﷺ continued to distribute this wealth equally until not even a penny was left. He (ﷺ) did not give even a single morsel of it to his family, then proceeded to pray and offered the prayer.

The second hadith. Wealth came to the Prophet ﷺ from Bahrain, so much wealth never came before or after him. Spread the order in the masjid, then reach for prayer, and do not turn aside from any side. After praying, they sat down, then while they were looking at him, Hazrat Abbas (RA) came and said, O Messenger of Allah (ﷺ), give me some. I have paid the ransom. I have ransomed myself and Aqeel. He said: Take it with your own hands. He tied his knees in a blanket but could not lift it due to its weight, so he said, "O Messenger of Allah (ﷺ), order someone to put it on my shoulder." He (ﷺ) said, "I don't tell anyone." He said, "Well, you just help me." He (ﷺ) also denied it, now not wanting it, so he had to reduce it. Then he picked it up, put it on his shoulder, and walked away. The eyes of the Holy Prophet ﷺ remained on him until they disappeared from his eyes, then when not even a penny was left after distributing the wealth yesterday, he got up from there.

In Bukhari Sharif, if these people want to betray, then this is a new thing for them; they have already betrayed Allah themselves, so it is also possible for them to keep what they will reveal now in their hearts. Don't fear it, as Allah Ta'ala has now put them under your control. He is always able. None of Allah's work is devoid of knowledge and wisdom. Whatever He does with them and all creation, He does with His eternal omniscience and perfect wisdom.

Hazrat Qatadah (ra) says this verse about Abdullah bin Saad bin Abi Sirah Katib was revealed. Who became an apostate and joined the polytheists. Ata Khorasani says that it was told about Hazrat Abbas (RA) and his companions that they said that they would continue to wish him well. Siddi (ra) has said it is common and inclusive, which is also correct. Allah knows. (Tafseer Ibn Kathir)

Hazrat Jalaluddin Sayuti (ra) said:

O Prophet (ﷺ), say to those captives who are in your hands: (*asra*, may also be read as *Asara*) 'If Allah knows of any good, any faith or sincere devotion, in your hearts He will give you better than that which has been taken from you, by way of ransom, by His multiplying it for you in this world and rewarding you in the Hereafter, and will forgive you, your sins. Truly Allah is Forgiving, Merciful'. (Tafseer Jalalain)

O Prophet ﷺ! Say to the prisoners who are in the possession of your people that if Allah knows the improvement in your hearts, then Allah will grant you something better than what has been taken from you and forgive your sins. He will do it, and Allah is Forgiving and merciful.

Muhammad bin Yusuf Salah (ra) wrote in Suhail al-Rashad that a group of prisoners of Badr, including Hazrat Abbas (RA), asked the Messenger of Allah (ﷺ) that we were Muslims under the influence of compulsion that they had come. Why is it being taken away from us? The verse **يَا أَيُّهَا النَّبِيُّ فِي قُلُوبِكُمْ** was revealed on him. "Khair" in **خَيْرًا** means faith and sincerity. By **يُؤْتِكُمْ خَيْرًا**, this meaning is taken from you. It will give many times the reward in this world and the reward in the hereafter.

Al-Tabarani had narrated in Al-Awsat that Hazrat Abbas (RA) said, "When I informed the Messenger of Allah (ﷺ) that I had become a Muslim and requested that the twenty Oqiyah of gold that came to me be taken into account." So, Wa-Allah, this verse was revealed, and Allah granted me twenty enslaved people instead of this one. Each of them trades with my capital, and I get the total profit; along with this, I am also a candidate for forgiveness from Allah.

Baghwi (ra) has quoted the saying of Hazrat Abbas (RA) that Allah gave me twenty enslaved people in exchange for it, and all of them have traded and earned much wealth. Each makes at least twenty thousand dirhams instead of twenty ounces, and Allah has blessed me with Zamzam surrogacy. Against this, I do not like all the wealth of Makkah, and I have also hoped for forgiveness from my Lord.

It has been mentioned in Sanbil al-Rashad that at the time of the revelation of this verse, Hazrat Abbas (RA) said, "I wish you had taken me many times more than what you have taken." Because Allah has blessed me better than this wealth, i.e., He has blessed me with forty enslaved people. Each of them has wealth in his hands, which I have earned, and I hope for forgiveness from Allah.

It is narrated by Bukhari (ra) and Ibn Saad (ra) that some wealth came from Bahrain in the service of the Messenger of Allah (ﷺ). The Prophet (ﷺ) ordered to spread it in the masjid (i.e., put it with no disrespect). At that time, Hazrat Abbas (RA) came and said, O Messenger of Allah (ﷺ), grant me some of this. The Messenger of Allah (ﷺ) said: Take it. Hazrat Abbas (RA) filled his cloth with both hands, and when he tried to lift it, he could not, so he said he would order someone to lift it. Prophet (ﷺ) said! No. Hazrat Abbas (RA) said, then you (ﷺ) should come. The Prophet (ﷺ) said no. Hazrat Abbas (RA) forcibly took out some part, picked it up, placed it on the back, took it away, and started saying. I am taking what Allah has given me. Allah fulfilled his promise. The Messenger of Allah (ﷺ) did not rise from his seat until there was even a dirham left there.

(Tafsir Mazhari)

O Prophet! Say to the prisoners who have the Prophet (ﷺ) (among those who have become Muslims) that if Allah knows the faith in your heart, that is, you have become Muslims from the heart because Allah's Knowledge of Allah is based on reality. Allah Ta'ala will recognize the one who is genuinely a Muslim, and the person who is a non-Muslim will be recognized as a non-Muslim. So, if you become a Muslim from the heart, He will give you better than what was taken from you in this world, and He will forgive you in the Hereafter. And Allah is Most Forgiving. And they are the Most Merciful so that He will reward you, and if by necessity these people have not become Muslims with sincerity of heart, but they only want to deceive you with the expression of Islam and betray you in their hearts. By violating the promise, they intend to oppose and compete. So don't worry, Allah Ta'ala will make them fall into the hands of the Prophet ﷺ again, as before they betrayed Allah Ta'ala and opposed and resisted Him. He was arrested in the hands of the Prophet ,ﷺ and Allah Ta'ala knows well who is the righteous and the wise. Allah creates situations that defeat the traitor.

(Tafseer Ma'arif al-Qur'an)

Knowledge and issues:

The prisoners of the Battle of Badr were freed. Those enemies of Islam and Muslims did not hesitate to persecute and kill them, and when Muslims got the opportunity to do the same cruel things to them at the hands of Muslims. It was not an uncommon thing to spare their life after they were imprisoned. For them, it was great booty and great pleasure. The money that was taken from them in Fidyah was also very modest.

May the pleasure and grace of Allah be upon him; how can the kind of pain that happened to them by giving this small amount of money be removed if Allah the Exalted will find any good in your hearts? So, they will provide you with better than what was taken from you, and on top of that, they will forgive your past sins. Good means faith and sincerity. This means that after being freed, those prisoners who will accept the religion of Islam with sincerity will get better than what has been given in Fidyah. Prisoners were released and given autonomy in such a way that they could consider their profit and loss with freedom. The following facts and events testify that among those who became Muslims, Allah Ta'ala gave them so much wealth in this world, as well as their forgiveness and Paradise.

Most of the commentators said that this verse was revealed about Hazrat Abbas (RA), the uncle of the Prophet (ﷺ), because he was also among the prisoners of

Badr and also from him. Fidyah was taken. His peculiarity in this matter was that in the battle of Badr, he had left Makkah with him about seven hundred guineas of gold to be spent on the army of the infidels, which had not yet been paid. Or it was that he was arrested. When the time came to give the ransom, he requested the Holy Prophet (ﷺ) that the gold that was with me should be included in my ransom money. The Prophet (ﷺ) said that the wealth that he had brought to help disbelief became the booty of the Muslims. He should not be the only one, and he also said that he should also pay the ransom of his two nephews, Aqeel bin Abi Talib and Naufal bin Harith. Abbas (RA) said that if such a financial burden is placed on me, I will have to beg from Quraysh, and I will become bankrupt. The Prophet (ﷺ) replied! Why don't you have the wealth you mentioned to your wife, Umm al-Fazl (RA), when you left Makkah? Hazrat Abbas (RA) asked how he came to know about this. I entrusted it to my wife alone, and alone at night, no third person knew about it. He (ﷺ) said that my Lord told me the full details of it. After hearing this in the heart of Hazrat Abbas (RA), he was convinced that the Prophet Muhammad (ﷺ) is the true Messenger. Even before that, he believed in the heart of the Holy Prophet (ﷺ), but there were some doubts that Allah Ta'ala cleared at that time, and he became a Muslim from that time. But much of their money was owed to the Quraysh of Makkah; if it were at the same time, he would announce to be Muslim, then infidels did not pay his money back, so he did not announce it, and the Prophet (ﷺ) did not reveal it to anyone. Before the conquest of Makkah, he sought permission from the Messenger of Allah (ﷺ) to migrate from Makkah and come to Medina. But the Holy Prophet (ﷺ) advised him not to migrate yet.

In this conversation with Hazrat Abbas (RA), the Messenger of Allah (ﷺ) informed him of the promise in the Qur'an verse that if he accepts Islam and becomes a believer with sincerity, whatever wealth he has spent in charity will be returned to him. Allah Ta'ala will grant you better than that. So Hazrat Abbas (RA) used to say after declaring Islam, I am seeing the manifestation of this promise with my own eyes. Because twenty ounces of gold was taken from me in Fidyah, at that time, twenty of my slaves were doing business in different places, and no one's business was less than twenty thousand dirhams. On top of this, there is this reward that I have been given to offer Zamzam water to the pilgrims. In my opinion, it is such a work that all the people of Makkah consider their wealth less than it.

Some of the prisoners of Badr had converted to Islam. But people were worried about them that they might turn away from Islam after reaching Makkah and then do us some harm. In the next verse, the Holy Prophet removed this danger as follows

إِنْ يُرِيدُوا اخِيَا نَتَكَ فَقَدْ خَاؤُا اللَّهَ مِنْ قَبْلُ فَأَمَكَنَّ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

If they want to attack you, they have betrayed Allah before, so he was able to deal with them, and Allah is All-Knowing, All-Wise

If these people intend to betray you, it will not harm you. These are the people who have betrayed Allah before. The covenant is eternal, acknowledged by Allah Almighty as the Lord of the Worlds. They started to oppose him, but this betrayal proved dangerous for them, and they ended up disgraced and humiliated. And Allah knows the secrets of hearts and is wise. Suppose these people continue to oppose you (ﷺ), then where will they go beyond the control of Allah? He will then catch them in the same way. The freed prisoners were invited to Islam in an unseen way, and now they were informed by the motivation that the good of this world and the hereafter is short in Islam and faith.

(Tafseer Ma'arif al-Qur'an)

25.2 وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ۝

(Surah Al Hasher – 10)

And for those who came after them saying, Our Lord, forgive us and those of our brothers who preceded us in faith, and do not place in our hearts any hatred against those who believe; Surely, Our Lord, you are Very-Kind, Very-Merciful.

For the details of this, Ayat Hafiz Ibne Kathir (ra) said:

Those who deserve the Fai'; and the Virtues of the Muhajireen and Al-Ansar:

Allah states; (And there is also a share in this booty) for the poor emigrants. Allah says the categories of needy people who also deserve a part of the Fai',

Who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, meaning, departed their homes and defied their people, seeking the acceptance of Allah and His favor, and helping Allah and His

Messenger(ﷺ). Such are indeed truthful. Meaning, 'they are those who were truthful in statement and deed, and they are the chiefs of the Muhajireen.'

Allah the Exalted praised the Ansar next and emphasized their virtue, status, and honor, preferring to give to others over themselves, even though they were in need, and not feeling envy.

Allah the Exalted said, and (it is also for) those who, before them, had homes and had adopted the faith. They referred to those who resided in the city where the migration occurred before the emigrants arrived and who embraced the faith before many emigrants.

Hazrat Umar (RA) said, "I recommend the Khalifah, who will come after me, to know the rights and virtues of the foremost Muhajireen and to preserve their honor. I also recommend him to be kind to the Ansar, those who resided in the city of Hijrah and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those who commit errors." Al-Bukhari (ra) collected this Hadith.

Allah said, love those who emigrate to them, indicates that they, because of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth. Imam Ahmad (ra) recorded that Anas (RA) said, "The Muhajireen said, 'O Allah's Messenger (ﷺ)! We have never met people like those we emigrated to, comforting us in times of scarcity and giving us a good heart in times of abundance. They have sufficed for us and shared their wealth so much that we feared they might earn the whole reward instead of us.' He said, no, they won't, as long you thanked them for what they did and invoked Allah for them."

Al-Bukhari (ra) recorded that Yahya bin Said (ra) heard Anas bin Malik (RA) when he went with him to Al-Walid, saying, "The Prophet (ﷺ) called Ansar to divide Al-Bahrain among them. The Ansar said, 'Not until you give a similar portion to our emigrant brothers.'

He said, but you will soon see people preferring others, so remain patient until you meet me (on the Day of Resurrection)." Al-Bukhari (ra) was alone with this version. He also recorded that Abu Hurairah (RA) said, "The Ansar said (to the Prophet ﷺ), 'Distribute our date-palms between us and our emigrant brothers.'

The Ansar never envied the Muhajireen:

Allah said, and have no jealousy in their breasts for that which they have been given, meaning the Ansar did not have any envy for the *Muhajireen* because of the better status, rank, or more exalted grade that Allah gave the *Muhajireen* above them.

Allah's statement (that which they have been given) refers to what the *Muhajireen* were favored with, according to Qatadah (ra) and Ibn Zayd (ra).

The selflessness of the Ansar:

Allah said, and give them preference over themselves even though they needed that. They preferred giving to people in need rather than attending to their own needs and began by providing the people before themselves, even though they were in need.

An authentic Hadith stated that the Messenger of Allah (ﷺ) said the best charity is that given when one is in need and struggling. This exalted rank is better than the rank of those whom Allah described in His statements,

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝

(Surah Ad Daher – 8)

And they give food, in spite of their love for it (or for the love of Him), to Miskin (the poor), the orphan, and the captive,

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ
فِي الْبَأْسَاءِ وَالضَّرَآءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَئِكَ هُمُ الْمُتَّقُونَ ۝

(Surah Al Baqarah – 177)

It is not Al-Birr (holiness, righteousness, and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers). Still, Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and gives his wealth, despite the love for it, to the kinsfolk, to the orphans, and Al-Masakin (the poor), and the wayfarer, and to those who ask, and to set enslaved people free, performs As-Salat (Iqamat-as-Salat), and gives

the Zakat, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth, and they are Al-Muttaqun.

The latter give charity even though they love the wealth they provide, not that they do not need it or must keep it. The former prefers others to themselves even though they are in need and have a necessity for what they spend on charity. Hazrat Abu Bakr As-Siddiq (RA) gave away all his wealth in charity, and Allah's Messenger (ﷺ) asked him, what did you keep for your family? And he said, "I kept for them? Allah and His Messenger (ﷺ)."

Hazrat Ikrimah (RA) (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of Al-Yarmouk, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were severely injured and craving water. When the water reached the third man, he and the other two died, and none drank! May Allah be pleased with them and make them happy with Him.

Al-Bukhari (ra) recorded that Hazrat Abu Hurairah (RA) said, "A man came to the Prophet (ﷺ) and said, 'O Allah's Messenger (ﷺ)! Poverty has stuck me.'

The Prophet (ﷺ) sent a messenger to his wives (to bring something for that man to eat), but they said that they had nothing. Then Allah's Messenger (ﷺ) said, who will invite this person or entertain him as a guest tonight; may Allah grant His mercy to him who does so. An Ansari man said, 'I, O Allah's Messenger (ﷺ)!'

So, he took him to his wife and said to her, 'Entertain the guest of Allah's Messenger (ﷺ) generously.' She said, 'By Allah! We have nothing except the meal for my children.' He said, 'Let your children sleep if they ask for supper. Then turn off the lamp, and we go to bed tonight while hungry.' She did what he asked her to do. In the morning, the Ansari went to Allah's Messenger (ﷺ), who said Allah wondered (favorably) or laughed at the action of so-and-so and his wife.

Then Allah revealed, and they gave them preference over themselves even though they needed that."

Al-Bukhari (ra) recorded this Hadith in another part of his Sahih. Muslim, At-Tirmidhi, and An-Nasa'i collected this Hadith.

In another narration for this Hadith, the Companion's name was mentioned. It was Abu Talhah Al-Ansari, and may Allah be pleased with him.

Allah said, and whosoever is saved from his greed, such are they who will be successful. This indicates that those protected from being stingy have earned success and a good achievement.

Imam Ahmad (ra) recorded that Jabir bin Abdullah (RA) said that the Messenger of Allah (ﷺ) said,

- Be on your guard against committing oppression, for oppression is darkness on the Day of Resurrection.

- Be guard against stingy, for stingy destroyed those before you. It made them shed blood and make lawful what was unlawful for them. Muslims collected this Hadith.

Ibn Abi Hatim (ra) recorded that Al-Aswad bin Hilal said that a man said to `Abdullah (bin Mas`ud) (RA), "O Abu Abdur-Rahman! I fear that I have earned destruction for myself." Abdullah (RA) asked him what the matter was, and he said, "I hear Allah's saying, and whosoever is saved from his greed, such are they who will be successful. And I am somewhat a miser who barely gives away anything."

Abdullah (RA) said, "That is not the greed Allah mentioned in the Qur'an, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser."

Allah said, and those who came after them say:

"Our Lord! Forgive us and our brethren who have preceded us in faith, and put no hatred in our hearts against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

These are the three types of believers whose poor most deserve to receive a part of the Fai'. These three types are

- the Muhajireen,
- the Ansar and
- those who followed their righteous lead with excellence.

Allah said in another Ayat,

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (١٠٠)

(Surah At Taubah – 100)

The foremost to embrace the Islam of the Muhajireen (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajireen) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

The three types are those who followed the Muhajireen and Ansar in their good works and beautiful attributes and invoked Allah for them in public and secret.

This is why Allah the Exalted said in this honorable Ayah,

And those who came after them say, meaning, the statement that they utter is,

Our Lord! Forgive us and our brethren who have preceded us in faith, and put no hatred, meaning, rage, or envy in our hearts against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

Indeed, it is a beautiful way that Imam Malik (ra) used this honorable Ayah to declare that the *Rafidah* who curse the Companions do not have a share in the *Fai'* money because they do not have the excellent quality of those whom Allah has described here that they say,

Our Lord! Forgive us and our brethren who have preceded us in faith, and put no hatred in our hearts against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. Ibn Abi Hatim (ra) recorded that A'ishah (RA) said, "They were commanded to invoke Allah to forgive them, but instead, they cursed them!" He then recited this Ayat,

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put no hatred in our hearts against those who have believed."

(Tafseer Ibne Kathir)

And those who will come after them, after the Emigrants and the Helpers, up to the Day of Resurrection, say, 'Our Lord, forgive us and our brethren who preceded us in [embracing] the faith, and do not place any resentment, any spite, in our hearts toward those who believe. Our Lord, You are indeed Kind, Merciful!' (Tafseer Jalalain)

Those who came after them prayed for those and spoke. O our Lord! Forgive us and our brothers who have believed before us and do not create hatred in our hearts for those believers, O our Lord, You are the Most Merciful.

بَعْدِهِمْ After them, that is, after the emigrants and the Ansar, they mean those Companions who became Muslims after the conquest of Makkah and all the believers who will come after the Companions until the Day of Resurrection.

لِإِخْوَانِنَا For our religious brothers who believed before us. The predecessors have a greater right over the latter because those who were guided by the Messenger of Allah (ﷺ) and who believed in faith were taught by him.

غِيًّا Jealousy, envy, malice.

لِلَّذِينَ آمَنُوا means the emigrants and the helpers who believed before those who came later. This verse proves that if someone harbors hatred towards a Sahabi (may Allah be pleased with him) in his heart, then he is one of those people. They won't be among them. Who has been mentioned in this verse? (That is, Nasbi, Khawarij, and Shia (Rawafidh) are not examples of this verse)

The author, Fusul, who belonged to the Asna Ashari Shia, has written that a group was criticizing Hazrat Abu Bakr (RA), Hazrat Umar (RA), and Hazrat Uthman (RA). Hazrat Jafar Muhammad bin Ali Baqar (ra) said I bear witness that you are not among those people about whom Allah Almighty said!

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

It has been mentioned in the Sahifa that Hazrat Imam Zayn al-Abdeen (ra) used to pray, O Allah, bestow mercy on the Companions of the Prophet Muhammad (ﷺ), who were well tested in helping the Companions of the Messenger of Allah (ﷺ). I got down in full force, quickly attended the service of the Messenger (ﷺ), and advanced towards the invitation of the Messenger. he (ﷺ) explained the reasons for his prophethood. Immediately, they accepted it and the word of peace and prophethood. I did not do it, but left my family and friends and fought with my parents and children to strengthen the Prophethood, and they were victorious because of the Messenger of Allah (ﷺ). Allah sent down His mercy on those who were immersed in the love of the Messenger of Allah ﷺ and were candidates for this trade of life and wealth in his company, which was not lost wealth, and also showered mercy on those people who made Islam strong. After

taking possession, they left their tribes, and their relatives, for example, were cut off from their relatives, and they settled down with the relatives of the Prophet (ﷺ).

O Allah! Ignoring what they sacrificed in your way and pleasing them by giving them your pleasure in return for their gathering the people to your religion and staying with your Messenger (ﷺ) and your Invited people to come and encourage because they left the settlements of their people in your path and fell into poverty after being out of economic prosperity.

O Allah! And send mercy to the people who follow the Companions and speak Our Lord, forgive us, and do not destroy us, those who were before us without faith, etc. O our Lord! Forgive us and our brothers who believed before us.

It is the statement of Malik bin Mawwal that Amir bin Sharjil Shaabi said to me that the Jews and Christians are superior to Rafidhi. When the Jews were asked who were the best people in your nation, they said! The Companions of Moses (AS) and the Christians (AS) were asked who was the best among your ummah, and they told the disciples of Jesus (AS). But when the Rafidhis were asked who were the worst people in their nation, they said the companions of (the Prophet) Muhammad ﷺ. They were ordered to seek forgiveness for the Companions, so instead of praying, they cursed them. Swords will be drawn against them until the Day of Resurrection. Their flag will never be raised, their feet stable, or they will agree on a single opinion. Whenever these people start fighting against the Companions, Allah will extinguish the fighting by dispersing these parties and shedding their blood. May Allah protect us from misguided desires. (Ameen). Hazrat Malik bin Anas (RA) said, "Whoever has a grudge against a Sahabi or has a grudge against a Sahabi in his heart, he has no right to share in the wealth of the Muslims." do not have. After saying this, Imam Malik (ra) recited the verse.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ رَوْفٌ رَّحِيمٌ

May Allah bless them with his Messenger of Allah (ﷺ), from the people of the villages, gracious and merciful.

According to most commentators, being poor is not a condition for the privilege of all three types of people.

The mercy of those who repent and believe is on low-income people. And the condition for a Muslim to be declared worthy of Fay is not to be poor. A traveler is

a wealthy consumer, although not everyone can be called poor. The reason for the mention of the word "poor" with the emigrants is only because he said that most of the emigrants were poor. It is a reference to their condition.

In the verse **وَرَبَّاءُكُمْ اللَّاتِي فِي حُجُورِكُمْ** the word "حجوركم" is simply an expression of the real thing. The reason for this statement is that Muslims of all kinds have the right to be unanimous in wealth. Whether rich or poor, all Muslim officials and scholars can ignore it. They can be given honors and duties whether they are rich or poor. Similarly, the expenses of the Islamic army can be covered by it. The soldiers don't need to be poor. Hazrat Abu Bakr Siddiq (RA) used to give all Muslims an equal share. Hazrat Umar Farooq (RA) had made a difference in the distribution of fees, given the difference between religious virtue and Islamic service, but no one considered wealth and poverty.

Imam Abu Yusuf (ra) has written in the Book of Al-Kheraj that Ibn Abi Al-Khaibih narrated that some wealth was presented to Hazrat Abu Bakr Siddique (RA). He said, "Whoever the Messenger of Allah (ﷺ) has promised to give some wealth to should come." After hearing this statement, Hazrat Jabar bin Abdullah (RA) came and said to me that the Messenger of Allah (ﷺ) had been told that when the wealth of Bahrain comes, I will give you so much and give you a gesture with full lips. Hazrat Abu Bakr (RA) said! Take both hands thoroughly. I took it, then counted it, and it was five hundred, then he said, "Take a thousand" (because the Holy Prophet (ﷺ) repeated this word while gesturing with both hands) I took a thousand. After that, he gave something to every person to whom Rasulullah (ﷺ) had promised. After that, he distributed some property equally to every man, woman, child, and formerly enslaved person. It came to 9.33 dirhams in each person's share. When the second year arrived, more wealth came. He also distributed it to the people. This time, each person's share was twenty dirhams.

Seeing this equality or no division, did some Muslims come to Hazrat Abu Bakr Siddique (RA) and speak? O successor of the Messenger of Allah! You divided the wealth and gave everyone a share. Some people have excellence in Islam and maturity and excellence and maturity over others. It would have been better if you had considered their excellence, Islamic excellence, and progress in the division. Hazrat Abu Bakr (RA) said! I know this very well, but Allah will give its reward (in the end). This division is economical because equality is better than reduction (giving preference to some over others). When the caliphate of Hazrat Umar (RA) came, and he got the wealth of conquests, he considered the superiority of Islam in the distribution. And he said I cannot compare those who fought with the Messenger of Allah ﷺ. Who fought with the enemies of the Messenger of Allah ﷺ. Hence, Ansar and Muhajireen had excellence in Islam, and excellence among

them, the participants of Badr gave five thousand, and those who participated in Badr had only Islamic superiority. Gave them a portion according to their virtues. Imam Abu Yusuf (ra) has written that Umar (the slave of Afra) and some other people told me that when the wealth of conquests came to Hazrat Umar (RA) in abundance, he said that Abu Bakr (RA) had an opinion about the distribution of this wealth and my opinion is separate from him. I cannot compare those who fought with Rasulullah (ﷺ) to those who did not fight with the Messenger of Allah (ﷺ). Therefore, you gave four thousand to every one of the Muhajireen and Ansar who participated in the Battle of Badr. And he gave twelve thousand to each of the wives of the Holy Prophet (ﷺ), except Hazrat Safiyyah (RA) and Hazrat Jawariyah (RA). Hazrat Safiyyah (RA) and Hazrat Jawariyah (RA) refused to take only six thousand by these two mothers of the believers. Hazrat Umar (RA) said that what I gave to the other wives was due to their emigration. Their excellence was emigration. Both wives noted that it is not the reason but the priority. This is the reason that in your opinion, in the eyes of the Messenger of Allah (ﷺ), they had superiority over us, but in the eyes of the Prophet (ﷺ), we also had the same position. Hearing this answer, Hazrat Umar (RA) also made twelve thousand for them. He also gave twelve thousand to Hazrat Abbas (RA), the uncle of Rasulullah (ﷺ). He gave 4,000 to Hazrat Osama bin Zaid (RA) and 3,000 to Hazrat Abdullah bin Umar (RA). Hazrat Abdullah bin Umar (RA) said! Usama's (RA) father did not have any virtue that my father did not have. Nor does Usama (RA) have any superiority I do not have. Hazrat Umar (RA) said, "Usama's (RA) father was dearer to the Messenger of Allah (ﷺ) than your father, and Usama (RA) was more beloved in the eyes of the Holy Prophet (ﷺ) than you."

He gave five thousand to Hazrat Hasan (RA) and Hazrat Hussain (RA) because their status was high in the eyes of the Messenger of Allah (ﷺ). The remaining Ansar and Muhajireen boys were given two thousand. But when Omro Ibn Abi Salama (RA) passed in front, he said, Increase by a thousand for him. Muhammad bin Abdul-Rahman bin Jahesh (RA) said that his father, Abu Salma (RA), did not have the excellence that our father did not get, nor did he have any that we did not get. Then why was this part done in extra? He said: Because he was the son of Abu Salama (RA), I gave him two thousand, and because of Hazrat Umme Salama (RA), I gave him one thousand more. If your mother were equal to the honor of (Ummul Mominin) Hazrat Umme Salma (RA), I would have seen you more than a thousand. He gave eight hundred of the rest of the people. Hazrat Talha bin Ubaidullah (RA) brought his brother, and he also got eight hundred. When Nazr bin Anas (RA) passed before him, he said, "Give him two thousand dollars." In the Battle of Uhud, his father had a feat that others did not. After the defeat, he asked the people what happened to the Messenger of Allah (ﷺ). He drew his swords,

broke their vows, and said, "The Messenger of Allah (ﷺ) has been martyred, but Allah is alive and will not die." he fought the polytheists so much that he was martyred.

Hazrat Umar Farooq (RA) continued to distribute wealth similarly during his caliphate. Imam Abu Yusuf (ra) has written that Muhammad bin Is'haq (ra) narrated to me on the authority of Abu Jafar (ra) that Hazrat Umar (RA) decided to divide the wealth and his opinion was the last of the views of others. So, people say that you should first start with yourself. That is, determine your share first. Please do it! He spoke! No. He started dividing the relatives of the Messenger of Allah ﷺ in one way. First started with Hazrat Abbas (RA) and then with Hazrat Ali (RA). Thus, it is divided into five principles sequentially. It even reached 'Adi bin Ka'b (RA).

Mukhallid bin Saeed narrated Shabi's statement to us, and Shabi referred to a person present during the time of Hazrat Umar (RA) when Persia and Rome were conquered. Hazrat Umar (RA) sent some companions—collected, and discovered- that abundant wealth began to flow. What is your opinion? I should fix the stipends of the people every year and continue to manage the wealth in the treasury throughout the year. There will be a great blessing in it. The Companions replied, do whatever you want, Allah willing, you will be blessed by Allah. After that, you set the annual donations, and who should I start with? Abd al-Rahman bin Auf (RA) said: Start with yourself.

Hazrat Umar (RA) said, Wa-Allah! I will not do this, but I will start with Bani Hashim, which is the closest tribe of the Messenger of Allah (ﷺ).

So those Hashemi who participated in Badr. Every one of them, including enslaved people. The freed foreign slaves of Bani Hashim or the Arabs were appointed five thousand each, while Hazrat Abbas (RA) was appointed twelve thousand. He fixed the stipends of Bani Hashim and Bani Umayyah. Among the Bani Umayyad, those who were Badr participants and had the closest relationship with Bani Hashim were appointed five thousand each. Ansar selected 4,400 each. The first among the Ansar was the Wazifa of Muhammad bin Muslimah (RA).

He appointed 10,000 for each of the mothers of the believers but 12,000 for Hazrat Aisha Siddiqah (RA). Four thousand were assigned to each of those who migrated to Abyssinia, and four thousand to Omro bin Abu Salama (RA) because he was given priority because he was the son of Hazrat Umme Salama (RA). Abdullah bin Jahesh (RA) asked why you preferred them over us. The entire question and answer have been mentioned in the previous statement. Since Hazrat Hasan (RA) and Hazrat Hussain (RA) were close to Rasulullah (ﷺ), he fixed five thousand for

each of them. Then, for other people, whether Arabs or freed non-Arabs, a stipend of three hundred and four hundred was made.

The stipend of Muhajireen and Ansari was set at 300, 400, 600, and 200. When Barfail became a Muslim, his stipend was fixed at 2,000. Barfail said, "Let my land remain in my possession. I will pay its tribute as it was paid before." Hazrat Omar (RA) accepted his request.

Imam Abu Yusuf (ra) has written that Muhammad bin Umar bin Alqamah, on the authority of Abu Salama bin Abd al-Rahman bin Awf (RA), narrated the statement of Hazrat Abu Hurairah (RA) that the stipend fixes for Muhajireen five thousand each and for Ansar three thousand each. She appointed twelve thousand stipends for Omaha-tul-Mominin. When Hazrat Zainab bint Jahsh's (RA) stipend came to her, she said. May Allah forgive Ameer-ul Momineen. The distribution of this money could have been done better by those who are with me, i.e., other mothers of Momineen. Hazrat Zainab (RA) may understand that these twelve thousand dirhams have been given to me so I can distribute them to other wives. The person who bought it said that all this money was yours so that money was put in front of her and she covered it with a cloth and then said to the woman with her! Put your hand inside this cloth and distribute as much as possible to other women. That woman started spreading in the same way. Finally, the distributing woman said, "Perhaps you have forgotten me, even though I have more rights than others." She spoke! Take what is left under the cloth. After that, Hazrat Zainab (RA) raised her hands and prayed. O Allah! After this year, the donation of Umar (RA) may not reach me. That is, I may not live until the following year. So, Hazrat Zainab (RA) died first among the Ummah Al-Mominin, and she went to meet the Messenger of Allah ﷺ. Hazrat Zainab bint Jahesh (RA) was more generous than all these wives.

Hazrat Umar (RA) made Hazrat Zaid bin Thabit (RA) responsible for the division of the Ansar. Hazrat Zayd (RA) started the division from *Sukkan-e-Awali* Madinah. The first was given to Bani al-Sahal. Then, the tribe gave it to him because their houses were far away. After this, the tribe of Khazraj was the last. His tribe was Bani Malik Bani Najjar. Bani Najjar lived around the masjid.

Imam Abu Yusuf (ra) has written that a sheik of Madinah narrated to me on the authority of Ismail bin Musayyab bin Yazid, and Ismail said on the authority of his father that Hazrat Umar bin Khattab (RA) used to say: By Allah, besides whom there is no god! Everyone has a right to this wealth; I give it, and no one has more rights than another, except the Mamluk enslaved person, and I am also one of you. But according to Allah, people's ranks are different. Someone is a hereditary Islam;

someone has an Islamic priority, someone is rich, someone is needy, Wa-Allah! If I live, it will indeed happen that the herdsman on Mount Safa will have his share of this wealth reach his place without his face being red in asking for his share.

Hazrat Umar (RA) used to fix the share of the Commander-in-Chief between 8 and 7 thousand so that his food needs could be fulfilled and the related matters could be done correctly. The child's stipend was fixed as soon as it was born. When he became a new youth, he used to get two hundred. If it went beyond that, the stipend would be increased by the same amount. When Hazrat Umar (RA) saw that the wealth had increased, he said that by the following year, if I am alive, I will unite the previous parties with their descendants. Even with the stipend, everyone will be equal, but he died before this date.

The wealth that the Islamic government gets without a fight,

for example

- (1) Jizya
- (2) Trade usher tax, i.e., 1/10
- (3) The property that has been left behind due to fear
- (4) As a result of reconciling with the infidels, the wealth that the Muslims have received from the infidels
- (5) Land tribute
- (6) The property of a deceased person who has been killed and died
- (7) Property of deceased heirs (Dummy)
- (8) Zakat of Bani Taghlib

Will one-fifth of all these kinds of wealth be extracted or not?

Imam Abu Hanifa (ra) and Imam Malik (ra) think Khums will not be collected. Instead, the total wealth will be spent on Muslims' social and communal interests. The protection of borders and the construction of bridges are the salaries of judges, ombudspersons, governors, and workers, as much as satisfying the stipends of scholars and the financial needs of soldiers and their families. This is also the powerful narration of Imam Ahmad (ra) that the stipends of teachers and students will be given from this wealth. All students are included in this rule.

Imam Shafi'i's (ra) ancient saying was that Khums would be taken only on the wealth the disbelievers left behind in fear. Khums will not be levied in other categories. But the last word is that all types of Khums will be removed. Then, five parts of Khums will be done. One part, i.e., 1/25 of the total wealth, will be given to Bani Hashim and Bani Muttalib. There will be no distinction between the rich and the poor. It will be given to all. Yes, the male will have twice the share of the female. The second part will be for orphans. An orphan is an immature child whose father has died.

According to the famous saying of Imam Shafi'i (ra), the orphan's share will be when he is in need. The third part will be for low-income people, and the fourth will be for travelers. According to Imam Shafi'i (RA), it is necessary to give these four categories. There is also a narration that blessing to all will be used for the general and common interests of the essential. For example, the security and stability of the borders, the judges' salaries, and the scholars' duties. Among them, what is necessary regarding circumstances and needs will be given.

The remaining four Khums (i.e., 4/5 or twenty out of twenty-five shares) is more evident that it will be spent on the financial support of those people whose financial support is necessary, i.e., the Mujahideen who are prepared for Jihad and they have been put on Jihad. A registrar of their names will be consumed, and a substantial amount will be given to each. Among them, Quraysh will be number one, and Bani Hashim and Bani Muttalib will also be given priority among Quraysh. Then Bani Shams, then Bani Nawfal, then Bani Abdul Uza, after that, the number of the other branches of the Quraysh will come, and in the different branches, those people who are close and related to the Messenger of Allah (ﷺ). After that, the Ansar will be divided, then the rest of the Arabs will be divided. The names of persons who are blind or disabled or unable to wage Jihad and fight the enemy shall not be entered in the register if the four Khums means more than twenty the expenses of the jihadi troops out of twenty-five. So, keeping in mind the hard work and responsibility of everyone, they will be distributed. It is appropriate that part of it be spent on purchasing horses and stabilizing borders.

The above method of distribution was related to movable property. Land and immovable property are ruled separately. The correct religion is to dedicate immovable property such as gardens, land, wells, etc.

The statement of the majority of scholars, Abu Hanifah (ra), Malik (ra), and Ahmad (ra), is supported by the statement of Muhammad bin Yusuf Salehi (ra), which is mentioned in Sabeel al-Reshad and the ruling on the wealth of Bani Nazair is quoted. Muhammad bin Yusuf (ra) said that someone asked Hazrat Umar bin

Khattab (RA) if he may not pay Khums on the abandoned property of Banu Nazair. He said, "The wealth that Allah has kept apart from the share of the believers, I cannot give it the form of wealth in which there is a share of distribution."

Ibn Humam (ra) has written that Imam Shafi'i (ra), who is convinced of dividing the Jizya into five parts, according to the scholars, this opinion of the Imam is against the consensus. Karkheh (ra) has written that no one is convinced of this view, nor did anyone say this before Imam Shafi'i (ra), neither in his time nor after him. Imam Shafi'i (ra) has speculated only on booty.

Ibn Hammam (ra) has written that the Messenger of Allah ﷺ took jizya from the Majus of Hijr and the Christians of Najran, and jizya was imposed on the people of Yemen. But it has not been mentioned in any narration that the Jizya was divided into five shares by the Prophet ﷺ. Abu Dawud (ra) has narrated from a weak chain that Umar bin Abd al-Aziz (ra) wrote to his governors that the Muslims should follow what Umar bin Khattab (ra) ordered based on justice and by the decree of the Messenger of Allah ﷺ. Allah knows.

(Tafsir Mazhari)

In this way, absolutely all people with low incomes have the right. But those needy refugees who were forcibly and cruelly separated from their homes and their possessions have a special right. In other words, the infidels harassed them to such an extent that they were forced to leave their homes and migrate, and with this migration, they are seeking the grace of Allah, that is, Paradise and His approval. They help the religion of his Messenger and are the true believers and those who have been holding their position in Dar al-Islam, i.e., Madinah, and faith since before the arrival of these emigrants. What is meant by this is that the Ansari gentlemen and their first decision in Madinah is evident that they were the residents of this place. Taking the first position in faith does not mean that the faith of all the Ansar is ahead of all the emigrants, but it is later than the Eman of the emigrants. Those who migrate to Madinah, these people love them, and what the emigrants get from booty, etc., these Ansar do not find any jealousy in their hearts out of love; instead, they love them even more. They put them ahead of themselves in food, etc., even if they are starving. That is, they are often starving and feed the refugees and those genuinely protected by their stinginess. Allah has kept them pure from greed and following its requirements like these people. Such people are the ones who will benefit, and those people also have a right to this booty, who came or will come after those Muhajireen and Ansar mentioned in Dar al-Islam or Hijra who pray: O our Lord! Forgive us and our brothers who believed before us. Whether it is self-belief or the family of faith that they were on migration,

do not allow hatred from the believers in our hearts. This supplication includes contemporaries as well. O our Lord! You are very kind.

(Tafseer Ma'arif al-Qur'an)

Virtuous Muhajireen:

Those who have gone out of their homes and their families seek the grace of Allah and His pleasure.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ (٨)

(Surah Al Hasher – 8)

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. and helping Allah (i.e., helping His religion) and His Messenger (ﷺ). Such are indeed the truthful (to what they say).

In it, he stated the emigrants' first attribute: they were expelled from their homeland and property. In other words, the infidels of Makkah committed all kinds of atrocities on them only for the crime that these people had become Muslims and supporters of the Messenger of Allah (ﷺ) until they were forced to leave their homeland and their property and migrate. Some people used to tie stones on their stomachs due to hunger, and some people used to dig a hole in the ground and escape from the cold due to a lack of complex equipment.

(Tafsir al-Mazhari, Qurtubi)

An important issue is the command of infidels to seize the property of Muslims:

In this verse, the emigrants have been described as poor, and a fakir is a person who has nothing in the country or at least has nothing in his family, even though most of the emigrants had wealth and property in Makkah. If those assets were their property even after migration, calling them poor would be wrong. The Holy Qur'an called them flawed and pointed out that after the migration, their property and wealth were left in Makkah, and they took over the infidels who left their country.

That is why Imam Azam Abu Hanifah (ra) and Imam Malik (ra) said that if Muslims migrate to a place and the infidels take possession of their wealth and property, or if Allah wills it, they prevail over a house of Islam and take away the property of the Muslims. So, these assets and properties become the property of the infidels after they have not entirely taken possession of them. Hadith's narrations also support this.

The second attribute of the emigrants is mentioned in this verse.

يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا They seek bounty from Allah and good pleasure. In other words, there was no worldly purpose for them to enter Islam and then migrate and leave their wealth and homeland, but only the grace and pleasure of Allah were desired. These gentlemen left all their previous means of luxury, house, property, etc. Now, the worldly needs and the blessings of the hereafter were wanted only under the shadow of Islam. The necessities of life in the world were also intended to be obtained under the will of Allah and the Messenger of Allah (ﷺ).

The third attribute of the refugees said this! And Allah and His Messenger (ﷺ)

وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ And they help Allah and His Messenger (ﷺ).

In other words, they adopted all this to help Allah and His Messenger (ﷺ). Allah's help means the help of His religion. In which he made terrific sacrifices.

The fourth and the first row of them are truthful in word and deed. **أُولَٰئِكَ هُمُ الصَّادِقُونَ** After reciting the word Islam, they fulfilled the covenant they had made with Allah and His Messenger (ﷺ). This verse made a general declaration of the truthfulness of all the Companions of the Muhajireen. Whoever calls any of them a liar cannot be a Muslim because he is a denier of this verse. Muadhullah Rawafidh, who calls these gentlemen hypocrites, is an explicit denial of this verse. The position of these emigrants in the eyes of the Messenger of Allah (ﷺ) was that in his prayers, he used to pray to Allah Ta'ala for the provision of these poor emigrants.

(Al-Baghwi, Mazhari)

Virtues of Ansar of Madinah Tayyaba:

وَالَّذِينَ تَبَوَّعُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ - الآية، And those who follow the house, and there is no faith before them.

The meaning of **تَبَوَّعُوا** is to make shelter, and **الدَّارَ** means to have migration or wealth. That is, Medina is Tayyaba, which is why Hazrat Imam Malik (RA), as a status, is

called Madinah Tayyaba to all the rest of the world. He considered it better than cities. He used to say that all the cities and countries of the world, wherever Islam reached and spread, were conquered by Jihad. Even Makkah, except Madinah, was beaten only by faith. (Qurtubi)

In this verse, Iman is also mentioned under تَبَوَّعُوا الدَّارَ, even though it is related to a place and a place, faith is not something in which to take abode. That اَخْلَصُوا, تَمَكَّنُوا would mean that these are the gentlemen who did not make a stop in Dar-ul Hijra and became sincere and strong in faith. It may also be that, as a metaphor, faith has been compared to a safe house and described as a refuge in it. And the meaning of the word مِنْ قَبْلِهِمْ meaning before the Muhajireen is that one of the virtues of these Ansar Madinah is that they were going to become Darul- Hijra and Darul-Iman in the sight of Allah. These people had settled in it before the emigrants, and before the emigrants moved here, these Hazrat had accepted the faith and had matured in it.

Second adjective:

يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ It has been described in this verse of the Ansar (RA) that they love the people who have migrated to their city, which is against the mood of the people of the world. Who likes to accommodate people in their settlement? Domestic and foreign questions arise everywhere. But these gentlemen Ansar did not only give them a place in their settlement but also settled them in their houses and made them sharers in their property. He received them with such respect and honor that many Ansari gentlemen requested to give each Muhajir a place with them. Even by drawing lots, the Muhajir, who fell into the Ansari section, was assigned. (Qurtubi)

Third attribute:

This statement of the Ansar, may Allah be pleased with him, said:

" وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا " This sentence is related to the special event that happened when the Banu Nuzair were exiled, and Muslims took over their gardens and houses."

The event of distribution of the property of Banu Nuzair:

When in this verse, the authority to divide the wealth among the emigrants, the Ansar, and others was given to the Prophet (ﷺ). It was the time when the emigrants had no house or property of their own; they lived in the homes of the Ansar and lived by doing labor on their properties when the Muslims acquired the property of Banu Nuzair and Banu Qainuqah as a fay. Then the Messenger of Allah (ﷺ), called Thabit bin Qais bin Shammās (RA), the leader of the Ansar in Madinah, and said: Call your people, the Ansar, to me. He asked, "O Messenger of Allah (RA), to his tribe, the Khazraj, or all the Ansar?" He ﷺ said that everyone should be invited. All these gentlemen gathered, and then the Messenger of Allah (ﷺ) gave a sermon in which, after the Hamdu-salat, he praised the Ansar Madinah for the way they treated their emigrant brothers, which was an act of great determination and courage. After that, he said Allah Ta'ala has shown you the wealth of Banu Nazair. If you want, I will distribute these properties among the Muhajireen and the Ansar, and the Muhajireen should stay in your houses. If you wish to, it should be done that they are homeless, rich people, and this property should be distributed among them only. Be given, and these people should leave their houses and settle in their own houses separately.

Hearing this, the two chiefs of the Ansar Madinah, Hazrat Saad bin Ubadah (RA) and Saad bin Muadh (RA), stood up. They said, O Messenger of Allah (ﷺ), our opinion is that you should distribute all the wealth only among the emigrant brothers. They should remain in our houses. Stay safe. After listening to them, all the Ansar present said we are satisfied and happy with this decision. At that time, the Prophet ﷺ prayed to all the Ansar and the sons of the Ansar and distributed their wealth only among the emigrants. He gave a portion of it to only two of the Ansar who were very needy. That is, Sahel bin Hanif (RA), Abu Dajana (RA), and Saad bin Muadh (RA) were given a sword, which was a distinguished sword of Ibn Abi al-Haqiq. (Mazhari)

"وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا" In the verse that said this, he said, "There is no need for them in their future."

In this, Hajit refers to every need, and the pronoun مِّمَّا أُوتُوا relates to the refugees. The meaning of the verse is that whatever was given to the emigrants in this distribution was gladly accepted by the Ansar in Madinah as if they did not need these things. There was no possibility of disapproving or complaining about giving them. On the other hand, when Bahrain was conquered, the Messenger of Allah (ﷺ) wanted the

entire property to be distributed only among the Ansar, but the Ansar did not accept it and said, "We will not take it until then." Until our migrant brothers are also given a share of it.

(Narrated by al-Bukhari (ra) on the authority of Anas bin Malik (RA) on the authority of Ibn Kathir)

Fourth attribute:

The Ansar of Madinah, may Allah be pleased with him, has mentioned this in this verse

وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ And they will influence them even if they are special to them.

The meaning of the phrase "خَصَاصَةٌ" is poverty, and the definition of "Issar" is to put the wishes and needs of others before one's desires and needs. The meaning of the verse is that the Ansar preferred others over themselves, i.e., the emigrants, and fulfilled their needs before fulfilling their own, even if they were in need and poverty.

A few incidents of the sacrifices of the Companions, especially the Ansar:

These events are a lesson of high humanity to every human being and bring a revolution in life. That is why Hazrat Mafasereen has written about them in detail on this occasion. Qurtubi (ra) mainly narrates a few incidents from them.

It is narrated from Hazrat Abu Hurairah (RA) in Tirmidhi that a guest came to the house of an Ansari at night. He had only enough food to eat for himself and his children. He said to his wife, how should you put the children to sleep and turn off the house lamp, then place the food in front of the guest and sit on the same level so that the guest thinks that we are also eating, but we do not eat so that the guest can eat leisurely. On him this verse وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ was revealed.

In Tirmidhi Sharif, another incident is narrated by Hazrat Abu Hurairah (RA), that a person came to the presence of the Messenger of Allah (ﷺ) and said, "I am worried about hunger." The Prophet ﷺ sent a message to the holy couple. From there, she also replied that we had nothing but water. He (ﷺ) sent a message to the other one and got the same reply from there. Then he sent the third and fourth even to all the mothers of the believers, and they all got the same answer: there is nothing except water. The audience addressed the assembly, asking who this person's

guest was tonight. An Ansari said, "O Messenger of Allah (ﷺ), I will do it." He took him along, went to the house, and asked if there was anything to eat. His wife told him there was only enough for our children to eat. Ansari asked to sleep the children and said that after placing food in front of the guest and sitting with him, get up and turn off the lamp so the guest does not realize that we have not eaten. Did the guest eat or not? When he came to the service of the Prophet (ﷺ) in the morning, the Prophet (ﷺ) said, "Allah, the Exalted, is very pleased with what you did with your guest last night."

Mahdavi has mentioned a similar incident of an Ansari saint eating with Hazrat Thabit bin Qais (RA) at night by burning a lamp, and along with all the incidents, there is also a narration that the verse was revealed in this incident.

Quashari has narrated from Hazrat Abdullah bin Umar (RA) that a person presented a goat's head as a gift to one of the Sahaba. This elder thought that so-and-so brother and his family must be more ambitious than us. It was sent to him, and when it reached the second elder, he sent it to the third and the third to the fourth until he returned to the first elder after traveling through seven houses. The above verses were revealed in this incident. This is indeed what Thaalbi narrated from Hazrat Anas (RA).

There is a narration in Mautah Imam Malik (ra) from Hazrat Aisha Siddiqah (RA) that a poor man asked him if there was only one piece of bread in his house, and he was fasting that day. He told her servant to give him bread. Khadima said if this is given, nothing will be left for you to break your fast in the evening. Hazrat Siddiqah (RA) said, "Still said to give him." This maid says that when the evening came, a person on whose behalf there was no ritual to give a gift. A goat roasted and topped with flour-shelled, considered the best food in Arabia, was sent to her as a gift. Hazrat Aisha Siddiqah (RA) called the servant, saying, "Come and eat. This is better than your bread."

Imam Nasa'i (ra) narrated the incident of Hazrat Abdullah bin Umar (RA), who was sick and wanted grapes, so a bunch of grapes was bought for him for one dirham. By chance, a poor man came and asked for something. Hazrat Abdullah bin Umar (RA) said, "Give this bunch of grapes to him." One of the people who was present secretly followed him and bought the bunch from the poor man by giving him one dirham and then presented it to Ibn Umar (RA), but that questioner came again and asked a question, so Hazrat Ibn Umar (RA) again gave it to him. Then, a gentleman secretly gave this poor man one dirham to buy a basket and presented it to Hazrat Ibn Umar (RA) service. The questioner wanted to come

again. The people forbade him, and Hazrat Ibn Umar (RA) was informed that it was a bunch of grapes brought from the bazaar.

Ibn Mubarak (ra) narrated with his chain of transmission that once Hazrat Farooq Azam (RA) put four hundred dinars in a bag and entrusted the bag to an enslaved person, saying, "Take it to Abu Ubaydah bin Jarrah (RA) and accept it as a gift and spend it on your needs." He instructed the enslaved person that after giving this bag, he should stay in the house for some time and see what Abu Ubaydah (RA) does with this money. Abu Ubaidah (RA) took the bag and said that may Allah reward him, i.e., Umar bin Khattab (RA), and bless him while telling his maidservant to take it. Give these seven to so-and-so and five to so-and-so. Even four hundred dinars were distributed at the same time.

The enslaved person came back and narrated the incident. Hazrat Umar bin Khattab (RA) gave the enslaved person another bag of four hundred dinars and instructed him to provide it to Muaz bin Jabal (RA) and see what he does there. This enslaved person took the bag and prayed for Hazrat Umar (RA). They also took the bag and immediately sat down to distribute it. They sent it to different houses by dividing it into many parts. Hazrat Muaz's (RA) wife watched all this and finally said we were poor and should get something, too. At that time, only two dinars were left in the bag. Ghulam returned after seeing this and narrated it to Hazrat Umar (RA), who said they are all brothers and have the same temperament.

Huzaifah Adwi (RA) says, I went out to search for my cousin in the battle of Yarmouk among the dead bodies of the martyrs and took some water with me that if there were any life among him, I would pour water on him. When he reached him, he had some life left. I said, "Do you want to drink water?" He gestured yes. But immediately, the voice of another martyr came from nearby, so my brother said, "Give him this water." When he reached him and wanted to give water, the third man's voice reached his ears, so he also asked him to give it to him. Similarly, the same incident happened with seven martyrs, one after the other. By the time he reached the seventh martyr, he had passed away, too.

These are some incidents, some from Ansar and some from Muhajireen. It has often been said that the verse of Issar was revealed in this event. But they have no contradiction or difference because a poem has been shown in such an event. If another similar event occurs, it is said that this verse was revealed in it, and the fact is that all events are the cause or example of the revelation of the verse.

Answer to a doubt:

The events of Hazrat Sahaba, may Allah be pleased with them, have been described above. There is a doubt about them from the Hadith that the Messenger of Allah (ﷺ) forbade giving away his entire wealth in charity as it is said in a hadith that a person offered a piece of gold on top of an egg cell in the service of the Messenger of Allah ﷺ for charity. They bring wealth to charity and then beg from people in need.

The answer to this doubt comes from these narrations that people's situations are different, and the order of each situation is separate. The prohibition of giving their whole wealth to charity is for those who cannot bear the poverty later and regret what they have shown in charity. Or else be forced to beg from people. Those with determination, courage, stability, and independence are such that after spending everything, they do not have any regrets about poverty but can persevere with courage. Is it permissible for them to spend all their wealth in the way of Allah as Hazrat Abu Bakr Siddique (RA) offered all his wealth in a Jihad? Similar to this are the events that have been mentioned in this place. Such gentlemen had also made their families the same patience and independence. Therefore, there was no loss of their rights in it either. They would have done the same if the property were in the family's possession. (Qurtubi)

Examples of the generousness of Ansar by the Emigrants:

In the world, no collective exists with one-sided tolerance and self-sacrifice. Unless there is a similar case on both sides, that is why the Messenger of Allah ﷺ said that Muslims should increase mutual love by giving gifts to each other. In the same way, those who have been given a gift should also be taught that you should also repay the kindness of the giver of the gift. If Allah the Almighty grants financial wealth, then it is only a matter of supplication from the wealth.

In the Muhajireen, the Ansar worked with incredible selflessness and shared them in their houses, shops, businesses, land, and agriculture. But when Allah Ta'ala granted expansion to these emigrants, they also did not reduce the rewards of the Ansar's kindness.

Al-Qurtubi (ra) had narrated on the authority of Hazrat Anas bin Malik (RA) that when the emigrants came to Madinah from Makkah, they had nothing in their hands, and the Ansar were the owners of the land in Madinah. The Ansar divided everything between these gentlemen. They started giving half the fruits of his

gardens to them annually. And Umme Salim (RA), the mother of Hazrat Anas (RA), had seen some of her palm trees to the Messenger of Allah (ﷺ), which the Prophet (ﷺ) gave to Umme Ayman (RA), the mother of Osama Bin Zayd (RA).

Umme Zahri (ra) says that Anas bin Malik (RA) informed me that when the Messenger of Allah (ﷺ) completed the Jihad of Khyber and returned to Madinah Tayyaba, the Muslims got a large amount of booty in this battle, so all the emigrants joined the Ansar. All the gifts were calculated and returned to them, and the Messenger of Allah (ﷺ) took my mother's tree from Umme Ayman (RA) and returned it to her, and in its place gave Umme Ayman (RA) the trees from his garden.

وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ And whosoever saves himself from the covetousness of his soul, those are the ones who will be successful.

After mentioning Ansar's self-sacrifice and sacrifice of everything in the way of Allah, the general rule said that those who escape from their selfishness, in the sight of Allah, are the ones who will be blessed. The word شُحَّ and miserly are almost synonymous, but there is some exaggeration in the phrase شُحَّ that very severe miserliness is called. Miserliness, if it is done in obligatory rights, whether they are the rights of Allah, such as Zakat, Sadaqat al-Fitr, Usher, Qurbani, etc. And the avarice that prevents the payment of these obligatory rights is forbidden, and the one who controls the spending of good things and virtues is evil and reprehensible. According to the Shariah, the one who prohibits spending on formal things is not stingy. Miserliness and envy of others are such disagreeable traits that they have been strongly condemned in the Quran and Hadith, and there are great tidings for those who avoid them. The attributes and descriptions of the Ansar are explicit in that they are free from avarice and envy.

Being free from malice and jealousy is a sign of Paradise:

Allama Ibn Kathir (ra), on the authority of Imam Ahmad (ra), narrated from Hazrat Anas (RA) that we were sitting with the Messenger of Allah (ﷺ). He said, "A person is going to come before you right now who is from the people of Paradise, so there came a man from the Ansar whose fresh ablution was dripping from his beard, and he was carrying his sandals in his left hand. A similar incident happened on the second day, and the same person entered the same state. When the Messenger of Allah (ﷺ) got up from the assembly, Hazrat Abdullah bin Omro bin Al-Aas (R.A.) followed this person to find out the secret of his being the people of

Paradise and said to him, "I have sworn in a dispute that I will stay for three days." I will not go to my home. If you understand everything, then you have given me a place to stay here for three days, he agreed. Abdullah bin Omro bin Aas (RA) spent these three nights with him and saw that he did not get up for Tahajjud at night, but when he went to bed to sleep, they used to mention Allah and then get up for the morning prayer. However, during this entire period, he did not hear any words from his tongue except the word good.

When three nights had passed, and I was about to feel contempt for their actions, I revealed my secret to him: there was no quarrel in our house. But I kept hearing from the Messenger of Allah (ﷺ) for three days that a person from the people of Paradise was coming to you, and after that, you came for three days, so I wanted to stay with you and see. What is your action that earned you this excellence? Strangely, I have not seen you take any significant action, so what has brought you to this level? He said I have no deeds except what you have visited. When I heard this started coming back, he called me and said yes, there is one thing in my heart that I do not find malice and evil in my heart from any Muslim, and I do not envy anyone whom Allah has given something good. Abdullah bin Omro (RA) said that this is the only attribute. Who has given you this high position? Ibn Kathir (ra) quoted it and said that it was also mentioned by Imam Nasa'i (ra) in `Amal al-Yum al-Laila, and its isnad is authentic on the condition of al-Shaikheen.

Muslims of the common ummah after the Muhajireen and Ansar:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ -- الْآيَةُ And those who came and those who came after them.

The meaning of this verse includes the Companions, the emigrants, and the Muslims until the Day of Resurrection, and this verse has given them the right to all their achievements. This was the reason that when Hazrat Farooq Azam (R.A.) conquered the significant countries of the world, Iraq, Syria, Egypt, etc., he did not divide their lands among them but instead kept them as waqf for the next generations so that the Islamic community would use their income. Keep coming in wealth, and the Muslims who will come to doomsday can benefit from it. Some of the Companions of the Prophet (ﷺ), who asked him about the distribution of the conquered lands, referred to the same verse and said, "If in the future, as the Messenger of Allah (ﷺ), ordered the distribution of the lands of Khyber if all these lands If it is divided among the Muslims, what will be left for the coming Muslims?

(Narrated by Imam Malik (ra), Qurtubi)

The mark of the ummah being on the right is the love and greatness of the Companions.

In this place, the Allah Almighty divided the entire Ummah Muhammadiyah ﷺ into three classes. The Muhajireen, Ansar, and all the rest of the Ummah should also mention the unique qualities and virtues of the Muhajireen and the Ansar in this place. But the virtues and perfections and attributes of the rest of the Ummah is the only thing it said was that they should not recognize the excellence of the Companions as a means of conveying faith to us, and pray for forgiveness for the losers, and pray for ourselves that there is no hatred or hatred for any Muslim in our hearts. It should be known from this that as many Muslims as are after the Companions to accept their faith and Islam and be saved, it is a condition that they keep the greatness and love of the Companions in their hearts and pray for them. That is, the one who does not meet this condition cannot be called a Muslim. That is why Hazrat Musab bin Saad (ra) said that all the Muslims of the Ummah are in three levels, of which two levels have already been passed. That is the Muhajireen and the Ansar. Now, only one level remains. That is, he who loves the Companions. His greatness will be recognized. If you want to get a place in the Ummah, enter this third level.

Someone asked Hazrat Hussain bin Ali (RA) about Hazrat Uthman Ghani (RA) while the incident of his martyrdom had happened, so he asked the questioner, "Are you one of the emigrants?" He denied it and then asked if it was from Ansar. He denied that, too, so he said, "Now the third verse of those who came and those who came after us is left." If you want to question the glory of Usman Ghani (RA), you will leave this level too.

Al-Qurtubi (ra) said that this verse proves that the love of the Companions is obligatory on us. Hazrat Imam Malik (ra) said that a person who speaks evil of a Sahabi or has a lousy belief about him has no share in the wealth of Muslims. Then, with the same ayah, explain it, and since a share in wealth is the right of every Muslim, whoever did not have a share in it, his Islam and faith became doubtful.

Hazrat Abdullah Abbas (RA) said Allah Ta'ala ordered all the Muslims to seek forgiveness and supplicate for the Companions of the Messenger (RA). However, Allah Ta'ala knew that temptations of war and strife would arise among them. Therefore, it is not permissible for a Muslim to suspect any of them because of the arguments of the Companions.

Umme al-Mominin Hazrat Aisha Siddiqah (RA) said: I heard from your Prophet (ﷺ) that this Ummah will not perish until its predecessors do not curse and blame those who follow.

Hazrat Abdullah bin Umar (RA) said, "When you see someone calling a Sahabi a bad person, say to him that the worst among you is the curse of Allah. There cannot be more bad Sahaba." This will happen. Who is doing evil to them? In summary, cursing any of the Companions is the cause of cursing.

Awam bin Hushab (ra) said that I have found the first people of this Ummah to be upright and strong in that they used to encourage the people to describe the virtues of the Companions so that people would love them in their hearts. Please do not mention the arguments and disagreements that have occurred between them. Their courage increases, and they become rude. All these hadiths are taken from Tafsir al-Qurtubi.

(Tafseer Ma'arif al-Qur'an)

26.0 - Chaste Heart

Regarding chaste hearts, Allah mentioned three different occurrences in the Quran.

26.1 إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝

(Surah Ash Shura – 89)

Except to him who will come to Allah with a sound heart.

The Day whereon neither wealth nor sons will avail,

means a man's wealth will not protect him from the punishment of Allah, even if he were to pay a ransom equivalent to an earth whole of gold. (Nor sons), means, 'or if you were to pay a ransom of all the people on earth.' On that Day, nothing will be of any avail except faith in Allah, sincere devotion to Him, and renunciation of Shirk and its people.

Allah says: Except him who brings to Allah a clean heart—Meaning, free from any impurity or *shirk*.

Ibn Sirin (ra) said, "The clean heart knows that Allah is true, that the Hour will undoubtedly come, and that Allah will resurrect those in the graves."

Sa'id bin Al-Musayyab (ra) said, "The clean heart is the sound heart." This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick.

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (٠)

(Surah Al Baqarah – 10)

In their hearts is a disease (of doubt and hypocrisy), and Allah has increased their disease. A painful torment is theirs because they used to tell lies.

Abu Uthman An-Nishapuri (ra) said, "It is the heart that is free from innovation and is content with the Sunnah." (Tafseer Ibne Kathir)

Except for him who comes to Allah with a sound heart, [free] from idolatry and hypocrisy — and this is the heart of the believer, whom such [things] will avail. (Tafseer Jalalain)

Salim means a heart free from polytheism and doubt. It does not mean to be free from sins because no one is free from all kinds of sins of error or falsehood.

Baghwi (ra) has written that this is the view of most commentators. Saeed bin Jubayr (RA) said: A healthy heart belongs to a believer, and a sick heart belongs to a disbeliever and a hypocrite. Abu Othman Nishapuri (ra) said that the pure heart belongs to the one who is free from every lousy faith and is based on the Sunnah. In other words, Ahl al-Sunnah and Jamaat are meant in the verse.

The interpretation of the verse means that wealth and children will not benefit anyone on this day, but the believer will benefit. It means that one's wealth and children will not be helpful, but the wealth and children of a believer will be beneficial. It means that no matter how much wealth an unbeliever spends on his relatives and how many poor people he does not feed. Nothing will be of use to him, nor will his children be of use to him, even if his children are peacemakers and prophets. But no one will intercede for him or seek forgiveness for him.

Allah has said.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قَرَبَىٰ

It was not for the Prophet and those who believed to ask forgiveness for the mischievous, even if they were the first of his kin.

It is not permissible for the Prophet nor for (other) Muslims to pray for forgiveness for polytheists, even if those polytheists are their relatives. Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said that Hazrat Ibrahim (AS) will find his father Azar on the Day of Judgment in such a state that his face will be dirty and dusty. He will say to him, "Didn't I tell you not to go against my words?" Father will say today, I will not disobey you. Hazrat Ibrahim (AS) will pray and supplicate. O my Lord! You promised that you will not disgrace me on the Day of Resurrection. What will be my disgrace more than the extreme disgrace of my father? Allah will say: I have forbidden paradise for the disbelievers. Then the command will be Hazrat Ibrahim (A.S.) Look under your two feet. If Hazrat Ibrahim (A.S.) looks at his feet, he will eat a giant hairy hyena covered in dirt, his legs will be caught, and he will be thrown into hell. Hazrat Ibrahim (A.S.) will express his disgust on this day. The money a believer spends in obedience to Allah will benefit him on the Day of Judgment. In the same way, his children will also get this benefit by interceding and seeking forgiveness. (Tafsir Mazhari)

But yes, he will be saved who comes to Allah with a heart free from disbelief and polytheism. On that day, Allah willing, Paradise will be brought near to the believers to see it and know that we will enter it and be happy.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (۝) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (۝)

The Day whereon neither wealth nor sons will avail, (88) Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)]. (89)

On the Day of Judgment, no wealth will benefit anyone, nor his male children, except the person who reaches Allah with a pure heart. An example of this sentence would be if a person asks someone about Zayd whether Zayd has wealth and children, he should say that his wealth and children are his heart, which means that wealth is nothing. But instead of all this, he has his heart, Salim. The summary is that wealth or children will not be of any use on this day. The benefit will only come from your faith and righteous deeds, defined as a pure heart. Wealth and children will not apply to any person on the Day of Resurrection except the person whose heart is pure. He is a believer; his achievement is that all these things can be helpful and sound even on the Day of Judgment, but they will not benefit the unbeliever. Here, one thing is to be seen that in this place, the Holy Quran said وَلَا بَنُونَ, which means the male children. Typical children are probably not mentioned for this reason, or in the world, only male children, i.e., boys, can be expected to come to help in the dark. Even here, the possibility of getting help from girls in times of trouble is rare. That is why, in Qayamat, the unprofitability of boys was mentioned in particular. From whom profit was expected even in the world.

The second thing is that the literal meaning of بِقَلْبٍ سَلِيمٍ is a healthy heart. Ibn Abbas (RA) said that this means the heart that bears witness to the word Tawheed and is free from polytheism. The same article is quoted with a different title from Mujahid, Hasan Basri, and Saeed bin Musayyab. Saeed bin Musayyab said that only a believer can have a healthy heart. A disbeliever's heart is sick, as the Qur'an says. Disease in their hearts فِي قُلُوبِهِمْ مَرَضٌ

(Tafseer Ma'arif al-Qur'an)

26.2 اِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

(Surah As Saffat – 84)

(Remember) when he came to his Lord with a pure heart,

The Story of Hazrat Ibrahim (AS) and His People:

Ali bin Abi Talhah (RA) reported that Ibn Abbas (RA) said that, and verily, among those who followed his ways was Hazrat Ibrahim (AS). This means he was one of the followers of his religion. Mujahid (ra) said, "He was following his path and way."

When he came to his Lord with Salim's heart.

Ibn Abbas (RA) said, "This means that he bore witness that none has the right to be worshipped except Allah."

Ibn Abi Hatim (ra) recorded that `Awf said, "I said to Muhammad bin Sirin (ra), `What is the Salim heart?' He said, `One which knows that Allah is true and that the Hour will undoubtedly come to pass, and that Allah will resurrect those who are in the graves.'"

Al-Hasan (ra) said, "One that is free from *Shirk*."

Urwah (ra) said, "One that is not cursed." He said to his father and his people: "What is it that which you worship?" He denounced his people for their worship of idols and false gods,

Allah said: Is it a falsehood -- gods other than Allah -- that you desire? Then what do you think about the Lord of all that exists?

Qatadah (ra) said, "What do you think He will do with you when you meet Him, given that you worshipped others alongside Him."

(Tafseer Ibne Kathir)

When they turned to their Lord with a pure heart, in other words, he emptied his heart from the love and preoccupation of Allah and turned towards Allah alone. The incident of slaughtering his son in obedience to Allah's order is indicative of Hazrat Ibrahim's (AS) pure heart.

Lataef Suluk:

آیت ونجینہ It is known that physical suffering and boredom are not against perfection; that's why even perfectionists are not free from material and human requirements. If there is anything against it, it is based on the prevailing situation.

In the verse إِذْ جَاءَ رَبُّهُ بِقَلْبٍ سَلِيمٍ, Allah is near to the coming of the Almighty. But for this, it is a condition that the intention and belief of the heart are safe from the corruption and calamities of the attributes. The permissibility of trickery for warding off evil is known from the verse of فَتَنَّاہُ، نَظَرْنَاہُ Be it religious or worldly.

ان هذا لہو البلاء المبين It should be known from the verse in this way that sometimes qualities are also tested. However, there doesn't always need to be a test of properties, or whoever is tested should be one of the properties.

(Kamalain Shareh Tafsir Jalalain)

Among those who followed Hazrat Noah (AS), that is, among those who were related to Hazrat Noah (AS) in fundamental beliefs. Hazrat Ibrahim (AS) was also worth remembering his incident when he turned to his Lord with a pure heart. A clean heart means his heart was free from bad faith and showmanship. When angry with his father and his people, he said, "Which falsehood do you worship?" If you want to make the gods of falsehood other than Allah, then what do you think about the Lord of the Worlds? That is, you who have worshiped Him, do you doubt His being God? First, this should not happen; if there is any doubt, remove it.

إِذْ جَاءَ رَبُّهُ بِقَلْبٍ سَلِيمٍ May Allah bless you with a pure heart. The literal meaning of this is that they come to their Lord with a pure heart, and to go to the Lord means to turn to Allah, to turn to Him, and to worship Him with a pure heart. It has been pointed out. No worship of Allah is acceptable unless the worshiper's heart is free from wrong beliefs and bad feelings. If an act of worship is performed with a false assumption, no matter how much effort the worshiper has put into it, it is unacceptable. In the same way, if the worshiper's primary purpose is to show off instead of gaining the pleasure of Allah or some material benefit, then that worship is not praiseworthy. Hazrat Ibrahim's (AS) approach to Allah was free from all these impurities.

(Tafseer Ma'arif al-Qur'an)

27.0 – Advisor Heart

Allah Taala discussed advisor hearts in Surah Ash-Shura and Surah Qaaf in the Quran:

27.1 عَلِي قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝

(Surah Ash Shura – 194)

Upon your heart, so that you become one of the Warners.

Allah revealed the Qur'an:

Here Allah tells us about the Book which He revealed to His servant and Messenger Muhammad (ﷺ). And truly, this refers to the Qur'an, which at the beginning of the Surah was described as

وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ۝

(Surah Shura – 5)

And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allah), but they turn away from that place.

It is a revelation from the Lord of Al-`Alamin. This means Allah has sent it down to you and revealed it to you, which the trustworthy Ruh has brought down. This refers to Jibril. Peace be upon him.

This was the view of more than one of the *Salaf*: Ibn Abbas, Muhammad bin Ka`b, Qatadah, Atiyyah Al-`Awfi, As-Siddi, Ad-Dahhak, Az-Zuhri and Ibn Jurayj.

This is an issue concerning which there is no dispute.

Az-Zuhri said, "This is like the Ayat:

قُلْ مَنْ كَانَ عَدُوًّا لِلْجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ۝

(Surah Al Baqarah – 97)

Say (O Muhammad ﷺ): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e., the Tourat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

Upon your heart, `O Muhammad (ﷺ), free from any contamination, with nothing added or taken away.' That you may be of the warner. Means, `so that you may warn people with it of the punishment of Allah for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

In the plain Arabic language. Meaning, `this Qur'an which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

(Tafseer Ibne Kathir)

It has been said that the Qur'an is the blessed book that was not revealed by any creature but the Lord of the worlds himself and was conveyed to him by a mighty guardian and trustworthy angel like the Holy Spirit, Hazrat Gabriel (peace be upon him). There is no possibility of any mistake or distortion in the message they brought. Then it was revealed to your pure and pure heart, and that too in a very eloquent, clear, and beautiful Arabic language so that you may warn your people of Allah's punishment. The Qur'an's addressees were primarily Arabs. For this reason, it was revealed in Arabic so everyone could read it and understand its meaning, and no one had any excuse.

From this verse, some commentators have deduced the meaning that the Holy Qur'an was revealed to the heart of the Holy Prophet (ﷺ) only in Subjects, and he (ﷺ) performed it in his own words, but this is not correct. Instead, the words and meanings were all instilled in your heart through revelation, and the repeated emphasis on the Arabic language of the Qur'an has led the jurists to conclude that the non-Arabic Qur'an, i.e., the Qur'an, is based on the Qur'an. The order has not come or gone, and the predictions of the one who brought it and the previous prophets have continued to be fulfilled.

The second meaning is that it has been stated that most of the subjects of this Qur'an are found in the earlier books. Some commentators, such as Hasas and Sahib al-Madarik, etc., have made this interpretation from this verse. Since the Qur'an has been said to be in "Zabar al-Awaleen." Although the Qur'an was not written in Arabic in the earlier books, the Qur'an can also be applied to non-Arabic Qur'an. Working with the same authority, Imam Abu Hanifah (ra) made the Persian translation of the Qur'an a substitute for the Qur'an in prayer and allowed it. Still, later, Imam Azam (ra) reversed his opinion. (Kamalain Shareh Tafsir Jalalain)

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ۔ عَلَى قَلْبِكَ Ruh al-Amin, that is, Gabriel (A.S.) came down with it and revealed it to your heart, then you (ﷺ) remembered it. The heart refers to the heart that is inside the chest. Whose position is above the throne and his appearance is on the heart of the righteous, the Lord's delicacy is from the Almighty; it cannot bear the burden of revelation or prophecy. The one who carries this burden has an evil heart. Which is the palace of impressions of the collection of elements and the place of manifestation of the eternal world. That is why the revelation always happened after completing the physical structure, i.e., after forty. Gabriel Amin (as) is the bringer of divine revelation. That is why he is called Amin.

لِتَكُونَ مِنَ الْمُنذِرِينَ Let you be among the warners so that you may be among those who warn of disobedience to Allah and punishment. That means you should be included in the list of prophets.

(Tafsir Mazhari)

This Qur'an has been sent by the Lord of the worlds, brought by a trustworthy angel. In clear Arabic language on your heart, you too will be among those who are scared. That is, in the same way that the Prophets conveyed the commands of Allah to their Ummah. You also get, and this Qur'an is also mentioned in the heavenly books of the first nations, that there will be a prophet of such glory, and such words will be revealed to him. In the margins of this place of Haqqani's commentary, some good news books have been copied from previous books like the Tourat and the Gospel.

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ, i.e., is it not a strong argument for these people that this prophecy is known to the scholars of Bani Israel, even among those who have brought Islam. They confess it openly, and even those who have not converted to Islam admit it in front of exceptional people. (Tafseer Ma'arif al-Qur'an)

Knowledge and Issues

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ۝ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ۝

The trustworthy spirit has brought it down upon your heart so that you may be among the Warners. With a clear Arabic tongue, and that it is in the first horns.

The Qur'an is the name of the collection of its words and meanings. In the above verses, it is clear from the Arabic language that the Qur'an is the same as in the Arabic language. Any article of the Qur'an, even in any language, will not be called the Qur'an.

And from the words of *وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ*, it seems to contradict that it is known that the meanings of the Qur'an, which are in any other language, are also the Qur'an. Because their conscience is referring to the Qur'an. And Zubur is a collection of Poems, which means Book. The meaning of the verse is that the Holy Qur'an is also in the previous books, and it is evident that the earlier books are the Torah, the Gospel, the Zubur, etc. If they were not in the Arabic language, then only the meanings of the Qur'an were mentioned in this verse. It is said. Because the real meaning of a book is in its context, the mention of the Quran in the first books is also in the same position that some topics of the Quran are also mentioned in them; many narrations of the hadith support it.

Mustadrak Hakim has a hadith of Hazrat Muqal bin Yasar (RA), which the Messenger of Allah (RA) said: Surah Baqarah was given to me from the first mention. This and Surah Taha and Tawasin. That is, as many surahs begin with Tas and Ham Meem. All the surahs that begin with Ham Meem Surahs have been given from "Al-Wah" Musa (AS), and Surah Fatihah has been shown to me under Arsh. And Tibrani, Hakim, Bayhaqi, etc., have narrated to the Hazrat Abdullah bin Masoud (RA) authority that Surah Mulk was present at Tourat. The Hadith

In Surah Al-Ala *سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى* there is a definition of the Qur'an itself.

إِنَّ هَذَا الْقُرْآنَ الْأَوَّلَى صُحُفِ إِبْرَاهِيمَ وَمُوسَى This is the first book of Abraham (AS) and Moses (AS). These topics are also in the scribes of Hazrat Ibrahim (AS) and Hazrat Musa (AS), but the result of all the verses and narrations is that many topics were also present in the earlier books of the Qur'an. This does not make it necessary that because of these subjects, those parts of the previous books in which these subjects appear in the Qur'an should be called the Qur'an. Instead, the Ummah believes that the Qur'an is not only the Qur'an's words but also the Qur'an's meanings.

الحمد لله العزيز الرحيم - الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَهُوَ رَبُّ الْعَالَمِينَ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْمُسْتَعَانُ

Praise be to Allah, the Mighty, the Merciful. He who owns the kingdom of the heavens is the Lord of the worlds, Creator of everything, and is the helper.

All these words are from the Qur'an, but no one can say this text from the Qur'an. Similarly, only the meanings of the Qur'an expressed in another language are not Qur'an. It is not permissible to recite a translation of the Qur'an in congregation

during prayer. For this reason, the ummah is in agreement that reading the translation of the words of the Qur'an in Persian, Urdu, and English instead of reciting the Quran in Arabic is invalid. It is not permissible to call Urdu or anything other than the Arabic translation of the Qur'an, the Urdu Qur'an, etc. In the same way, if only part of the Qur'an is written in a language without Arabic text, then it is not permissible to call it the Qur'an of that language. It is impolite. It is illegal to publish the Qur'an without the Arabic text in any other language and buy and sell it.

(Tafseer Ma'arif al-Qur'an)

Qur'an is the name of the collection of its words and meanings, which the Trusted Spirit brings down. To your heart, so that you become one of the Warners, in plain Arabic language. And, of course, it is (mentioned) in the scriptures of the former people.

The words (in plain Arabic) in these verses make it clear that the Qur'an is only that which is in Arabic. Any translation of a passage or the whole of the Qur'an in any language cannot be called the Qur'an. But the following sentence (And of course, it is [mentioned] in the scriptures of the former people) does not seem to be by it because the pronoun 'it' apparently refers to the Qur'an and means that the Qur'an was also in the earlier scriptures, i.e., in Torah, Injil, and Zabur. It is also well known that the earlier books, namely Torah, Injil, and Zabur, were not in the Arabic language. Hence, the inclusion of the meanings of the Qur'an in them is referred to in this verse as 'Qur'an.' The answer to this apparent contradiction is that according to the majority of the Ummah, sometimes even the subject matter of the Qur'an is called the Qur'an in a general sense because the real purpose of a book is the subjects it deals with. The statement that earlier books also contained the Qur'an is, in this sense, only that they included some Quranic subjects. Many narrations of hadith also endorse this statement.

(Tafseer Marif ul Quran)

27.2 إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ۝

(Surah Qaaf – 37)

Indeed, there is a lesson for him who has a heart and gives an ear.
(To the truth) attentively.

Hafiz Ibne Kathir (ra) said:

Verily, therein is a reminder for him who has a heart or gives an ear while he is heedful.

Warning the Disbelievers of the imminent Torment;

Allah says, And how many ...

Allah the Exalted asks, 'How many have we destroyed before these denying disbelievers?'

A generation who was more potent in power than they were. They were more numerous, mightier than they, and who constructed on the earth and built on it more than they. The statement of Allah the Exalted, and they went about the land! Could they find any place of refuge?

Hazrat Ibn Abbas (RA) commented, "They left the traces throughout the land," Qatadah (ra) said, "They traveled throughout the land seeking provisions through trade and business, more than you have."

Allah's statement (Could they find any place of refuge?) means, 'Could they find shelter from Allah's decision and appointed destiny?'

Have what they collected benefited them or averted Allah's torment when it came to them on account of their denial of the Messengers (ﷺ)? Likewise, you will never be able to prevent, avoid, or find refuge or shelter (from His torment).'

Allah the Exalted and Most Honored said, Verily, therein is indeed a reminder (and a lesson), for him who has a heart, meaning, a sound understanding with which he comprehends, or a good mind, according to Mujahid, or gives ear while he is heedful. He hears the speech, learns and understands it in his mind, and grasps its indications with his intellect.

Mujahid (ra) said that (or gives ear) means he does not talk to himself but listens with an attentive heart. Ad-Dahhak (ra) commented, "The Arabs would say that

someone has given ear when he hears with his ears, while his heart is present and not absent." Sufyan Ath-Thauri (ra) and several others said similarly.

(Tafseer Ibne Kathir)

Undoubtedly, this is an excellent lesson for someone with a (reasonable) heart who listens to the matter with minimal attention.

إِنَّ فِي ذَلِكَ لَذِكْرَى in this Surah, in this Surah, or the ruins of the ruins.

لَذِكْرَى Remembrance is undoubtedly an example and warning.

لَمَنْ كَانَ لَهُ قَلْبٌ means for the person whose heart is free from all impurities. Has the capacity to accept manifestation attributes. Remain immersed in the remembrance of Allah, and do not turn your attention to anything other than Allah. A Hadith Qudsi supports this article. Allah said neither my earth nor my sky can contain me, but I can be included in a believer's heart. In the term of Sophia Karam, such a heart occurs only after demolition.

Hazrat Ibn Abbas (RA) said that the heart refers to the intellect. According to some scholars, it means the mind that remembers and ponders over the facts. It is not visible on the surface.

وَهُوَ شَهِيدٌ means this Surah is an example for this person whoever has a pure heart or listens to the Qur'an with a pure heart. Even if the heart is made, in other words, the Holy Prophet (ﷺ) should make his heart so that he is not heedless.

Or testimony means witness. After hearing with the ears, the heart should testify and confirm it. Admonishment from the Qur'an is apparent, and the warnings are adequate from the تنبيهات فرقانيه.

First, having a sincere heart is the statement of the scholars; secondly, the ears' attention is the status of ardent devotees. The Holy Prophet (ﷺ) said! The quality of worship is that you worship your Lord as if you are looking at Him while honoring Him. If you are not looking at Him, take care that He is looking at you. The concept of being present before Allah should be kept, even if the Self is the same.

Hakim (ra) narrated from the narration of Hazrat Ibn Abbas (RA) and called it Sahih. Some Jews attended the service and asked about the creation of the heavens and the earth. Prophet ﷺ said! Allah created the world on Sunday, the seas on Monday, the mountains and all that is beneficial within them on Tuesday,

the sky on Thursday, and the stars, the moon, the sun, and the angels on Friday. He created by this time while three (Clock) of Friday were left. In the first clock, He created death, in which the dead die, and in the second clock, He created the miseries that descend upon everything that benefits man. In the third clock, He created man, and He became an inhabitant of Paradise and ordered Iblis to prostrate to Adam (AS), and at the end of the third clock, he expelled Adam (AS) or Iblis from Paradise. The Jews inquired what happened after. The Holy Prophet (ﷺ) said: Then Allah ascended the Throne. The Jews said, "You did not complete the statement. There is a flaw in the statement. If you had completed the statement, it would have been correct." After that, Allah rested.

(Tafsir Mazhari)

لَهُ قَلْبٌ: Its interpretation is transmitted from Hazrat Ibn Abbas (RA) with wisdom.

مَاعَقْدُكَ مَعَكَ means مَأْقَلْبُكَ مَعَكَ

وَهُوَ شَهِيدٌ. The phrase is recent. Huzur Qalb is the status of the heart. The general practice is to pay attention to the commandments and prohibitions while reciting. The special occasion is to imagine yourself in front of Allah, where He is giving the commandments, and consider your recitation merely His commandment.

Lataef Suluk:

In the following, it contains the conditions for the benefit of Kalam-e-Shaykh.

According to فَاَصْبِرْ عَلَى مَا يَقُولُونَ, the most significant source of comfort in hardships and sufferings is "Tawajah illa-Allah.

(Kamalain Sharah Tafsir Jalalain)

And how many generations have we destroyed before them who were stronger than these in their grip on power, and they searched out the cities? Was there any place to escape? Indeed, there is a lesson in all this for him who has a heart and attentively gives an ear (to the truth).

Warning the Disbelievers of the imminent Torment:

In the concluding sentence of the verse, they searched the cities: Was there any place to escape? The verb *naqqabu* is derived from the infinitive *tangible*, which means to make a hole, to perforate, or pierce. Idiomatically, it connotes going or going away through a distant land, country, journey, or traverse. (Al-Qamus).

The word *makes* means asylum or a place of refuge. In this verse, Allah poses a rhetorical question to the unbelievers: How many generations have we destroyed before you? They were more numerous and mightier than you, and they traveled throughout the land for trade and business, but they could not find shelter from their destined death. No land could shelter them.

Channels of Acquiring Knowledge:

(Who has a heart). Ibn 'Abbas (RA) has said that here, the word *qalb* [heart] means '*aql* [intellect] because the center of intellect is the heart. Some scholars of the Qur'an say that "heart" here refers to life because the axis of life is the heart. Thus, the verse means only that person who has life or a sound understanding with which he comprehends can benefit from the advice and lesson of the Qur'an. The one devoid of intellect cannot benefit from the Qur'an.

(And gives ear [to the truth] attentively).

The phrase *llqa'-us-sam'* means to listen to someone attentively, and the word *Shahid* means present. The message of the above verses is that two types of people benefit:

[1] A person who has the mind and the intellect who understands it in his mind and accepts it; and

[2] A person who gives his ears and listens to the Divine verses with an attentive heart while his heart is present and not absent.

Mazhari interprets that the first type is kaolin [thoroughly proficient Islamic community members]. The second type is their followers and sincere seekers of Reality who are under the direction of a spiritual guide who, because of their sincerity and purity of heart, accept the teachings of the religion.

(Tafseer Marif ul Quran)

28.0 - Sincere Heart

28.1 لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ

فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ۝

(Surah Al Fateh – 18)

Allah was pleased with the believers when they were pledging allegiance with you (by placing their hands in your hands) under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with a victory, near at hand,

Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree. He knew what was in their hearts, and He sent down *As-Sakinah* upon them and rewarded them with a near victory.

Fourteen hundred Companions and Bayat Rizwan:

Those who pledged allegiance numbered fourteen hundred, and this was an acacia tree in the field of Hudaybiyah. When Hazrat Abd al-Rahman (RA) went for Hajj in Sahih Bukhari, he saw some people praying in one place. Asked what is the matter. So, the answer was that it was the same tree. Where the Messenger of Allah ﷺ pledged allegiance to him. Hazrat Abd al-Rahman (RA) came back and told this story to Hazrat Saeed bin Musayyab (RA), and he said, "My father was also among those who pledged allegiance. He states that we went there in the second year of the pledge of allegiance, and we all forgot that tree." Not found. Then Hazrat Saeed (RA) said, "It is surprising that the Companions of the Messenger of Allah (ﷺ) are more knowledgeable than them." Then, Allah found their heartfelt sincerity, intention, loyalty, and the habit of listening and believing. So, he put satisfaction in their hearts and rewarded them with a near victory. This victory is the peace that took place in the field of Hudaybiyah. From which the common good was achieved, and near which Khyber was conquered, then after a short time, Makkah was also destroyed, and then the forts and areas were also defeated. That respect, victory, lqbal, and grace were achieved, and the world was shocked and worried. That is why he said that he will give many rewards. Allah is the One who has the true power and the perfect wisdom. According to Ibn Abi

Hatim (ra), we were resting in the field of Hdaybiyah at noon when the Messenger of Allah (ﷺ) called out that the people had come forward for the pledge of allegiance. We ran and ran to meet the Holy Prophet (ﷺ). He (ﷺ) was under the acacia tree at that time. We pledged allegiance to him, which is mentioned in the verse.

On behalf of Hazrat Uthman Ghani (RA), Rasool Allah (ﷺ) took the oath of allegiance by placing his hand on his other hand. So, we said Uthman (RA) should be pleased that we are lying there, and he will be doing Tawaf of the House of Allah. Hearing this, Hazrat Rasul Maqbool ﷺ said! Uthman (RA) can't perform Tawaf before us, even if he stayed there for many years.

(Tafseer Ibn Kathir)

Verily Allah was pleased with the believers when they pledged allegiance to you, at al-Hdaybiyah, under the tree, this was an acacia — they [these believers] numbered 1300 or more; he took an oath of allegiance from them that they would fight against Quraysh and not [attempt to] flee from death. And He, Allah, knew what was in their hearts, of sincerity and loyalty, so He sent down the spirit of Peace upon them and rewarded them with a near victory, the conquest of Khaybar following their departure from al Hdaybiyah. (Tafseer Jalalain)

Indeed, may Allah be pleased with the Muslims because these people were pledging allegiance to him under the tree. Allah knew what was in their hearts. So, Allah created satisfaction for them.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ
وَآتَاهُمُ فَتْحًا قَرِيبًا

He also gave many spoils in a single-handed victory. Which people are taking, and Allah is mighty and wise.

تَحْتَ الشَّجَرَةِ Because of this verse under the tree in Hdaybiyah, this pledge of allegiance is called the Bait-e-Ridhwan. Sahih reported that Hazrat Jabir bin Abdullah (RA) said: We were one thousand and four hundred on the day of Hdaybiyah. The Messenger of Allah (ﷺ) said, "You are the best among the people of the earth." Muslim has narrated from the narration of Hazrat Umme Bishr (RA) that whoever has pledged allegiance under this tree will not go to hell.

فَعَلِمَ مَا فِي قُلُوبِهِمْ He knew what was in their hearts, meaning the truth and the fulfillment of allegiance.

فَأَنزَلَ السَّكِينَةَ means contentment in their hearts that they engaged in the remembrance of Allah with a clear heart and agreed to the command of Allah by leaving their sensual pleasures.

فَتَحَا قَرْيَةً means the victory of Khaybar. Ibn 'Aaiz (ra) narrated from the narration of Hazrat Ibn Abbas (RA) that after returning from Hudaibiyah, the Messenger of Allah (ﷺ) stayed in Madinah for ten days. Sulaiman Taimi was told to stay for fifteen days. Ibn Uqbah quoted Zuhri, saying that he waited for twenty days.

Ibn Ishaq narrated on the authority of Masur and Marwan that the Messenger of Allah (ﷺ) visited Madinah in the month of Dhul-Hijjah and stayed until Muharram. They left for Khyber in Muharram and conquered Khyber in 7AH. (Al-Mughazi Lil Waqidi)

Ahaz said this is the prevailing narration, and Hakim (ra) quoted the same from Waqidi.

Maghanam Kathira Bukhari has written that Hazrat Aisha Siddiqah (RA) said! When Khyber was conquered, we said we would now eat our fill. Hazrat Ibn Umar (RA) said! Until Khyber was destroyed, we did not eat our fill. Hafiz Muhammad bin Yusuf Salehi (ra) said! Khyber was a tract of land with forts, fields, and plenty of oases. It was located on the left-hand side of the Syrian pilgrims at three days' distance from Hudaibiyah. (Tafsir Mazhari)

Summary commentary:

Research: Allah was pleased with the Muslims who were the companions of the Messenger of Allah (ﷺ). While these people were pledging allegiance to you under the tree to persevere in Jihad, there was some sincerity and determination in their hearts to fulfill the pledge. Allah knew that, too, and at that time, Allah created satisfaction in their hearts. From which they did not hesitate to obey Allah's command. These were spiritual blessings, and some tangible blessings were also given. In which spiritual blessings were also included.

Hence, it gave them victory. This victory means the victory of Khaybar, which also offers many spoils, which these people are taking. And Allah Almighty is so mighty and wise that by His power and wisdom, He grants victory when He deems it necessary. This victory is not limited to Khaybar, but Allah Almighty has promised

you many more spoils. The chief among those whom you people have given this to you and withheld the hands of the people of Khyber and the surrounding Khyber to provide it to you. In other words, it struck fear in everyone's hearts that they did not dare to reach out. It was also intended for your worldly profit so that you would get rest and leisure, and it was also a religious profit. So, this event is faithful to other promises for the people of faith and does not result in good growth. That is, the trust will be strengthened in the truth of Allah's promises so that this example will put you on a straight path in every work for the future. What is meant by this path is trust in tomorrow and Allah. Always think about this incident and act with faith in Allah. In this way, the religious benefits became two, one of knowledge and one of belief, which has been described by **ولتكون**—the two ends, practical and moral, which have been mentioned in the words of **يهدىكم**. And another victory promised has not come under your control till now. It means the conquest of Makkah. This has not happened till now, but Allah Almighty has taken it under the cover of power. He will grant it to you when He wills, and what is that purpose? Allah Almighty is capable of everything.

(Tafseer Ma'arif al-Qur'an)

Mufti Muhammad Shafi (RA) said:

Allah was pleased with the believers when they were pledging allegiance with you by placing their hands in your hands under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an almost victory,

Allah announces that those sincere participants who took this solemn oath have obtained His pleasure. Therefore, the oath came to be known as *bait-ur-Ridwan* (that is, the pledge that earned Allah's pleasure). This is to compliment the participants of the allegiance and emphasize the obligation of fulfilling the covenant. It is recorded in Bukhari and Muslim on the authority of Syedna Jabir (RA) that on the day of Hudaibiyah, the companions were 1400 people, and the Holy Prophet (ﷺ) said to them: "You are the best of people living on the surface of the earth." It is recorded in Muslim on the authority of Umme Bishr (RA) that the Holy Prophet (ﷺ) has said, "None of those who swore fealty under the tree will enter the Fire" (Mazhari).

Therefore, the participants of this allegiance are like the participants of the battle of Badr. The Qur'an and Hadith give glad tidings of Allah's pleasure and Paradise to the participants of the battle of Badr. Likewise, the sources give glad tidings of Allah's pleasure and paradise to the participants of bait-ur-Ridwan. These tidings bear testimony to the fact that these sincere participants meet their end in the state of faith, righteousness, and deeds that please Allah because this announcement of Allah's pleasure guarantees that.

Vilification of and Finding Fault with the Noble Companions prohibited:

Tafseer Mazhari says that the noble Companions are among the best of the prophet's (ﷺ) followers. As such, Allah has announced forgiveness of their sins, shortcomings, and slips - if they committed any. Therefore, it is against the declaration of this verse to investigate into those of their deeds that are not laudable and to make it a subject of debate. It is also a crystal-clear denunciation of the attitude of *Rawafidh*, the Shi'ites, who reject the legitimacy of the caliph's Abu Bakr (RA), 'Umar (RA), and 'Uthman (RA) and vilify them and other blessed Companions - condemning them as unbelievers and hypocrites.

The Tree of *Ridwan*:

The tree mentioned in this verse refers to *mimosa arabica* or the gum-acacia tree. It is reported that after the Holy Prophet (ﷺ), some people used to take walks there and perform Salah. Syedna 'Umar (RA) learned about this and feared that the future generation lacking in knowledge might start worshipping the very tree, as it happened in the past generations. Therefore, he had the tree felled. However, it is recorded in Bukhari and Muslim on the authority of Syedna Tariq Ibn 'Abdur-Rahman (RA), who reports: "I once went for Hajj, and I passed by some people who had gathered in a place and were performing Salah. I asked them: 'Which Masjid is this?'. They replied: 'This is the tree under which the Holy Prophet (ﷺ) took bait-ur-Ridwan.' After that, I went to Syedna Sa'id ibn Musayyab (RA) and narrated this incident to him.

He said: 'My father was one of those who participated in bait-ur-Ridwan. He told me that when he went to Makkah the following year, he looked for the tree but could not find it.' Then Syedna Sa'id ibn Musayyab (RA) added: 'Companions who participated in bait-ur-Ridwan at the hands of the Holy Prophet (ﷺ) themselves are

unaware of the location of the tree, but it is strange that you should know about it. Are you more knowledgeable than they are?" (Ruh-ul-Maani).

This shows that later on, people must have determined conjecturally - based on incomplete and doubtful evidence - that a particular tree was the tree under which the pledge was taken. As a result, they frequented the place and performed *Salah*. Syedna 'Umar (RA) knew it was not the actual tree. Then he apprehended people's involvement in shirk. Therefore, he had the tree felled.

Conquest of Khaybar:

Khaybar is a province's name and comprises many settlements, fortresses, and gardens (Mazhari). In the verse, the victory of Khaybar is said, "and rewarded them with an almost win. "

There is consensus among the scholars that 'well-nigh victory' in this verse means the victory of Khaybar, which occurred after returning from Hudaibiyah. According to some versions, the Holy Prophet (ﷺ) stayed in Madinah after returning from Hudaibiyah only for ten days, and according to other versions, he waited for twenty days. Then he marched against Khaybar. According to Ibn Is'haq's version, he returned to Madinah in Dhul-Hijjah and set out for Khaybar in the month of Muharram in the 7th year of Hijrah. Khaybar was conquered in the month of Safar in the 7th year of Hijrah. Waqidi's Maghazi reports this. According to Hafiz Ibn-Hajar (ra), this is the preferred opinion.

(Tafseer Mazhari)

In any case, this shows that the conquest of Khaybar took place many days after the march to Hudaibiyah. According to the consensus of scholarly opinion, Surah Al-Fateh was revealed during his return journey from Hudaibiyah. However, there is a difference of opinion on whether the Surah was revealed in its entirety or whether some of its verses were revealed later. If the first view is preferred, then the conquest of Khaybar is a prophecy that Muslims will achieve and is described in past perfect tense to denote that it is as specific as an event that has already happened in the past. If the second view is preferred, these verses were revealed after the conquest of Khaybar. Allah knows best!

(Tafseer Marif ul Quran)

29.0 – Loving Heart

29.1 وَالْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَفْتَ بَيْنَ قُلُوبِهِمْ

○ وَلَكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

(Surah Al Anfaal – 63)

And united their hearts. Had you spent all that is on earth, you could not have united their hearts. But Allah did unite their hearts.
Indeed, He is All-Mighty, All-Wise.

Allama Ibne Kathir (RA) said:

And He has united their (believers') hearts. If you had spent all that is on the earth, you could not have united their hearts, but Allah has joined them. Indeed, He is All-Mighty, All-Wise.

Reminding the believers of Allah's favor of uniting them:

Allah mentioned His favor on the Prophet (ﷺ) in that He aided him with believers, the Muhajireen and the Ansar; he is Who has supported you with His help and with the believers. And He has united their hearts.

The Ayat says, 'it is Allah who gathered the believers' hearts, believing, obeying, aiding and supporting you -- O Muhammad (ﷺ),' If you had spent all that is in the earth, you could not have united their hearts.

Because of the enmity and hatred that existed between them. Before Islam, there were many wars between the Ansar tribes of Aws and Khazraj and many causes to stir unrest between them. However, Allah ended all that evil with the light of faith,

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ (٥)

(Surah Ale Imran – 103)

And hold fast, all of you together, to the Rope of Allah (i.e., this Qur'an), and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another. Still, He joined your hearts together so that, by His Grace, you became brethren (in the Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus, Allah makes His Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to you so you may be guided.

In the Two Sahihs, it is recorded that when the Messenger of Allah (ﷺ) gave a speech to the Ansar about the division of war booty collected in the battle of Hunayn, he said to them, O Ansar! Did I not find you misguided, and Allah guided you by me, poor, and Allah enriched you by me, and divided, and Allah united you by me? Every question the Prophet (ﷺ) asked them, they said, "Truly, the favor is from Allah and His Messenger."

Allah said, but Allah has united them. Indeed, He is All-Mighty, All-Wise.

He is the Most Formidable, and the hopes of those who trust Him never end unanswered; Allah is All-Wise in all His decisions and actions.

(Tafseer Ibne Kathir)

By the believers, it meant the tribe of Aws and Khazraj. There was so much enmity and hatred between the two tribes that it could not be far away.

Surah Al-Imran has been mentioned;

إِذْ كُنْتُمْ أَعْدَاءُ قَالَفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

It means that there was such an intense enmity between them that even after spending the wealth of the earth, their hearts could not be united, but Allah united their hearts with His omnipotent power. All people's hearts are in the grip of Allah. He turns to whatever direction he wants. Undoubtedly, He is so powerful that no one can stop Him from His will, and He is so wise that He knows how to do it according to His purpose.

(Tafsir Mazhari)

Muslim international policy should not be cowardly:

In summary, the policy of Muslims in international affairs should not be cowardly, but it should be brave and courageous in trusting Allah. When the enemy desires reconciliation, he should be prepared without pain.

وَالْفَّ بَيْنَ قُلُوبِهِمْ. Among the favors that Allah bestowed upon the Prophet ﷺ and the believers in these verses, a great favor is mentioned, that is, He helped the Prophet ﷺ through the believers. They became your helpers and protectors and helpers. Give this favor to the believers or change the enmity between them into love and affection. Earlier, those thirsty for each other's blood became each other's souls. This grace of Allah was especially evident in the case of Aws and Khazraj. These two clans were thirsty for each other's blood until two years ago, and it was not long before the famous Battle of Baath. Dew had decided to wipe out Khazraj, and Khazraj had agreed to wipe out Aws as if from a page entity. To turn such strong friendships into deep friendships and community in two or three years and to make such vestments by combining these meaningful components. As it was during the time of the Prophet (ﷺ) of the Companions of the Prophet (ﷺ), it was certainly beyond the power of man.

(Jamalain Shareh Tafsir Jalalain)

He created a consensus in their hearts to make the Muslims a source of aid. It is evident that if there is no mutual agreement, they cannot work together, especially regarding the support of religion. Because of the state and domination, some promises and hypocrisy were tricky even though you have a perfect intellect and wisdom. And you would have enough equipment for that. Even if they spent all the world's wealth for him, they could not create agreement in their hearts. But it was the work of Allah that He made a mutual agreement among them. Indeed, they are powerful enough to do whatever they want with their power and wise enough to do it in a way that everyone knows. (Tafseer Ma'arif al-Qur'an)

Knowledge and Issues:

In this verse, Almighty Allah mentioned this special reward of His. For the support of the Holy Prophet (ﷺ) on the common Muslims, completeness and fierceness were born in their hearts. However, before the migration of the Holy Prophet (ﷺ) to Madinah, fierce wars had been fought between his two tribes, the Aws and the

Khazraj, and the quarrels continued. With the blessings of the Holy Prophet (ﷺ), Allah made these mortal enemies' brothers and sisters.

The natural and meaningful reason for the establishment and survival of the new Islamic state established in Madinah and its victory over the enemies was the help and support of Allah Almighty, and the apparent reason was the complete unity, love, harmony, and unity of the Muslims among themselves.

This verse also explains that connecting the hearts of different people and creating love in them is not the work of any human being, only the work of the One who made everyone. Even if a person spends the whole world's wealth to create discord in the hearts of people who hate each other, he can never control it. Muslims' genuine and lasting consensus is based on obedience to Allah Ta'ala. From this, it is also known that mutual affection and love in the hearts of people is the reward of Allah Ta'ala, and it is also evident that His reward cannot be obtained by disobeying Allah Ta'ala, but by getting the reward, obedience, and pleasure to Him are obtained. There is a condition.

Consensus between parties and individuals cannot be disagreed with by any religion, nation, or opinion, and that is why everyone who cares about the people should emphasize mutual agreement. The general world must know that the heart's entire and lasting agreement is not achieved externally. This is achieved only by obeying and pleasing Allah.

The Holy Quran mentions this fact in many verses. There is a saying in one place,

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

And hold fast to the rope of Allah all together, and do not flee

In it, this plan to avoid differences and divisions has been mentioned that if the rope of Allah, i.e., the Qur'an or Shariat of Islam, is held firmly, all will automatically agree, and mutual differences will end. Disagreement of opinion is another matter, and it never becomes a cause of division and quarrel as long as it is kept within its limits. Today, everyone calls for agreement, but the meaning of agreement for everyone is that if people agree with me, then there will be an agreement, and others are also worried about the agreement, so if they agree with us, there will be an agreement. However, when differences of opinion are inevitable and necessary among people of reason and integrity, it is evident that if each person stops agreeing with another on the condition that the other agrees with him, then there will be no agreement between them until the Day of Resurrection. The correct and natural form of consensus is that the Qur'an says

both of them should agree to the words of a third party, and the third party should be the one whose decision is not likely to make a mistake. Therefore, in the mentioned verse, he was instructed to hold fast to the Book of Allah together; then, the quarrels would end, and there would be a consensus.

It is stated in another verse

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا-

Those who believe and do righteous deeds, the Most Gracious will make love for them

.

Allah creates love and affection between those who believe and do good deeds. This verse clarified that faith and adherence to righteous deeds are the natural ways to develop genuine love and death in the hearts. Without it, even if a consensus is artificially established, it will be baseless and weak. It will end in a bit of pain, which is being observed by all the world's nations regarding trade. In summary, this verse explains the reward of the Almighty Allah on the Messenger of Allah (ﷺ). It has been made.

(Tafseer Maarif al-Qur'an)

30.0 - Repentant Heart

30.1 **إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ**

○ **وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ**

(Surah Al Tehreem – 4)

(O two wives of the Prophet ﷺ,) If both of you repent to Allah, then (Your conduct calls for it because) your hearts have departed from the correct way. And if you back each other against him (the Prophet), then Allah is his supporter, and Jibril (Gabriel) and righteous believers, and after all that, angels are his helpers.

Allama Ibne Kathir (ra) said:

If you both turn in repentance to Allah, your hearts are indeed so inclined; but if you help one another against him, Allah is his Protector, Jibril, and the righteous among the believers; and after that, the angels are his helpers.

Allah censures His Prophet (ﷺ) for Prohibiting Himself from what He has allowed for Him in the Book of Vows:

Al-Bukhari (ra) recorded that Ubayd bin Umayr (RA) said that he heard Hazrat A'ishah Siddiqah (RA) claiming that Allah's Messenger (ﷺ) used to stay for a period in the house of Hazrat Zaynab bint Jahesh (RA) and drink honey in her home. (She said) "(Hazrat) Hafsah (RA) and I decided that when the Prophet (ﷺ) entered upon either of us, we would say,

'I smell Maghafir on you. Have you eaten Maghafir?' When he entered upon one of us, she said that to him. He replied (to her), No, but I drank honey in the house of (Hazrat) Zaynab bint Jahsh (RA), and I will never drink it again."

Then the following was revealed: O Prophet (ﷺ)! Why do you forbid that which Allah has allowed to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful. Allah has already ordained the absolution from your oaths for you (O men). And Allah is your Protector, and He is the All-Knower, the All-Wise.

And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives, then she told it. And Allah made it known to him; he informed part

thereof and left a part. Then, when he told her thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware has told me."

If you two repent to Allah, your hearts are inclined about Hazrat `A'ishah Siddiqah (RA) and Hazrat Hafsah (RA). And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives, which refers to this saying, But I have drunk honey.

Ibrahim bin Musa (ra) said that Hisham (ra) said that it also meant his saying, I will not drink it anymore; I have taken an oath to that. Therefore, keep it private.

Al-Bukhari (ra) also recorded this Hadith in the Book of Divorce; then he said, "Al-Maghafir is a type of sap, and in *Ar-Rimth* (a type of citrus) its taste is sweet..." Al-Jawhari said, "The `Urfut is a tree of the shrub variety, which secretes Maghafir."

Muslim (ra) collected this Hadith from Hazrat A'ishah Siddiqah (RA) in the Book of Divorce in his Sahih, and his wording is the same as Al-Bukhari (ra) in the Book of Vows. In the Book of Divorce, Al-Bukhari (ra) recorded that Hazrat A'ishah Siddiqah (RA) said,

"Allah's Messenger (ﷺ) liked sweets and honey. After performing the `Asr prayer, he visited his wives, going close to them. So, he went to Hazrat Hafsah (RA), daughter of Hazrat Umar (RA), and stayed with her more than usual. I (Hazrat A'ishah R.A) became jealous and asked about that. It was said to me. `A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allah's Messenger (ﷺ) made from it.'

I said, `By Allah, we will contrive a plot against him.' I said to Hazrat Sawdah bint Zamah (RA), `When the Messenger (ﷺ) visits you and draws close to you, say to him, `Have you eaten Maghafir?' And when he says to you, `No,' then ask him, `What is this odor?'

He will tell you, Hazrat, `Hafsah (RA) has given me a honey drink.' Then it would be best if you said to him, `The honeybees might have eaten from *Urfut*, and I will also say the same to him. Hazrat Safiyyah (RA), you should also say this.'

Hazrat Sawdah (RA) later said, `It was under compulsion that I had decided to state that which you told me; soon, by Allah, he was standing at my door.' So, when Allah's Messenger (ﷺ) came near her, she said, `O Messenger of Allah (ﷺ)! Did you eat *Maghafir*'

He said, `No.' She again said, `Then what is this odor?'

He said (Hazrat) Hafsah (RA) gave me honey to drink.

She said, 'The honeybees might have eaten from 'Urfut.'

Hazrat A'ishah (RA) continued, "When he came to me, I said the same to him." He then visited Hazrat Safiyyah (RA), and she said something similar to him.

When he again visited Hazrat Hafsah (RA), she said, 'O Messenger of Allah (ﷺ), should I not give you that (drink)?' He said I do not need it.

Hazrat Sawdah (RA) said, 'By Allah! We have prevented him from drinking honey.' I said to her, 'Keep quiet!'

Muslim (ra) also recorded this Hadith, but this wording is from Al-Bukhari (ra). In the narration of Muslim, Hazrat A'ishah (RA) said, "The Messenger of Allah (ﷺ) used to hate to have a bad odor coming from him."

They suggested that he eat Maghafir because it causes a foul odor. When he said, no, I had some honey. They said that the bees ate from a tree called Al-'Urfut, which has *Maghafir* gum, suggesting that this is the reason behind the foul odor they claimed was coming from him.

The latter narration, collected through Urwah (ra) from Hazrat A'ishah (RA), mentions that it was Hazrat Hafsah (RA) who gave the Prophet (ﷺ) the honey.

In another narration collected from 'Ubayd bin 'Umayr (RA), from Hazrat A'ishah (RA), it was Hazrat Zaynab bint Jahesh (RA) who gave the honey to the Prophet (ﷺ), while A'ishah (RA) and Hafsah (RA) were the plotters. Allah knows best.

Some might say that they were two separate incidents. However, it is not likely that the Ayat were revealed about both incidents if they differed. Allah knows best.

A Hadith that Imam Ahmad (ra) collected in the Musnad mentions that Hazrat A'ishah (RA) and Hazrat Hafsah (RA) were the plotters.

Imam Ahmad (ra) recorded that Ibn Abbas (RA) said,

"I was eager to ask 'Hazrat Umar (RA) about the two ladies among the wives of the Prophet (ﷺ), about whom Allah said (If you two turns in repentance to Allah, your hearts are indeed so inclined);

Then I performed Hajj along with Hazrat Umar (RA), and on our way back from Hajj, he went aside (to relieve himself). I also went aside along with him, carrying a tumbler of water. When he finished and returned, I poured water on his hands from the tumbler, and he performed ablution. I said,

'O Commander of the faithful! Who were the two ladies among the wives of the Prophet (ﷺ), to whom Allah said, (If you two turns in repentance to Allah your

hearts are indeed so inclined),' Hazrat Umar (RA) said, 'I am astonished at your question, O Ibn `Abbas (RA).'" -

Az-Zuhri (a sub-narrator) said that Hazrat Umar (RA) did not like the question, but he still answered it, saying that they were (Hazrat) `A'ishah (RA) and (Hazrat) Hafsa (RA)." Then `Umar (RA) went on relating the story and said,

`We, the people of Quraysh, used to have authority over our women. But when we came to live with the Ansari, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. At that time, I was residing at Umayyah bin Zayd (RA) 's house in Al-Awali. Once, I got angry with my wife, and she talked back to me; I disliked her answering me back. She said,

`Why do you dislike me talking back to you? By Allah, the wives of the Prophet (ﷺ) talk back to him, and some of them may not speak with him for the whole day, until nightfall.'

Then I went to Hafsa (RA) and asked her, 'Do you talk back to Allah's Messenger (ﷺ)?' She said, 'Yes.' I asked, 'Does any of you keep Allah's Messenger (ﷺ) angry all day long, until night?' She replied, 'Yes.'

I said, 'Whoever among you does this is a ruined, losing person! Doesn't she fear that Allah may get angry for the anger of His Messenger (ﷺ) and, thus, she will be ruined? Don't ask Allah's Messenger (ﷺ) too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you and more beloved to Allah's Messenger (ﷺ) than you.' He meant (Hazrat) `A'ishah (RA).

I and an Ansari neighbor of mine used to visit the Prophet (ﷺ) in turns. He used to go one day, and I another day. When I went, I would bring him the news of what had happened that day regarding the revelation, and when he went, he used to do the same for me.

In those days, it was rumored that the Ghassan (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened. I asked him, 'What is it? Have Ghassan come?'

He replied that it was worse and more severe than that, adding that Allah's Messenger (ﷺ) had divorced all his wives.

I said, 'Hafsa (RA) is a ruined loser! I expected that would happen someday.'

So, I dressed myself, and I performed the morning prayer. I went to Hafsa (RA) and found her weeping. I asked her, 'Has Allah's Messenger (ﷺ) divorced all of you.' She replied, 'I don't know. Rasool Allah (ﷺ) is there alone in the upper room.'

I went to the upper room and asked a black slave of the Prophet (ﷺ) to ask for his permission to see me, and the boy went in and then came out saying, 'I mentioned you to him, and he remained silent.'

I then went out to the *Minbar* and found a group of people around it; some were weeping. I sat with them for some time but could not endure the situation. So, I asked the boy, 'Will you get permission for Umar?' He said, 'I mentioned you to him, but he did not reply.'

So, I went to the *Minbar* and sat with the people sitting by the *Minbar*, but I could not bear the situation, so I went to the boy again and said, 'Will you get permission for Umar?' He went in and brought the same reply as before.

When I was leaving, behold, he called me saying, 'Allah's Messenger (ﷺ) has granted you permission.' So, I entered the Prophet's (ﷺ) room, greeted him with the Salam, and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet (ﷺ).

I said, 'Have you divorced your wives, O Allah's Messenger (ﷺ)?' He (ﷺ) raised his eyes to me and replied no.

I said, 'Allahu Akbar. O Allah's Messenger (ﷺ)! We, the people of Quraysh, used to have the upper hand over our women. But when we came to Al-Madinah, we found the people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her, and she said, 'Why do you dislike that I talk back to you? By Allah, the Prophet's (ﷺ) wives talk back to him, and one of them would ignore him the whole day, until the night.' I told her, 'Whoever does this among them is the ruined loser! Does she feel safe from Allah getting angry with her on account of His Messenger's (ﷺ) anger? In that case, she would be ruined.' On that, the Prophet (ﷺ) smiled.

I then said, 'O Allah's Messenger (ﷺ)! I went to Hafsa (RA) and said to her, 'Do not be tempted to imitate your companion (Hazrat 'A'ishah R.A) for she is more beautiful than you and more beloved to the Prophet (ﷺ).' The Prophet (ﷺ) smiled again. When I saw him smiling, I said, 'Does the Messenger (ﷺ) feel calm?'

He said, 'Yes.' So, I sat down and glanced at the room, and by Allah, I couldn't see anything of importance except three raw hides. I said,

‘Invoke Allah, O Allah's Messenger (ﷺ), to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Allah.’

The Prophet (ﷺ) sat upright and spoke! O Ibn Al-Khattab (RA)! Do you doubt these people have been rewarded for their good deeds in this world only? I asked the Prophet (ﷺ), ‘Please beg Allah's forgiveness for me, O Allah's Messenger (ﷺ).’

The Prophet (ﷺ) swore that he would not go to his wives for one month because of his severe anger towards them until Allah the Exalted and Most Honored censured him." Al-Bukhari, Muslim, At-Tirmidhi, and An-Nasa'i also collected this Hadith using various chains of narration.

Al-Bukhari and Muslims also collected it from Ibn Abbas (RA), who said,

"For a year, I was eager to ask Hazrat `Umar bin Al-Khattab (RA) about an Ayat. However, I hesitated out of respect for him. Once, he went on a Hajj trip, and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arak. I stopped until he finished, walked along with him, and asked him, ‘O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet (ﷺ).’"

This is the narration that Al-Bukhari collected, while Muslims recorded that Ibn Abbas (RA) asked! "Who are the two women about whom Allah the Exalted said, but if you help one another against him,"

`Umar replied, "A'ishah (RA) and Hafsa (RA)." Muslims mentioned the rest of the Hadith. Muslim also recorded that Ibn `Abbas (RA) said that Umar bin Al-Khattab (RA) said to him,

"When Allah's Messenger (ﷺ) stayed away from his wives, I entered the Masjid and found people striking the ground with pebbles. They said, ‘Allah's Messenger (ﷺ) has divorced his wives.’ That occurred before the Hijab was commanded. I said to myself, ‘I must investigate this news today.’"

So, he mentioned the Hadith in which he went to Hazrat `A'ishah and Hazrat Hafsa (RA) and admonished them. He then said, ‘I went in and found Rabah (RA), the servant of Allah's Messenger (ﷺ), sitting on a window sill. I called, ‘O Rabah (RA), seek permission for me from Allah's Messenger (ﷺ).’" He then mentioned the story, as we discussed above.

Hazrat Umar (RA) continued,

"I said, `O Messenger of Allah (ﷺ), what trouble do you feel from your wives If you have divorced them, verily Allah is with you, His angels, Jibril, Mikail, I, Abu Bakr (RA) and the rest of believers are with you.' When I talked, all praise was often due to Allah; I hoped Allah would testify to my words. And so, the Ayat of option was revealed.

Allah said, maybe his Lord, if he divorces you, will give him in your place wives better than you, but if you help one another against him, then Allah is his Protector, Jibril, and the righteous among the believers. After that, the angels are his helpers.

I said, `Messenger of Allah (ﷺ), have you divorced them?' He said, `No.'

I stood at the door of the Masjid and called out at the top of my voice, `The Messenger of Allah (ﷺ) has not divorced his wives.'

It was on this occasion that this Ayat was revealed,

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَتَبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ۝

(Surah An Nisa – 83)

When it comes to them, no matter whether it touches (public) safety or fear, they make it known (among the people). If only they had referred it to the Messenger (ﷺ) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan (Satan), save a few of you.

It was I who understood (and properly investigated) this matter."

Sa'id bin Jubayr, Ikrimah, Muqatil bin Hayyan, Ad-Dahhak, and others said a similar. The Ayat (and the righteous among the believers) refers to Abu Bakr (RA) and `Umar (RA). Al-Hasan Al-Basri (ra) added Uthman (RA) to them.

Layth bin Abi Sulaym (ra) said from Mujahid: (and the righteous among the believers); includes Ali bin Abi Talib (RA) also.

Al-Bukhari (ra) recorded that Anas (RA) said,

"Hazrat Umar (RA) said, `The wives of the Prophet (ﷺ) were all jealous of his affection, and I said to them, (Maybe his Lord, if he divorces you, will give him instead of you, wives better than you). After that, this Ayat was revealed."

Maybe his Lord, if he divorces you, will give him, instead of you, wives better than you - submitting, believers, obedient, turning to Allah in repentance, worshipping Allah sincerely, previously married, and virgins.

We mentioned before that Hazrat Umar (RA) made statements that were confirmed by the Qur'an, such as the revelation about the Hijab (see 33:53) and the captive idolaters after the battle of Badr (see 8:67).

Hazrat Umar's (RA) suggestion to take the Station of Hazrat Ibrahim (AS) as a place for prayer and Allah revealed this Ayat;

And take you the Maqam (station) of Ibrahim (AS) as a place of prayer. (2:125)

Ibn Abi Hatim recorded that Hazrat Anas (RA) said that Hazrat Umar bin Al-Khattab (RA) said,

"I heard news that the mothers of the faithful had a dispute with the Prophet (ﷺ). So, I advised them, saying, 'Either stop bothering Allah's Messenger (ﷺ) or Allah might provide him better wives than you.

(Tafseer Ibne Kathir)

Allama Jalaluddin Mohali (ra) said in his Tafseer:

If the two of you, namely, Hazrat Hafsa (RA) and Hazrat 'A'isha (RA), repent to Allah ... for your hearts were certainly inclined, towards the prohibition of Maryia (RA), that is to say, your keeping this secret despite [knowing] the Prophet's (ﷺ) dislike of it, which is itself a sin (the response to the conditional ['if the two of you repent to Allah']) has been omitted, to be understood as, 'it will be accepted of both of you'; the use of [the plural] *qulub*, 'hearts', instead of [the dual] *qalbayn*, 'both [your] hearts', is on account of the cumbersomeness of putting two duals together in what is effectively the same word); and if you support one another (*tazzāharā*: the original second *tā*' [of *tatazāharā*] has been assimilated with the *zā*'. A variant reading has it without [this assimilation, *tazāharā*]) against him, that is, the Prophet, in what he is averse to, then [know that] Allah, He (*huwa*, [a pronoun] for separation) is indeed his Protector, His supporter, and Gabriel (as), and the righteous among the believers, Abu Bakr (RA) and 'Umar (RA), may Allah be pleased with both of them (*wa-Jibrīlu wa-sālihu 'Imu' minīna* is a supplement to the [syntactical] locus of the subject of *Inna* [sc. 'Allah']), who will [also] be his supporters, and the angels furthermore, further to the support of Allah and those mentioned, are his supporters, assistants of his, in supporting him [to prevail] over both of you.

(Tafseer Jalalain)

If both of you submit before Allah (it will be better for you), then without doubt, both of you have turned your hearts, and if you cooperate against the will of the Prophet (ﷺ). Remember that the Companions of the Prophet ﷺ are Allah and Jibril (as) and Muslims, and besides them, angels are helpers.

إِنْ تَتُوبَا إِلَى اللَّهِ is addressed to Umme al-Mominin Hazrat Hafsa (RA). At the beginning of the Surah, the narration of Ubaid bin Umayr (RA), which came from Umme al-Mominin Hazrat Ayesha (RA), and this narration has been mentioned by Bukhari (ra) and Muslim (ra), proves that this address is to Umme al-Mominin Hazrat Hafsa (RA).

فَقَدْ صَغَتْ قُلُوبُكُمَا The hearts of the two of you have become crooked. They have bent to one side and must stand on the right path. Why did you like what the Messenger of Allah (ﷺ) disliked? Rasool Allah ﷺ did not want to make Hazrat Mariah رضي الله عنه forbidden for you, nor did you like revealing your secret, and you liked both of these things. Now, it is obligatory for every person that whatever Rasulullah (ﷺ) wants, he also likes that thing, and whatever Rasulullah (ﷺ) hates, he also hates that thing.

Imam Bukhari (ra) narrated from the narration of Hazrat Ibn Abbas (RA) that Hazrat Ibn Abbas (RA) said! I had a great desire to find out from Hazrat Umar (RA) who were the two wives of the Messenger of Allah ﷺ about whom Allah has revealed. إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا (but there was no time).

Once, when Hazrat Umar (RA) went for Hajj, and I also went with him (on the way, there was a need for Hajj), he turned to one side. I also took a step (touching the path) and turned aside with him. When he returned after fulfilling the requirements, I poured water on his hands to wash and said at that time. O Amir Al-Mominin! Those wives of Rasulullah (ﷺ) about whom Allah has said;

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا. Hazrat Umar (RA) said: Ibn Abbas (RA) may surprise you, both of them were (Hazrat) Aisha (RA) and (Hazrat) Hafsa (RA). Then Hazrat Umar (RA) made a complete statement and said: I and an Ansari from the tribe of Bani Umayyah bin Zayd, who was a resident of Awali Madinah, had mutually decided that we would take turns to worship the Messenger of Allah (ﷺ). One day at a time, they will release me. On the day of my turn, I will inform Ansari of any revelation or

significant event, and he should come and explain to me whatever happens on his turn.

Our Quraish fell. He used to dominate his women. But when we came to Madinah, we found people whose women dominated them. Our women also started learning the characteristics of Ansari women. One day, I went to my wife, who replied the same way. It was unusual for me to answer this. He spoke. Why did you bother to answer me? The wives of the Messenger of Allah ﷺ respond to the Messenger of Allah ﷺ. On the contrary, some women are leaving the Holy Prophet ﷺ throughout the day till the evening. (That is, he did not even speak to the Prophet (ﷺ)).

Hazrat Umar (RA) said! I was horrified to hear this and said, "Unsure who will do this. After that, I put on my clothes and went down to (Hazrat) Hafsa (RA) and asked: Is any of you so angry with the Messenger of Allah ﷺ that he leaves the Prophet ﷺ for the whole day until the evening? Umme al-Momineen Hafsa (RA) said! Yes. I said, then it was unsuccessful and unintended (if you did such an act), don't you fear that Allah will be angry with the displeasure of the Messenger of Allah (ﷺ), and then you will be destroyed. (Caution) Do not ask for more (expense) from the Messenger of Allah (ﷺ), do not answer the Prophet (ﷺ) in any meeting, and do not leave him (i.e., do not abandon the word) and ask from me whatever you need. You should not doubt that your neighbor is brighter than you and the Messenger of Allah (ﷺ) is more beloved than you, i.e., Hazrat Ayesha Siddiqa (RA).

Hazrat Umar (RA) said, "During that time, we used to tell each other that the Ghassans had maintained their horseshoes to fight us." One day, the Ansari friend was in the service of the Messenger of Allah ﷺ on his turn and came back to us at the time of Isha, and as soon as he came, he knocked on my door and asked if Umar (RA) was there. I panicked and immediately got out. Ansari said that a significant accident happened today. I said, "What happened? Has Ghassan (King of Syria) come?" He said an even bigger accident occurred. Rasulullah ﷺ divorced his wives. I spoke! Hafsa (RA) was unsuccessful, and the meaning was fulfilled. I already thought that it would happen soon. After that, I put on my clothes and went and offered the Fajr prayer with the Messenger of Allah (ﷺ). After the prayer, the Holy Prophet ﷺ went to his upper room, and there he was, away from everyone. I went to Hafsa (RA); she was crying. I said why are you crying now? Didn't I scare you earlier? Did Rasulullah ﷺ divorce you women? Tell me, I don't know the reason. The Messenger of Allah ﷺ has been seated on the highest floor. I left Hafsa (RA) and reached the pulpit (in the masjid). At that time, some people were sitting around the pulpit and crying. I also sat with them for a while. But due to internal grief, I did not stay there for long and immediately came to the upper

room where the Messenger of Allah (ﷺ) was resting. I told Ghulam to ask Allah's Messenger (ﷺ) for permission for Umar (RA). The enslaved person went inside. Talked to the Messenger of Allah (ﷺ) and then came back and said, I spoke to the Messenger of Allah (ﷺ) and mentioned you. But the Holy Prophet (ﷺ) remained silent. Compulsively, I returned and sat near those near the pulpit—those who were there but could not stay long. Then I went and asked the same enslaved person to ask for permission to enter for me. He went inside and spoke to the Holy Prophet (ﷺ) and after some time, he came back and said, I have asked the Holy Prophet (ﷺ) to leave for you, but the Holy Prophet (ﷺ) remained silent.

I returned (disappointed) and went and sat with the same people sitting near the pulpit. But after some time, due to the dominance of inner feelings, I got up, went to the enslaved person, and asked permission for Umar (RA). Ghulam went inside and, after some time, came back and said, I have obeyed you, but the Holy Prophet (ﷺ) remained silent. I was turning my back to return when this enslaved person called me! The Messenger of Allah (ﷺ) allowed you to enter. Hearing this, I went inside. I saw that the Holy Prophet (ﷺ) was resting on a bare mat. Due to this, there are mat marks on the side and a leather pillow under the head. In which the trees are filled with palm fibers. I saluted and prayed, standing up! O Messenger of Allah (ﷺ)! Did you divorce your wives? Prophet (ﷺ) looked at me and said no. Allahu Akbar

I asked the Messenger of Allah (ﷺ) standing up to remove my hesitation. Look at the Prophet (ﷺ); our group of Quraish used to dominate their women. But after we came to Madinah, we found people whose women dominated them. Rasulullah (ﷺ) smiled upon hearing this. I said, "O Messenger of Allah (ﷺ). I went to Hafsa (RA), and I told her that you should not be jealous of the fact that your neighbor is brighter than you and likes the Messenger of Allah (ﷺ)". Prophet (ﷺ) smiled upon hearing this. Seeing the Prophet (ﷺ) smiling, I sat down and looked up to see the things inside the house. Wa-Allah, I could not see anything except three raw hides. I spoke! O Messenger of Allah (ﷺ)! Pray to Allah that the Ummah of your Prophet (ﷺ) will be blessed. Allah has freed Rome and Persia and given them the world because they do not worship Allah. At that time, the Prophet (ﷺ) was reclining. When he heard my words, he sat down and asked O Ibn Khattab (RA). Are you of the opinion that Allah has given these people their best (loved) things in this world (they have no share in the Hereafter)? I spoke! O Messenger of Allah (ﷺ)! Pray for forgiveness for me. The only thing was that the Holy Prophet (ﷺ) had separated from his wives and living isolated alone because Hazrat Hafsa (RA) had told Hazrat Aisha Siddiqah (RA) the secret of the Holy Prophet (ﷺ).

Allah had warned His Messenger (ﷺ); therefore, the Holy Prophet (ﷺ) was very angry with his wives and promised that he would not go to them for a month. So, when the twenty-ninth night had passed, he first went to Umme al-Mominin Hazrat Ayesha's Siddiqah (RA) house. Umme al-Mominin Hazrat Ayesha (RA) said! O Messenger of Allah ﷺ! You ﷺ had sworn that you would not visit us (i.e., any wife) for a month. But today is the morning after twenty-nine, I am counting. Spoke! The month is twenty-nine. Indeed, that month was the twenty-ninth.

It is the statement of Hazrat Ayesha (RA), after which the verse of *Takhayer* was revealed. After the revelation of the verse, the Prophet (ﷺ) first came to me (and gave me the option to remain in the marriage or to be free). Then he gave the same choice to the other women, and they all adopted what Hazrat Ayesha (RA) had adopted (that is, no wife liked to be separated from the Prophet ﷺ).

It is narrated by Bukhari (ra) that Hazrat Aisha (ra) said: The Messenger of Allah (ﷺ) said to me. I am telling you one thing: you don't need to give in haste without your parents' advice. The Prophet ﷺ knew that my parents would not advise me to separate from the Messenger of Allah ﷺ. After that, the Prophet ﷺ said: Allah has said. O Prophet (ﷺ) recited till the end of both the verses. I asked whether I should consult my parents in this matter (there is no need for it). I want the good of This hadith saying that the reason why Rasool Ullah (ﷺ) stayed away from his wives for a month was because of the disclosure of secrets. Hazrat Hafsa (RA) told Hazrat Aisha (RA) the secret of the Messenger of Allah ﷺ.

But Muslim (ra) has narrated on the authority of Hazrat Jabar (RA) that Hazrat Abu Bakr (RA) came to seek permission. You ﷺ saw that some people were sitting at the door of Rasulullah ﷺ hoping to be allowed to enter. But no one was allowed. The Prophet ﷺ permitted Hazrat Abu Bakr (RA). After some time, he went inside, and Hazrat Umar (RA) came and asked for permission. Hazrat Umar (R.A.) entered and saw that Rasulullah (ﷺ) was sitting sad and silent. Hazrat Umar (RA) said (in his heart) I should say something that will make the Messenger of Allah (ﷺ) laugh. So, they started saying. O Messenger of Allah ﷺ, if Kharja's daughter (i.e., my wife) asks me to spend more money, I will pay her back. Hearing this, the Holy Prophet (ﷺ) smiled and said: You see that these women are gathering around me and demanding more expenses from me. On hearing this, Hazrat Abu Bakr (RA) stood up and went towards Hazrat Ayesha (RA) to twist her face. And Hazrat Omar (RA) also moved towards Hazrat Hafsa (RA). Both of them said (to their respective daughters) never ask the Messenger of Allah ﷺ for anything that the Prophet ﷺ does not have. After that, the Messenger of Allah ﷺ stayed away from the wives for a month, that is, for twenty-nine nights, then the verse of *Takhayer* was

revealed, and the Prophet ﷺ first visited Hazrat Aisha (RA) and recited the verse of Takhayer in front of her.

Hafiz Ibn Hajar (ra) wrote that it may be that all these events are the reason for avoiding the wives. The story of the honey, the incident of Hazrat Maryah (RA), Hazrat Hafsa's (RA) revelation of the Prophet's (ﷺ) secret to Hazrat Ayesha (RA), the request for alimony on behalf of the wives, Hazrat Zainab's (RA) request to return it three times. And do add to it every time the present of the Messenger of Allah ﷺ. As described by Ibn Saad (ra), all these events happened back and forth, and the Holy Prophet (ﷺ) kept confiscating and passing through. This was the requirement of noble morals and high spirits of the Holy Prophet ﷺ when these events took place. He (ﷺ) avoided women (but still did not divorce) and then agreed.

وَأَنْ تَطْهَرَا عَلَيْهِ means if the two of you cooperate against the Messenger of Allah ﷺ and speak in such a way that is displeasing to the Messenger of Allah ﷺ (for example), then asking for alimony and revealing your secret will not be permissible.

فَإِنَّ اللَّهَ So, Allah (Fa) is *taaliliya*, this is the reason for not having the successful.

هُوَ مَوْلَاهُ Mawla is his helper, and (جِبْرِيلُ) Gabriel (as) is the chief of the closest angels. He is also a friend and helper of the Messenger of Allah (ﷺ).

وَصَالِحُ الْمُؤْمِنِينَ, i.e., the followers and companions of the Messenger of Allah (ﷺ), and those who gathered around him are also the companions of the Messenger of Allah (ﷺ). Kalbi said, "Salah al-Mominin" refers to sincere believers who are not hypocrites. Hazrat Ibn Mas'ud (RA) and Hazrat Ubi ibn Ka'b (RA) said that the righteous are Abu Bakr (RA) and Umar (RA). Hazrat Ibn Masood (RA) and Hazrat Abu Umama (RA) have related this saying to Rasulullah ﷺ. Ibn Umar (RA), Ibn Abbas (RA), and Saeed bin Jubayr (RA) say that this verse was revealed in favor of Abu Bakr (RA) and Umar (RA). Help belongs only to Allah, and He is the only helper. But Jibreel (as), the righteous believers, and the angels were mentioned to show their honor and greatness.

وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ means after the help of Allah's Jibrail (AS) and the righteous believers. The angels also help with their total abundance. The combination of the three in verse proves that Gabriel (as), one of the special angels, is better than ordinary people. That is, righteous believers and ordinary people are better than ordinary angels.

Imam Bukhari (ra) narrated in the hadith of Hazrat Umar (RA) that I arrived at the service of the Messenger of Allah ﷺ and presented him! O Messenger of Allah ﷺ, what is wrong with you in dealing with women? If you divorce them, Allah is with you, and the angels, Gabriel, Michael, Abu Bakr (RA), and the believers are with you. Thank Allah, and when I say anything, I hope Allah will make my words accurate. (Tafseer Mazhar)

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ May you repent to Allah and let your hearts be heard.

Two of the holy couples mentioned above consulted each other and chose such a way for the Holy Prophet (ﷺ) to drink honey by which the Prophet (ﷺ) swore drinking honey, and then he (ﷺ) He said to hide it, she did not hide it. Instead, one opened up to the other. About these two, there is a long narration of Hazrat Ibn Abbas (RA) in Sahih Bukhari, etc. He said that for a while, I desired to inquire about these two women from Umar bin Khattab (RA) who have been mentioned in the Qur'an that they repent to Allah.

There came a time when Hazrat Umar bin Al-Khattab (RA) left for Hajj, and Hazrat Ibn Abbas (ra) also went on the same journey. He spoke! They went to the forest for a toilet, and I had arranged water for ablution when they returned. I poured water in his hands, and while doing ablution, I asked. Who are these two women about whom in the Qur'an is mentioned? Hazrat Umar (RA) said I am surprised you do not know. These two women are Hafsa (RA) and Aisha (RA). After that, Hazrat Umar (RA) narrated a long story about this incident. It also describes some situations before this incident happened. The verse requires this event that your hearts were inclined to the truth. Because the love of Rasulullah ﷺ and seeking his pleasure is the duty of every believer. But the two of you consulted each other and took such a course that caused him pain. This is a sin that must be repented of. And Allah Almighty said!

وَأَنْ تَظْهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

In it, it was explained that if you do not, please the Messenger of Allah (ﷺ), then do not think that any harm will come to him because Allah is your guardian and sponsor. And Gabriel (peace be upon him) and all the good Muslims and after them all the angels, on whose companionship and support they all depend. What harm can be done to him; whatever damage is done will be yours.

(Tafseer Ma'arif al-Qur'an)

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.⁸ In his sleep he saw the Holy Prophet (Peace and blessings of Allah Almighty be upon him). The Holy Prophet (Peace and blessings of Allah Almighty be upon him) instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلَوةً تُنَجِّينَا بِهَا مِنْ جَمِيعِ
الْأَهْوَالِ وَالْأَفَاتِ، وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
أَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا أَقْصَى الْعَالِيَاتِ مِنْ جَمِيعِ
الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ، إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA
MUHAMMADIW WAA'LA AALE SAI-YE DE NA WA MAU-LA
NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN
JA-MEE-ILAH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA
BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA
BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE
HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE
HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-
YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE
SHAI-IN QADEER.

Duaa

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِي قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّشِيْدِيْنَ - اَللّٰهُمَّ تَوَفَّنَا
مُسْلِمِيْنَ وَالْحَقْنَا بِالصَّالِحِيْنَ غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

يا قاضى الحاجات يا مجيب الدعوات

يا شافى الامراض يا دافع البليات

يا حل المشكلات يا كافى المهمات

يا رافع الدرجات يا ارحم الراحمين

11th Jumadi-us-Sani 1444H,

3th January 2023, (Tuesday)

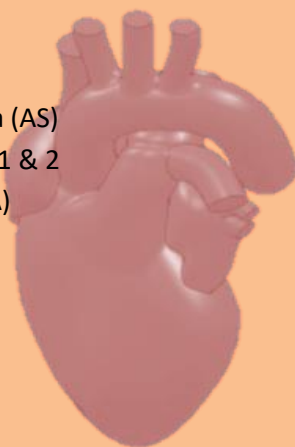
وَاخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

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(According to the Calendar)
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- 3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
- 4 - HEARTS - In the light of the Quran
- 5 - What is Soul (Nafs)
- 6 - Historical Trees of Islam
- 7 - Hypocrisy
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- 10 - Biographies of Muhadeseen
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- 15 - NAQSHBANDIA FAMILY
- 16 - STORIES OF AULIYA KARAM (ra)
- 17 - TASAWWUF
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